

# *The Brethren Evangelist*

Official Organ of The Brethren Church

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PHOTOGRAPH BY HAROLD M. LAMBERT

## PUBLICATION DAY OFFERING ISSUE

VOL. LXXVI, No. 1, January 2, 1954

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## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and  
the last week in December.

THE BRETHREN PUBLISHING COMPANY  
Ashland, Ohio

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THE BRETHREN PUBLISHING COMPANY  
ASHLAND, OHIO

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at special rate, section 1103, Act of October 3, 1917. Authorized  
September 3, 1928.

The W. M. S. recently held an all day sewing session to make much needed baby clothes for African children in Nigeria.

HAGERSTOWN, MARYLAND. Open House at the parsonage was observed on December 13th, by Brother and Sister James E. Ault, from 4 to 8 o'clock. Approximately 130 called upon the Aults during this time.

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports Sunday School attendance of 143, on December 13th, with the offering totaling \$143.40. He says that there was a splendid audience for the preaching service.

Three new members were received on December 6th, and one on December 13th.

Brother Ankrum notes that he planned to be on vacation from December 23rd to January 1st, hoping to travel to New Orleans and other sections of the deep south.

SMITHVILLE, OHIO. Recent speaking engagements for the Pastor, Brother Robert Hoffman, include the following: Smithville High School Culture Club, Smithville Lions Club, Pre-Dedication Service of the nearby Paradise Church of the Brethren, and the Smithville Union Thanksgiving Service.

WARSAW, INDIANA. Baptismal services were held for four new members on December 6th. Three of these were from the Class for the Deaf which meets regularly, each Sunday, in the Warsaw Church.

ELKHART, INDIANA. The Huntington Male Chorus presented a concert of sacred music in the Elkhart Church, Sunday evening, December 6th. The Chorus is

(Continued on Page 14)

## Items of General Interest

A portion of next week's Evangelist will be devoted to the memory of Dr. E. E. Jacobs. We know that the many friends of the Jacobs' will be interested in the material we will have for you.

\* \* \*

KRYPTON, KENTUCKY. Rev. and Mrs. Glenn (Doc) Shank, Missionaries in preparation for the Philippines, became the proud parents of an 8'10" baby boy, Dennis Glenn, at Krypton, on Tuesday, December 15th. We congratulate the happy couple on this fine addition to their family.

MT. OLIVE, VIRGINIA. Speaking in the Mt. Olive Church during the absence of the pastor, Brother John F. Locke, who held a meeting for the Johnstown, Penna., Third Brethren, in November, was Rev. Dr. J. M. Henry, Ph.D., of Bridgewater College. He spoke on "The Mottoes of St. Paul."

Mr. C. D. Lantz, of Broadway, Virginia, presented his pictures of Europe, Egypt, and the Holy Land at the evening service. Many expressed appreciation for these special services featuring these able guest speakers.

Additional deacons are to be selected by the Bethlehem and Mt. Olive churches in the near future. Brother Locke will precede the selection by special instruction as to the work and character of deacons as set forth in the New Testament scriptures.

### ATTENTION: ALL BRETHREN MINISTERS: ADVANCE NOTICE

The Pastors Conference, arranged by the National Brethren Ministerial Association, will meet the second week following Easter, April 27th to 29th, beginning on Tuesday evening, and concluding Thursday night with a Brethren Pastor's Communion Service. All Pastors are encouraged to schedule their programs accordingly. More complete announcements will be made later.

#### Committee:

N. V. Leatherman,  
D. B. Flora  
C. A. Stewart.

### NOTICE

A supply of a special four page folder, describing the needs of the Brethren Publishing Company in its annual Publication Day offering appeal has been mailed to every church, along with a supply of offering envelopes. We urge every pastor to give these folders and envelopes a wide distribution in your church. We suggest you use them as an insert in your weekly bulletin, and mail the extra copies to your absentees. Your full cooperation in this matter is greatly appreciated.





# *The Editor's Pulpit*



## *The Printed Page*

**G**OD HAS REVEALED HIMSELF to man in a number of different ways. His revelation has come to man through His personal voice, through Nature, through Christ, His beloved Son, and through the written Word. In it all, He has been seeking to communicate with man, to reveal Himself, and to draw mankind into a perfect union and fellowship with Him.

The Bible, one form of the printed Word, has come to us as a result of many writers over a period of 1800 years, under the direction of the Holy Spirit. It has come to us through many versions and translations. It stands today as the Word of God on the printed page. It is God's revelation of Himself for men of today.

God, today, is still using the printed page to spread the knowledge of Himself. "Publish glad tidings, Tidings of peace," is still the theme song of the Christian printed page today.

Did you ever stop to consider the miracle of the printed page? It involves a process of making paper, parchment or other material upon which the printing is to be done. It requires the making of a pencil or ink with which to make the marks which shall be read. It requires a system of marks (letters, language, words) which will constitute a system of reading. It requires the teaching of the meaning of these symbols or letters, to people, whereby they shall obtain the "know-how" to read and understand what they are reading.

In this modern day, it calls for machines with which to make type and to make pictures. Presses, to run the type, ink and paper together are needed. The modern printing process is a complicated system of type sizes, and measurements.

Untold copies of the scriptures and scripture portions, tracts, Christian books, magazines, quarterlies, Sunday School papers, etc., have come from the religious presses today. And the end is not yet.

God has wonderfully used the printed page to reveal Himself to men. Missionaries, for instance, on going to pagan lands, first seek to set the native language into an alphabet and words. They then seek to teach the natives

to read. Next in order is the translation of the Bible into the new language. Last they teach the natives to read the Bible. Thus God reveals Himself to them through the printed page. The story of salvation is made known—even unto the ends of the earth.

It is our opinion, that we have taken too much for granted the printed page today. We little realize the hundreds of years of development which have gone into the printing process. Can you call to mind the stories you have read of the days before the invention of the printing press? Can you imagine the time it took for one scribe or monk to sit at a desk and write out one copy of the Holy Scriptures? Sit down some time and try writing out one chapter from the Bible. Then remember that there was a day that if you had wanted a copy of the Bible, you would have to wait until you, or somebody else, had sat at a desk and written your copy out by hand.

Perhaps, then, we take too lightly the miracle of the modern printing process. Perhaps we are inclined to ignore the Christian literature which comes into our homes. God has enabled this miracle of printing to develop so that His Word can be spread abroad. We should take advantage of our Bible, and our Church literature which is so easily available, and read it, gleaning its message of truth for our daily lives.

How much time do you spend in reading Christian literature? The Bible, your Church paper, your quarterly, other Christian books and papers? God has a message for you on the printed page. The eye-gate is still the most effective avenue to the soul.

Your own Brethren Publishing Company is dedicated to the purpose of spreading the Gospel through the printed page. You can have a part in this great work as we have outlined on other pages of this issue of the *Evangelist*.

Be thankful to God that you know how to read. To many people in the world, the printed page would be just so many marks, or blurs. If you want to know what it is

(Continued on Page 4)

## **DATE FOR THE PUBLICATION DAY OFFERING— JANUARY 17, 1954**

# A LOOK BEHIND THE SCENE

**J. E. STOOKEY, President of the Board**

SOME TEN YEARS AGO a tremendous task was thrust on my shoulders, i. e., the presidency of The Brethren Publishing Company. At that time the task looked unsurmountable, but the will to work, and knowing the Lord was willing, the job was undertaken.

Financially, the Publishing Company was scraping the bottom, the big question was, "Can we meet our payroll next week?"

The buildings were not finished, new machinery of all types was badly needed.

An appeal was made for funds to the brotherhood, and prayer was offered for guidance, strength and courage, to carry on the work. Faith was applied in that one thousand dollars was borrowed, by the president, signing the note personally, as at that time the bank would not loan more money on the plant. A mortgage of \$20,000 on the property was carried.

Time on my part was freely given, and through careful management with the will of all concerned to see that the Brethren Publishing Company did advance, things began to happen.

The Lord was with us in our work, and the response from the Brethren was very gratifying. So, soon we were on our way up the long pull to a solid foundation built on our faith in Christ.

Some one has made this statement, that it was like climbing a long hill, meeting obstacles, not all sunshine, but we were always looking toward the top with the full realization that the goals would be worth striving for.

This year will see the mortgage paid in full, with improvements to the amount of \$40,000, during this period.

You now have a plant that is worth \$150,000, unincumbered.

The success of The Brethren Publishing Company can be attributed to faith, loyalty, cooperation, prayer, sacrifice and a wonderful crew of faithful workers.

Your assistance and prayer will be needed in the future, as a vertical press is a necessity if we are to keep abreast of the times and meet strong competition in printing.

As your Board looks into the future the need for a larger and more complete book store appears more prominent; this will be necessary to meet the demands.

Your prayers and material assistance is solicited, that further advance may be a possibility.

May the Lord bless us altogether in our efforts to serve Him.

## THE EDITOR'S PULPIT

THE PRINTED PAGE

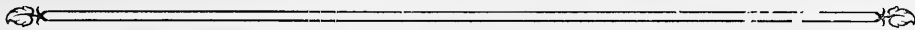
(Continued from Page 3)

like to not be able to read, hunt up a copy of the Greek New Testament, some Chinese printing, Japanese printing, or any foreign language with which you are unacquainted. Try as you will, its printed message is lost to you because you do not know how to read it. After you

have performed this experiment, you should be more grateful that you are able to take a copy of the Bible, and other Christian literature, in English, and read therein the precious truths of God's Word.

When you pray, thank God that you have the gift of reading. Then pray for your Publishing Company and its work of spreading the Gospel message through the printed page. Remember it in your giving this month. In this way, you will be making it possible for God, through the printed page, to reveal Himself to many people who otherwise would know nothing of the way of salvation which Christ, our blessed Lord, hath made possible to all who believe in Him and accept Him.—W. S. B. Editor.

# Why Brethren Publications?



THE WAY TO AN UNITED, informed and working Church is through its publications. In no other way can unity of purpose and program be achieved!

The Brethren Publishing Company serves the church in its united, forward program. Apart from service to the Church, there is no other reason for the existence of the Company.

The other Denominational interests of the Church serve in their particular field, while the Publishing Company serves every interest through its publication work.

This fact is clearly understood by us, and our whole purpose is to serve you. Brethren, it's your Publishing Company—as members of General Conference, you are the stockholders, and you have a direct say in its operations and policies.

The Brethren Church, basically, is a full Gospel church, and a whole Bible believing church, following our conscientious interpretations of the scriptures. Even in this day of strong ecumenical trends, there is still a definite need of positive Denominational emphasis. When we speak of our Brethren heritage, we are speaking of those rites, ordinances, and practices which brought about the distinctive Denomination known as The Brethren Church.

Right here is perhaps the most powerful argument for Brethren publications—to carry on and

re-emphasize in the minds of our members, new members, and the new generation, those teachings which have made us The Brethren Church.

No publication of another Denomination is going to emphasize the Brethren viewpoint on doctrines and practice. The same can be said of independent suppliers of literature.

That's why it is essential that we maintain our own Publishing Company. That's why every Brethren Church should use all available Brethren literature. That's why we should give constant encouragement to an increased field of Brethren literature. That's why we need your support in the Annual Publication Day offering this month.

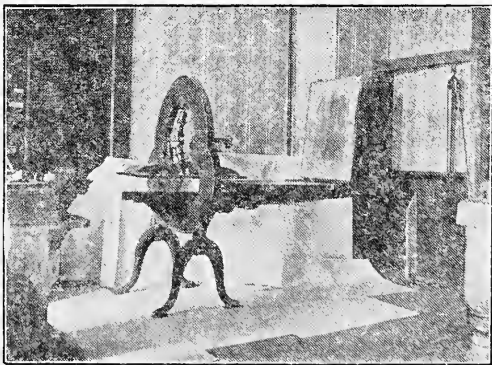
The necessity of having distinctive Brethren literature accounts for the persistence of Brethren in years past in maintaining their own Publishing Company. This is what has caused many of the men directly connected with the work through the years to dig into their own pockets, borrow against their own credit, and to make many personal sacrifices beyond the line of duty, to keep the Company going.

We are confident that every member of The Brethren Church will accept the challenge of the need for continued Brethren publications and give accordingly this month.—W. S. B.



## HOLSINGER'S FIRST PRESS

On this hand-operated press, H. R. Holsinger turned out the publications which gave birth to The Brethren Evangelist.



# A Brief History Of Brethren Publications

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TO CONDENSE 75 YEARS OF HISTORY into a short article, and do it justly, is almost an impossibility. Yet, a 75 year milestone should not go unnoticed. In this article, therefore, we will touch upon the highlights; realizing that many things, though interesting enough, because of the limits of space, must be omitted.

## Early History

The Brethren have always recognized the value of the printed page, and have used it extensively. As it relates to our own history, we note that in 1878, J. W. Beer and H. R. Holsinger began, at Berlin, Pennsylvania, the publication of the *Progressive Christian*. The paper, as first started, failed to rally enough support to keep it going, and for a short while, in 1879, it was discontinued. In 1880, H. R. Holsinger became the sole possessor of the paper's assets, and began publication again. (A picture of Holsinger's press used in printing this paper, appears elsewhere in this issue.) Holsinger's paper later became the organ of the *Progressive Brethren*, and its publication was continued at Ashland under the name, *The Brethren Evangelist*, where it has continued to be published, except for a few years when it was printed at Waterloo, Iowa.

In January, 1879, another paper, *The Gospel Preacher*, was brought out by S. Z. Sharp, and S. H. Bashor. Later, J. H. Worst took Sharp's place. In 1882 it combined with the *Progressive Christian*.

The combined paper was known by that name until the memorable Dayton convention of 1883, when the Denomination known as "The Brethren Church" was officially born. The *Progressive Christian*, then published by Holsinger, Bashor and Edward Mason, was officially changed to *The Brethren Evangelist*.

It will easily be seen that the publication of the paper antedated the formation of the Denomination. Our Volume number indicates 75 full years of publication, which validates the early publication of Holsinger and those working with him. It can be pointed out here that their publications were largely responsible in bringing about the formation of the new Denomination. In their publications they emphasized and fostered the issues which became the basic foundation of the new church. Thus we see the power of the printed page.

It should be remembered that it was not until 1892 that the Brethren Church, in Conference, actually assumed, and became officially responsible for the publication of *The Brethren Evangelist*. Prior to that time, the paper and its assets were privately owned. In 1884, E.

L. Yoder joined forces with Holsinger for two years, when Yoder laid aside his editorial duties. At this time Holsinger became ill. It was then that A. L. Garber, a printer by trade, and then in charge of the mechanical department of the *Evangelist*, took charge of the paper until Holsinger regained his health. Two years later, Holsinger again assumed charge of the paper and continued as such until 1892.

Following the purchase of the Holsinger interests by The Brethren Conference of 1892, S. J. Harrison was elected first Conference Editor. Along with the title of "Editor," Harrison also had laid upon him the burden of debt incidental of the purchase of the paper from Holsinger.

Dr. A. D. Gnagey became Editor in 1894, serving two periods, from 1894 to 1902, and 1908 to 1915. Dr. C. F. Yoder, known to all of us as our pioneer Brethren missionary to the Argentine, served in the Editorial capacity from 1903 to 1908.

Under the leadership of these men, the Publishing interests really moved ahead. At the time of the purchase from Holsinger, the paper was being printed at Waterloo, Iowa. Two years later, the equipment was moved to Ashland, Ohio, and installed in the basement of the old Founders' Hall building of Ashland College, with Editorial offices on the first floor.

## Incorporation—Seventh Street Building

The year 1909 was memorable in Brethren Publication interests in two ways. First, the Brethren Publishing Company was incorporated. Second, business had so increased that larger quarters were deemed necessary. Thus the building, shown on page 8, located on 7th Street, in Ashland, was erected. According to the records, this was made possible through the financial help of Laura Slotter Williams, mother of Ira D. Slotter, for many years the superintendent of the mechanical department of the Publishing Company. Mrs. Ira D. Slotter, herself, spent many years in the composing room of the Company, setting type by hand. She has also spent many years of active service in the work of the *Woman's Outlook*. Mrs. Slotter has informed the Editor of many points of history connected with the Company.

## Orange Street Building

The building erected in 1909 was thought to be sufficient, but as time passed, it was found to be too small. In 1919, the Orange Street building, shown on page 9, was purchased. This building had formerly housed a newspaper plant, and was adaptable to the needs of the



Publishing Company. On the second and third floors of this building are 22 revenue producing apartments.

Dr. R. R. Teeter became Editor and Business Manager of the firm in 1915. In 1918, George S. Baer became Editor, while Dr. Teeter continued as Business Manager of the constantly expanding and growing firm. Under this efficient relationship the Brethren Publishing Company continued to grow and become financially stabilized until the retirement of Dr. Teeter, January 1, 1935, and George Baer, January 1, 1936. J. C. Beal became Business Manager, and Charles Mayes, Editor, continuing until the fall of 1939.

### Early Methods

It is interesting to note some of the conditions under which the paper has been published through the years. In this issue, we are printing a cut of Holsinger's hand press on which he turned out the early volumes of the *Evangelist*. Some of the early volumes of *The Evangelist* are missing from the files, and thus some facts which otherwise could be printed, are unavailable.

Early volumes of *The Evangelist* were considerably larger than the present format. Volume VII, (1885), measured 19½ inches long by 12½ inches wide. Eight pages of this size constituted an issue. There were few, if any pictures. A later format, (Volume XVII, 1895), measured 12¾ inches by 10 inches, and consisted of 16 pages.

The subscription price was \$1.50 per year, which on the relative dollar value, made the *Evangelist* more expensive than today. All work, such as setting type, feeding the press, folding, and addressing, was done by hand.

We were not able to determine just when the first typesetting machine was put to work for the Publishing Company, but Charles Plank, our "Intertype" machine operator says that when he started working for the Company in 1918, that the machine he used was an "old one then." He informs us that the machine was personally owned by A. D. Gnagey. We would venture a guess that the first typesetting machine was put into operation soon after the move into the 7th Street building in 1909.

### Sunday School and other Literature

A history of Brethren Publications would not be complete without reference to the development of Sunday School literature, which for some years was a separate enterprise. We desire also to note the development of Brethren books and tracts. There was considerable interest on the part of the Brethren just prior to the turn of the century in the development of Brethren Sunday School Literature, Brethren doctrinal tracts and books. The 1892 Conference gave power to a Committee composed of A. D. Gnagey, B. C. Moomaw and J. H. Knepfer. The Committee met at Meyersdale, Pennsylvania, where Gnagey was Pastor, and organized. To complete articles of incorporation in the state of Pennsylvania it was necessary to have a committee of five. The names of J. M. Olinger of the Meyersdale Church, and H. M. Berkley, an Attorney, of Somerset, Pennsylvania, were added to the Committee. A Charter was drawn up, and the Committee was incorporated as the **Brethren Book**

and **Tract Committee**, with its principal place of business at Meyersdale, Penna.

The first tract to be published was on Triune Immersion, and had a reported sale of more than 30,000 copies. The first edition of the *Quarterly* appeared with the April, May, June 1893 issue. The mechanical printing work was done by a commercial printer in Meyersdale. This arrangement continued for a short while when the Meyersdale printer sold his plant. Gnagey then purchased printing equipment of his own to carry out the work. Still later, when Gnagey moved to Ashland to become Editor of the *Evangelist*, and by action of Conference, the printing of all Brethren literature was placed under the one Editorship. The Publishing Company eventually purchased the equipment which Gnagey brought with him from Meyersdale. A. H. Lichty was put in charge of canvassing the churches to raise money to liquidate the debt of \$2500 on the Company. In this, he was successful.

### Recent History

The year 1939 found the Company in debt, the building sold, and the credit of the Company practically worthless. Into this situation, in the Fall of 1939 stepped W. E. Ronk, Fred C. Vanator, J. G. Dodds, E. G. Mason, and Dyoll Belote. Under their administration things began to go forward again. It was soon evident that if the Brethren Publishing Company was to play its rightful place in the progress and growth of the church, that a new building was essential rather than to try to repurchase the old building.

Consequently, ground was purchased on College Avenue, just across the street from the Ashland College Campus, and work was begun on Thursday afternoon, June 5, 1941. The size of the building is 46 by 86 feet. It contains offices and fully equipped printing shop on the first floor, full basement, and two apartments on the second floor. A small residence was built on the extra part of the sizeable lot. War conditions at the time of erection of the building caused considerable delay, and it was not until the early part of 1942 that the Publishing Company moved into its new location.

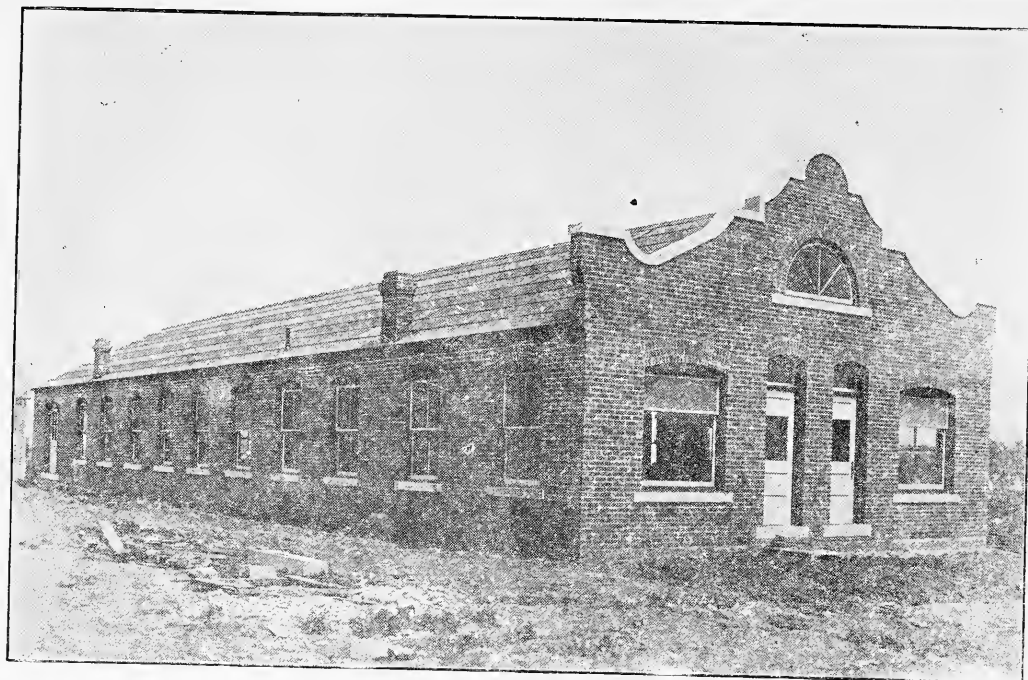
### Dedication

Dedication services for the new building were held on Saturday, August 29th, (during Conference week), 1942. Since that time, modernization of the printing equipment has been of supreme importance.

### New Press

The machinery which was moved into the new building had seen its best days. There was need for a new cutter, which was purchased. A new job press was purchased. An elevator was installed, making the basement available for paper storage. The largest single item needing replacement was the cylinder press on which our *Quarterlies*, *The Evangelist*, and other large jobs, are printed. This was accomplished, with the first issue of *The Evangelist* coming from the new press under date of March 13, 1948. Since then, without any special appeals to the Brotherhood, except for the Annual Publication Day

(Continued on Page 8)



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Left: The first  
lishing Company.  
Erected in 1909.

Right: The Oran

Below: The pres  
College Avenue, an  
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given to make it a

## HISTORY OF BRETHREN PUBLICATIONS

(Continued from Page 7)

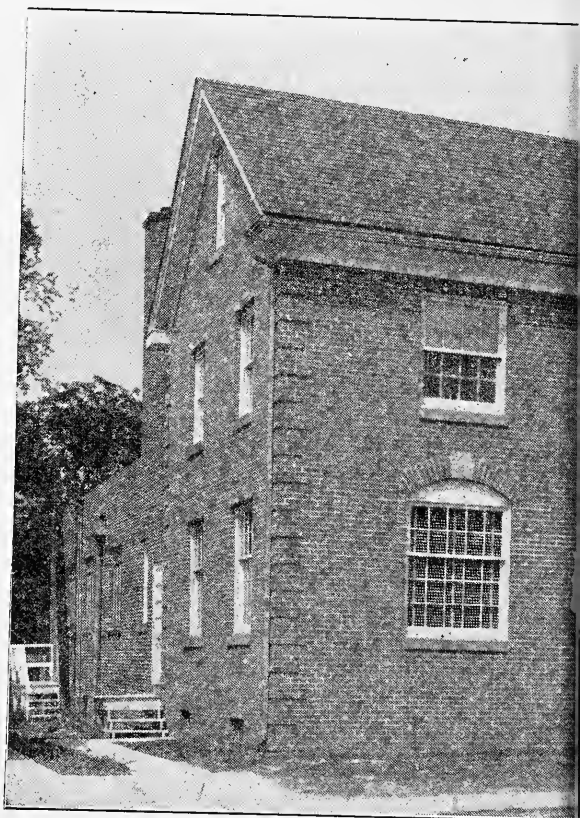
offering, the Company has purchased a badly needed new folder, and more recently, a new Intertype machine.

The Editorial responsibilities, beginning in 1939, were in the hands of Dyoll Belote, with W. E. Ronk, as President of the Prudential Committee caring for the business matters. On January 1, 1941, Fred C. Vanator became Managing Editor, the title later being changed to "Editor of Publications." In 1943, J. E. Stookey became President of the Publication Board, which position he still holds. Fred Vanator completed 12 years as Editor of Publications on January 1, 1953, at which time the present Editor began his official duties.

### The Present

Thus, we come to the present. Quite a few changes have taken place in 75 years. From Berlin to Ashland, to Waterloo, and back to Founders' Hall, to 7th St., to Orange St., and now to College Avenue, each in their turn and purpose, represents quite a few moves. Our feeling now is like that of a man who named his new home, "Dunmovin."

As we said in the beginning, this is but a scanning of the many years of history of Brethren Publications. To say all that should be said would take volumes. We have presented this brief history to help each Brethren appreciate the sacrifices, the determination, the work and prayers which went into making the Brethren Publishing Company what it is today.—W. S. B.



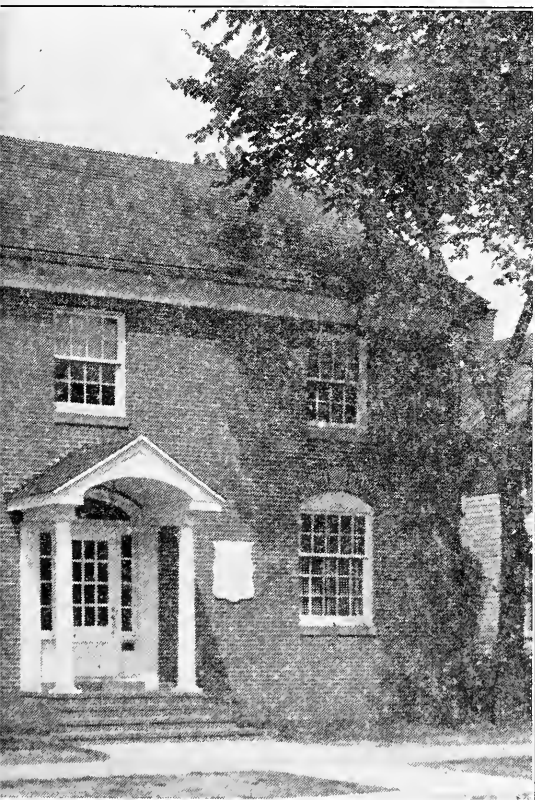
# PUBLISHING BUILDINGS

Present

built and owned by the Pub-  
n Seventh Street in Ashland.

Building, purchased in 1919.

ing, erected in 1941-42, on  
completely debt free; a tribute  
to have sacrificed, worked and



**It's Debt-Free!**  
**Now, Let's Keep It**  
**That Way!**



**1954**  
**PUBLICATION DAY OFFERING**  
**GOAL—\$5,000.00**

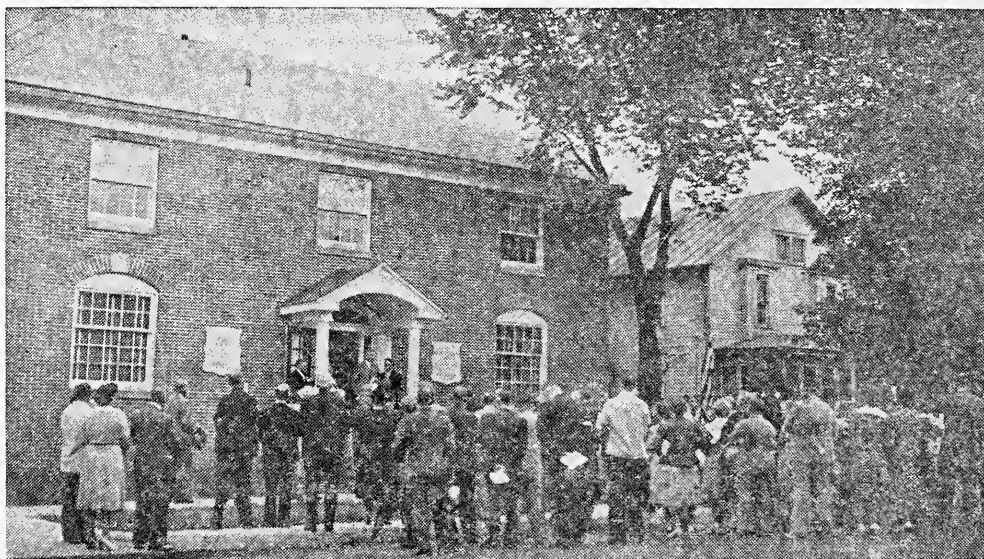
# The Present Need

AS YOU WELL KNOW, the Brethren Publishing Company has asked of The Brethren Church, in 1954, a Publication Day offering of \$5,000.00. From a good business standpoint, this is a necessity. Were it not for this offering each year, the Publishing Company would find it necessary to increase the cost of *The Evangelist*, and other literature way beyond its present price. It is not our desire to do this, for the thing we feel is important to the Church is that the Church receive as wide a distribution of Brethren literature as possible. For this reason, the cost is kept as low as possible to you. The \$5,000.00 offering helps to fill the gap between what you pay, for your *Evangelist* and other literature, and the actual cost of printing it.

LET'S NOT BE FOOLED—It costs money to print our Brethren Literature, (but not anyways near what it would cost at another printer's!) Cost of paper, other materials, machinery replacements, wages, salaries, overhead, etc., must be paid. There is no magic formula which is producing payment of these bills. Commercial job work, plus what you pay for your publications, plus your Publication Day offering, are all necessary to keep the Company in good financial condition.

A fair question which you may ask is why if the building is paid off, that there is still need for a \$5,000.00 Publication Day offering. As we say, this is a fair question, and one which deserves an answer. NOTE CAREFULLY! During these years the building indebtedness has been reduced approximately \$2,000.00 each year. During that time, the cost of printing our literature has skyrocketed. New machinery purchased, and in use, reaches a point where repairs begin to be needed. Other costs of operation, following the economic trend of today, keep going up! The frequency rate of repairs to building and equipment increase with each passing year. Any property owner or business man can testify to this economic fact. Further, plans are in the making for enlarging of our Book Store as a greater service to the Church.

For these reasons, it is easy to see why we present to you the need for a 1954 Publication Day offering of \$5,000.00 It is an economic necessity to insure the financial stability of your Publishing Company. In return, we dedicate ourselves to the task of bringing to you your Brethren literature in the finest way at the lowest possible cost.—W. S. B.



Scene at the dedication of the new building, August 29, 1942.



# Missionary Department

## A SALUTE TO CARLETON, NEBRASKA

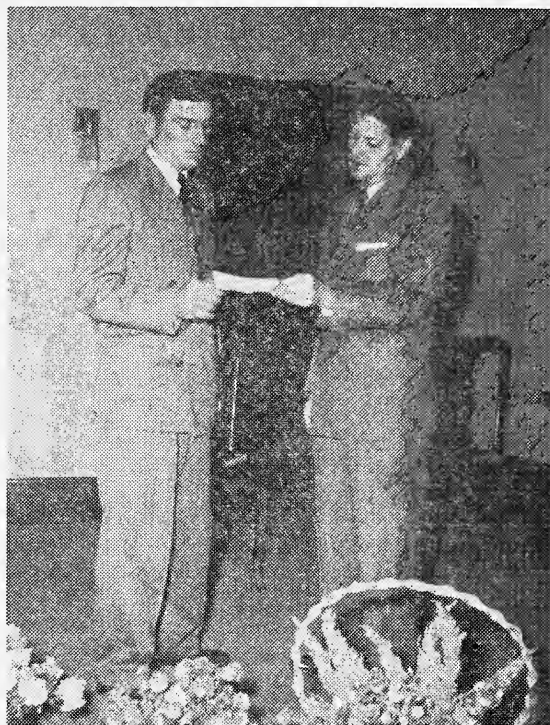
The Lord's Acre Project, promoted by the Carleton Brethren Church, was completed with the final returns being made on November 15, 1953, at the 65th Anniversary and Homecoming celebration.

In January 1953 a committee, composed of Roy Rachow, Ralph Barkell, Haimie Henkel, George Bailey and Henry Fagler, Jr., was appointed by the church to study, plan and promote a "Lord's Acre Project." This was the beginning of what was eventually to become a rich experience for the Carleton brethren.

It was the original plan of the committee to plant and cultivate cooperatively an eighty-acre plot, but because no such acreage was available at the time, it was agreed that individual projects would be taken. Early in May pledge cards were signed, indicating that the specific projects would be—an acre of corn, wheat, milo, Sunday eggs, rent from an acre of ground, a pig, etc.

A picture of a small church with a large clock attached was kept on display to mark the duration of the project and to register the returns as they were made from time to time.

It was an occasion for rejoicing when the final returns were made on Sunday, November 15th, and the large hand of the clock could be moved up to the point from whence it had started. Mr. Herb Rachow climaxed the occasion by turning over the entire proceeds, amounting to \$385.96, to Reverend W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, who received it for home mission work.



Treasurer Herb Rachow, handing check to General Secretary Berkshire

The following people participated in the project:

Mr. and Mrs. Jim Bailey  
 Mr. and Mrs. George Bailey  
 Mr. and Mrs. Floyd Bailey  
 Mr. and Mrs. Orville Beavers  
 Mr. and Mrs. Milford Brinegar  
 Mr. and Mrs. Herbert Rachow  
 Mr. and Mrs. Ralph Croft  
 Mrs. Anna Rachow  
 Miss Alta Rachow  
 Mr. and Mrs. Lauren Lietsch  
 Mr. and Mrs. Harry Coleman  
 Mr. and Mrs. Roy Rachow  
 Mr. and Mrs. Charles Rachow  
 Reverend and Mrs. Thomas Shannon  
 Mr. Haimie Henkel.

There were others who contributed financially at the close of the project.

We commend Reverend Shannon and the people of the Carleton Church for the splendid success of this new adventure.—W. C. B.



Carleton members making the first returns for the Lord's Acre Project

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fabrbanks Topic Writer

Topic for January 10, 1953

### CHRIST IS THE ANSWER THROUGH ALL OF LIFE

Scripture Reading—Hebrews 13:8-19

"Jesus Christ is the same yesterday and today and forever." Heb. 13:8.

THE WRITER of the book of Hebrews makes, what may seem to be a sweeping and startling statement when he says that Christ is always the same. He had gone back into the Old Testament, he had found it to be true in his own experience, and he was convinced that it would be the same way through all the ages. Christ is the same and we can depend upon Him. It is upon this great fact that the writer bases his conclusions.

**1. CHRIST IS THE SAME YESTERDAY, TODAY, AND FOREVER,** therefore do not be led away by diverse and strange teachings. Verse 9. When a new doctrine arises that disputes or denies the plain teachings of Christ as we find them recorded in the gospels, we may be certain that they are false. Christ could not teach one thing while He was with His disciples and now teach a different doctrine through His Holy Spirit to us in the present. Then the writer adds "It is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents." Christ's teachings lead us to be more concerned about the inward condition of the heart for if the heart is right, the moral rules and regulations will be easily handled. Christ constantly taught His disciples to be something and not merely to be against something. Christ is the same—therefore do not be led astray.

**2. CHRIST IS ALWAYS THE SAME,** therefore we have an altar from which those who serve the tabernacle have no right to eat. Here we find that the pattern of Old Testament sacrifices was designed to typify the sacrifice of Christ so that even in minor details such as we have here in verses 10 to 15, they were a prediction of the coming Christ. The writer tells us in another place that the priests made sacrifices for their sins and for the sins of the people year after year, but that Christ made one sacrifice for everyone throughout eternity. This is possible because Christ is always the same—the perfect Son of God.

**3. CHRIST IS ALWAYS THE SAME,** therefore, "do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." Verse 16. Since we can always depend upon the goodness and blessing which Christ has to bestow upon us, we should be willing to share what we can with our fellowmen. St. Paul says, "For we know the grace of our Lord and Savior Jesus Christ that though He was rich, yet for our sakes He became poor." When you consider how much Christ has

done for you and you remember how little you are able to do for Christ and your fellowmen it should make you feel humble and willing to do what we can for the Kingdom.

**4. CHRIST IS ALWAYS THE SAME,** therefore, "obey your leaders and submit to them; for they are keeping watch over your souls"—verse 17. In verse 7 we read "Remember your leaders, those who spoke to you the word of God." Here it is made plain that the writer is not talking about political leaders—though he probably would have said that too—but about spiritual leaders. He tells us that we are to "consider the outcome of their life, and imitate their faith." During His life Jesus was subject to the political leaders of His day and He was obedient to the spirit of true Judaism. This is to be done "Joyfully, and not sadly, for that would be of no advantage to you." Obedience must come from the heart—otherwise it is of no value to you.

**5. CHRIST IS THE SAME YESTERDAY,** today, and forever therefore "pray for us, for we are sure that we have a clear conscience, desiring to act honorable in all things." Verse 18. Christ taught His disciples to pray in faith believing. "Seek and ye shall find, knock and it shall be opened unto you, ask and it shall be given unto you." You are to ask God for things in the same spirit that a child would ask its father for a loaf of bread, or an egg, for if we who are imperfect will give our children what they need, how much more will God give His children those things which they need. But prayer is to be made in sincerity. Jesus said that we are not to be like the scribes and the Pharisees who loved to pray standing in the street corners to be seen of men, but are to enter into a closet so that the Father who sees in secret can give a better reward.

Not only are we to pray for ourselves, we are also asked to pray for Christian leaders. "Pray for us." Do you pray for your Sunday School teacher, your minister, missionaries, and teachers in schools and colleges? Pray for your religious leaders for they need your prayers.

**Conclusion.** Christ is the answer through all of life, therefore do not be led astray by false doctrine, be certain that you are being served from that true tabernacle, do good to all men, obey your leaders and pray for them. In this way you will be able to put to silence the arguments of foolish men.



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# Prayer Meeting Studies

By C. Y. Gilmer



## "PRAISE YE THE LORD"

**WHAT A PERSON PRAISES** is a surer standard, even, than what he condemns, of his character. Is his why so little praise is ascribed to the Almighty to Whom all praise is due? True praise is frequently the lot of the humble (Psalm 34:2); false praise is always confined to those who pretend greatness (Isaiah 29:13, 14). "One of the most essential preparations for eternity is delight in praising God; a higher acquirement, I do think, than even delight and devotedness in prayer," said Chalmers. Praise is the best prayer helper. "He who most bears in mind what has been done for him by God will be most emboldened to ask for fresh gifts from above." "Prayer points our ready path to Heaven; praise is already there." Memorize Psalm 34:1.

"O Thou, the Source of life and light,  
To Thee my voice I raise,  
And from a broken, contrite heart  
Pour forth a song of praise.

I praise Thee for the desert road,  
For water springs beside,  
For all by sovereign grace bestowed,  
And all by love denied.

I praise Thee for afflictions' fires,  
Which burn out all the dross,  
And for Thy precious promises,  
Which sweeten every loss.

I bless Thee for my lonely cross,  
That lifts me to Thy throne,  
There to receive the promised crown,  
There to hear the Lord's "Well done."

I praise Thee for the "Blessed Hope,"  
Which makes my heart to yearn,  
And for the faith that still looks up  
And awaits for Thy return."

God is worthy of (2 Sam. 22:4) and glorified by praise (Psalm 22:23), which is acceptable through Christ (Heb. 13:15). Praise is due to God for His majesty (Isaiah 24:14, glory (Ezek. 3:12), excellency (Exodus 15:7), greatness (1 Chron. 16:25), holiness (Isaiah 6:3), wisdom (Daniel 2:20), power (Psalm 21:13), goodness (Jer. 33:11), mercy (2 Chron. 20:21), lovingkindness and truth (Psalm 138:2), faithfulness (Isaiah 25:1), salvation (Luke 1:68, 69), wonderful works (Psalm 89:5), consolation (Isaiah 12:1), judgment (Psalm 101:1), counsel (Jer. 32:19), fulfillment of promises (1 Kings 8:56), pardon of sin (Hosea 14:2), preservation (Psalm 71:6-8), deliverance (Psalm 124:6), protection (Psalm 28:7), answering of prayer (Psalm 118:21), the hope of glory (1 Peter 1:3, 4),

spiritual blessings (Eph. 1:3), and temporal blessings (Psalm 136:25).

Praise to God is obligatory upon angels (Psalm 148:2), saints (Psalm 149:5), children (Matt. 21:16; Psalm 8:2), high and low (Psalm 148:1, 11), young and old (Psalm 148:12), all men (Psalm 145:21), and all creation (Psalm 150:6).

It is good to praise God (Psalm 33:1). Our praise should be offered unto Him with the understanding (1 Cor. 14:15), the whole heart (Psalm 9:1), uprightness of heart (Psalm 119:7), with oral utterance (Psalm 63:5), thankfulness (Neh. 12:24), continually (Psalm 76:1), in psalms and hymns (Col. 3:16), day by day in this life (2 Chron. 30:21; Psalm 104:33), and for ever and ever in the life to come (Psalm 145:1, 2).

Praise is a vital part of public worship (Hag. 2:12), and may be accompanied with musical instruments (Psalm 150:3, 5). The saints should be endued with the spirit of praise (Isaiah 61:3), even under affliction (Acts 16:25). They are to pray for the ability to offer God's praise (Psalm 51:15), and they are to invite others to praise Him (Psalm 95:1). "PRAISE YE THE LORD!"



## Lesson Comments by Fred C. Vanator

Lesson for January 10, 1953

### JESUS USES HIS AUTHORITY

Lesson: John 2:13-25

**WE FIND THE STORY** of Jesus' first cleansing of the Temple today. We need to recognize the fact that there were two Temple Cleansings—one at the beginning of Jesus' ministry (the one referred to in our lesson today) and the other at the close of His ministry. The reaction of the Jewish rulers differed in each of these two cleansings: the first only brought the demand for His authority for His actions, but the second cleansing, being near the close of His earthly ministry caused these same leaders to ignore all the reasons for His activity and heightened their desire to get rid of Him.

In our lesson today we find reference to three of Jesus' attributes: 1. His divine authority—"Take these things hence . . ."; 2. His peculiar relation to "The Father"—"Make not my Father's House" (God's House with His Son as His personal representative), it was "My Father" in a relationship which could be claimed by no other individual; and 3. His Omniscience—"For he knew what was in man," His knowledge of every individual's life and mind. Both of the latter two attributes are essential to our study of "The authority of Jesus."

How often we meet the phrase, "He taught with authority, and not as the scribes." While the Jewish teachers were wont to say, "Rabbi 'So-in-so' says that Rabbi 'So-in-so' says, and so on, Jesus is found to constantly say, "It has been said by those of old . . . but I say unto

you." In the living of our lives it is very essential that we be guided by what Jesus has to say, rather than what man has to say. In our morning local paper today (November 10th) there was a cartoon which was captioned, "The Book of Books." It showed a young woman reading a Bible, while scattered about on the table were a number of books, each labeled "Man Made." It carried no other words, but its implication was as plain as if an entire page had been devoted to an explanation. No other book can possibly be compared to the "Book of Books," the eternal Word of God. Jesus said, "Heaven and earth shall pass away, but MY WORD shall never pass away." It still is the highest authority in this world and in the world to come.

In Jesus' present cleansing of the temple we find the raising of the standard of worship to a higher plane by taking from it its material emphasis and giving the spiritual emphasis its proper place. In essence He said, "Remove the financial gain, whether it be personal or religious and replace it with the spirit of prayer for which the Temple was really erected." Trace, if you will, the Temple worship to the very "Holy of Holies" and you will find it speaks of sacrifice, cleansing and prayer. Remember that Jesus had a perfect right to do and say what He did. "All power (authority) is given unto me in heaven and in earth," is His credential.

Then Jesus saw the practice of money making in the temple area at the expense of those coming from afar to worship, He became justly indignant and He ordered these merchants to cease their evil practice. Has His attitude changed today? How does the following from Broadman's Commentary strike you? "Here is a practice that too often finds expression in modern Christian Churches in one guise or another. When followers of Christ use the house of God for any purpose other than worship or furtherance of the kingdom . . . they are in the same category as the merchants whom Jesus drove from the Temple. Funds for God's work, if we are to follow New Testament teachings, should be provided through tithes and offerings. Church bazaars and all similar methods of raising money to carry on the Lord's work are noxious practices."

What does God's House mean to you? As you really answer this question you show your idea of the meaning of worship and the character of your relationship to God.

## Items of General Interest

(Continued from Page 2)

under the direction of Mrs. C. Y. Gilmer, wife of the Huntington Brethren Pastor.

ROANN, INDIANA. Mr. Guy V. Purdy, well known to Indiana Laymen, as their Secretary, underwent surgery in the Rochester, Indiana, hospital, early in December. We pray for him a speedy recovery.

OAKVILLE, INDIANA. The W. M. S. made a trip to the Brethren's Home, Flora, Indiana, and presented gifts and a program to the residents of the home who appre-

ciated their efforts very much. Date of visit was December 10th.

Brother Arthur H. Tinkel informs us that they have made a new effort with the B. Y. C., with sixteen young people turning out for their first meeting.

Brother Tinkel was radio speaker over station WLB the week of November 30th.

SOUTH BEND, INDIANA. Baptismal services were conducted on Wednesday evening, December 16th, by the pastor, Brother J. D. Hamel, with new members being received into the church the following Sunday.

MILLEDGEVILLE, ILLINOIS. The Family Fellowship Night was held on New Year's Eve, with a full evening program being presented.

LANARK, ILLINOIS. Brother H. Francis Berkshire in writing to the Editor says of a recent Sunday, "The snow and sudden change of weather hurt our attendance last Sunday. Have been pushing toward the 225 mark; failed to get it on Thanksgiving, but we hope to get it later."

WATERLOO, IOWA. Three new members were baptized and received into the church, Sunday evening, December 6th.



## News From Our Churches

### CARLETON, NEBRASKA

We, of the Carleton Brethren Church, greet you in the name of Christ our Lord, and rejoice with you in the knowledge of His saving grace.

Sunday, November 15th was the annual Homecoming Day of Ingathering, and the 65th anniversary celebration of our church. Rev. Clayton Berkshire, Secretary of the Missionary Board of the Brethren Church was the guest speaker, and brought inspiring Spirit-filled messages at the morning and afternoon services.

The members of the church had given pledges in the Spring toward a Lord's Acre project. These pledges were over and above their annual support to the church; the returns of which would be given to the Missionary Board of the Brethren Church. There were pledges of an acre of wheat, milo, or corn. Also, of a pig, eggs, a percent of salary, or seed for a piece of ground. The clock had been slowly turning, and November 15th marked the culmination of the Lord's Acre project.

So, a part of the morning service was the presentation of the final returns. One of the highlights of the day was the presentation of a check for the full amount of the Lord's Acre project, (\$385.96), to Brother Berkshire by the Church Treasurer, Herbert Rachow. All who participated in the project felt richly blessed and encouraged. A bountiful dinner and time of visiting and fellowship were enjoyed at the noon hour.

The group assembled again for the afternoon program. Included was a reading, "Unto the Least of These," by



Mrs. George Henkel, and a brief history of the church; also letters and greeting from absent friends and members.

Music was furnished throughout the day by the Youth Choir, the Junior Choir, the Young People's Orchestra, Cornet soloist, Miss Nelda Brinegar, and pianist, Miss Alta Rachow.

The young people were in charge of the evening program, consisting of stories and music, of some of the favorite hymns.

It was indeed a day of rich spiritual blessing and Christian fellowship. We were thankful for the opportunity to meet and to hear Brother Berkshire, and we hope he can be with us on other happy occasions. His words of counsel and encouragement were greatly appreciated by the pastor and the members.

We covet your prayers for the work here at Carleton, knowing that without Him we can do nothing. We know that with His help and guidance, all things are possible.

Mrs. Lauren Lietsch, Church Secretary.



#### SOUTH BEND, INDIANA

In spite of the fact that the South Bend Church was without a pastor from September 1st to October 11th, the work has continued without an interruption. This was due to Rev. M. A. Stuckey's long range planning. Regular services were conducted by outstanding guest speakers, among whom were: Dr. W. I. Goodman, of Bethel College; Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church; Rev. and Mrs. Glenn Shank, Kentucky Mission workers; Rev. W. I. Duker, retired Brethren minister; and Mrs. Lloyd Studebaker, a returned missionary from Nigeria. The Board of Deacons took charge of the prayer and Bible Study services, and all other officers continued with their regular duties.

The Brethren Youth Crusaders held their election, and are starting their fall program. John Porte is Youth Director.

The W. M. S. ladies of this church were hostesses for the Northern Indiana District Rally. A good dinner was served to about 130 guests. The offering will be used to purchase a dish washer for the hotel at Shipshewana. Dr. C. L. Anspach, President of Central Michigan College of Education, and former Ashland College President, was guest speaker for the annual Father-Son Banquet held November 5th. Rev. J. D. Hamel, our new pastor, offered the invocation. Music was furnished by the ladies of the First AME Church. An honored guest of the evening was William Groshans, aged 92, past Treasurer of the church. The Laymen's Organization sponsored the meeting with Rev. E. A. Duker acting as toastmaster. The W. M. S. served the dinner to a capacity crowd.

The church is doing some long range planning which might be considered experimental in the field of Christian Service. Our office just back of the pulpit is the research laboratory. In order to do this work the church has hired a full time secretary, bought a new addressograph, a new mimeograph, and a mimeoscope. The minister will collaborate with the office secretary, church officials and all church organizations in keeping the con-

gregation informed concerning the church work. With experience, this equipment, with the aid of a regular secretary, can be used to forward the work of our church.

Miss Lillie Garwood, Church Secretary.



#### LANARK, ILLINOIS

The Lanark church extended farewell courtesies to Mr. and Mrs. H. B. Puterbaugh, who since have gone to their new home in Tucson, Arizona. A hundred friends shared a potluck dinner at the church Sunday noon, November 22nd. A beautiful gift was presented to the Puterbaughs in appreciation of their years of service in the Lanark church. Best wishes go with them to their new home where they hope to find better health.

Mrs. Willard Rahn, Church Correspondent.

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## Laid to Rest

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**METZGER.** Mrs. Susan May Metzger, 78, West Independence, Ohio, died October 22, 1953. Born May 1, 1875, daughter of Ezra and Alice (Nead) Leedy. Married to David P. Gibson, 1895, who died in 1918. Married to Jesse Metzger, 1923, who died in 1948. Member First Brethren Church, Fremont, Ohio. Services held in West Independence EUB Church, interment in Union Cemetery, near West Independence.

Mrs. Thomas Conner, Fostoria, Ohio.

\* \* \*

**BLAUGH.** Robert E. Blough, 411 Vickroy Ave., Johnstown, Penna. Born January 4, 1906; died, September 18, 1953. Survived by his wife, Mrs. Lillian Blough, and father, Jonathan Blough. Member Second Brethren Church. Funeral Services conducted by the undersigned from Henderson Funeral Home, assisted by Rev. George H. Jones and Rev. Albert M. Wright. Interment in Berkeley Hill Cemetery.

Bruce C. Shanholtz.

\* \* \*

**STONE.** William Harry Stone, aged 68 years, died Sunday evening, October 13th. Funeral services on October 16th, at the Linwood, Maryland, Brethren church, of which Brother Stone was a member. Burial was in Pipe Creek cemetery beside his father and mother. Services in charge of his pastor.

Dyoll Belote.

\* \* \*

**STRYCHER.** Calvin Strycher died suddenly September 15th. In the absence of a regular pastor, Rev. Paul E. Chalfant, from Sunnyside Presbyterian Church officiated at the funeral which was held in the South Bend, Indiana, church on September 18th. Survived by his wife, a son, William, of Detroit, and a daughter, Mrs. Lawrence Hostetler.

Miss Lillie Garwood, Church Secretary.

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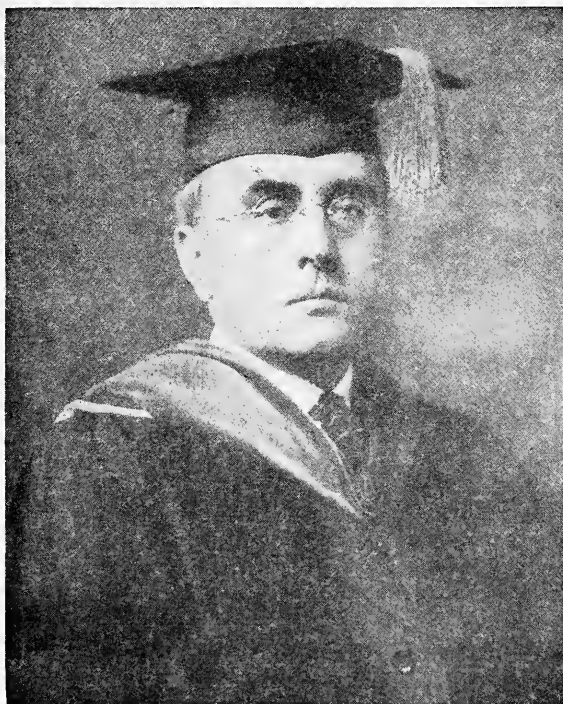
# THE

Official Organ of The Brethren Church

# BRETHREN

# EVANGELIST

## In Memoriam



**Dr. Edwin E. Jacobs**

**1877-1953**

## THE BRETHREN EVANGELIST

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## Items of General Interest

BETHLEHEM, MT. OLIVE, VIRGINIA. Brother John Locke informs us that the Christmas Play, "The Blue Angel," a temperance play, presented in a number of area churches this past season, has the Mt. Olive church represented in its cast and directorship, as in the previous season, when it was presented over a score of times. The play is sponsored by the Rockingham County, Virginia, Youth Temperance Council.

The Bethlehem church was host on December 3rd to the week-day and religious education classes from the Pleasant Hill school, across the road from the church, Assisting in the arrangements and program were Miss Mary J. Loewen, teacher; Mrs. Kenneth Leap and Mrs. P. C. Wenger of the congregation, and Rev. Robert Sherfy, who addressed the children.

WASHINGTON, D. C. Brother J. Ray Klingensmith reports the reception of five new members on December 6th.

ST. JAMES, MARYLAND. In the absence of Brother Freeman Ankrum, the morning sermon on December 27th was presented by John Mills, Ministerial student at Ashland College and Seminary.

HAGERSTOWN, MARYLAND. Dr. W. D. Furry, Professor of Philosophy, at Ashland College, was guest speaker in the Hagerstown church on December 27th.

The Hagerstown church was host to over eight hundred Antietam School children and teachers on December 22nd,

at which time the Christmas story was depicted by Scripture, carol singing, vocal solos, a story, "The Star," and organ music. Brother James E. Ault, assisted by Mrs. Ault, Edward Palmer and Don Ruth, were in charge.

CUMBERLAND, MARYLAND. The Cumberland church recently concluded a revival meeting under the direction of Brother and Sister L. O. McCartneysmith. Brother McCartneysmith has been given, and has accepted a unanimous call to become pastor of the Cumberland church. He will begin his new duties on March 1st.

Brother D. C. White, of Hagerstown, Maryland, will serve as interim pastor until March 1st.

The Berean Sunday School Class sponsored the purchase and erection of an outside bulletin board recently. Mrs. F. J. Beachley is the teacher of the class.

A baptismal service was held on December 27th, the closing Sunday of the pastorate of Brother Milton M. Robinson, who assumed the pastorate of the Oak Hill, West Virginia, church on January 1st.

SERGEANTSVILLE, NEW JERSEY. Miss Hughla Dilts presented the Christmas message at the morning service on December 20th.

MASONTOWN, PENNA. The Masontown church was host to all of the local churches on New Year's eve, at which time a watch-night, candle-light service was presented.

SMITHVILLE, OHIO. Kenneth and Jeannette Solomon, missionaries in waiting to South America, were guests of the Smithville church on November 22nd, at which time they told of their work, and presented pictures of South America.

NEW LEBANON, OHIO. William Curtis, a member of the Brethren Youth Ambassador's Quartet, was guest speaker on December 27th, in the New Lebanon church.

LANARK, ILLINOIS. The young people of the church visited the Caroline Mark Home at Mt. Carroll, on December 13th, to take Christmas to the aged.

## COMING EVENTS

DAYTON, OHIO. Evangelistic Services, Hillcrest Brethren Church—January 24th to February 7th—Rev. George Gardiner, Evangelist; Rev. Percy C. Miller, Pastor.

## This 'n' That

By the Editor

We are mindful of the many fine Christmas and New Year's Eve programs presented in our churches this past month. We have received many attractive bulletins telling of these services, and we wish that it were possible to make note of them all in this column. However, it is this Editor's opinion that this has been a good Christmas season in our Brethren churches. It is our prayer and wish that the Christian spirit of love and cooperation expressed in these many fine programs might continue to be found in the work of the church throughout this year.





# The Editor's Pulpit



## Worship Under Communism

SECOND IN A SERIES

A FEW WEEKS AGO, we printed an Editorial on the subject, "How Safe Are We?" endeavoring to point out the dangers faced by the American people in taking an indifferent attitude toward the thrusts of Communism. We also endeavored to show the incompatibility of Communism and Christianity.

This week, it is our purpose to bring to you some facts concerning "worship freedom" under Communism in China, and to further define this enemy which threatens us.

If, perhaps, we can awaken church people of America to the reality of the danger, we have not labored in vain.

The privilege of unrestricted public worship in America, guaranteed under our government, is something, we fear, we take too much for granted.

We recall, on one occasion, having preached a sermon along this line in a very beautiful church wherein everything showed a feeling of material satisfaction on the part of the members, plus a feeling of indifference toward the horrors of war's devastation. True in this particular church, it nevertheless could be duplicated in many churches throughout the land. We remember the shock which came over the audience when we suggested what might happen to the beautiful walls, windows and furnishings if an enemy bomber would suddenly zoom out of the sky with its message of death and destruction. It's a terrific and disconcerting thought, yet it has happened in Europe, England, Korea, etc. To say that "It can't happen here," is sheer foolishness.

It behooves us to guard, by faithful obedience to attendance thereof, our freedom of public assembly, thereby showing to God that we appreciate the privilege of public worship.

To get back to our "indifference towards Communism" and its relation to public worship, we would refer, as we did in the first Editorial in this series, to an article by John B. Streater. Mr. Streater was a missionary in China, 1947-51, and saw many of the horrors of Communism first-hand. He knows what he is talking about.

Mr. Streater says, "Missionaries in China thought that we could go about our business of preaching the Gospel, and building the church, and leave Communism, which we considered to be in the realm of politics, to itself. In other words, we took a neutral attitude toward it. Ap-

parently we were deluded by the doctrine of co-existence. We were wrong and have lost out.

"Today the Church, 'Visible,' is almost non-existent in China. Oh, yes, there still are church buildings and in some places the Christians are even permitted to meet in them if there is time between indoctrination classes. These are the more fortunate. Most church buildings have been converted into graineries, stables, barracks for troops, or indoctrination halls.

"Where people are permitted to meet for worship they must also propagate the Communist doctrine in their meetings, and go along in complete harmony with the government program of lies, hatred, torture, mass murder and all the rest, or get into serious trouble.

"There is not only no freedom of speech, but no freedom of silence. A person can't just keep his mouth shut and go about his business, but must come out openly praising and unconditionally endorsing the whole program of Communist Government, or his days are numbered."

Mr. Streater goes on to point out that there can be no compromise with Communism.

Yes, dear friends, only the most foolish Americans would dare assert that we are not the main objective of Communist aggression. Our government is constantly keeping this issue, from a military and defense viewpoint, clearly before us. From a spiritual viewpoint, we are endeavoring to point out that this is basically a religious war. Communistic, Satanic forces, are lined up against Christianity and Democracy.

**DON'T BE FOOLED**—We cannot compromise on the battlefield with a deadly, ruthless, cold-blooded enemy like Communism. To compromise is to lose.

As this is being written, just a few days before Christmas, it is hard to visualize, in the comforts and security of our homes and land, to what extent the bare-fanged doctrines of Communism has penetrated the lives of millions of the earth's human population. Yet, it is true that great areas of the world are overrun with Communistic poverty and slavery.

Still, it is out of this very Christmas message of peace, that the answer to this terrible onslaught of Communism, comes. We must remember that God runs the universe, and that He gave His Son to redeem men from

(Continued on Page 6)

# Be Not Conformed - - -

## But Transformed

Rev. Cecil Bolton

(Vice-Moderator's Address delivered at the 1953 South-eastern District Conference.)

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly, acceptable unto God, which is your reasonable service.

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Romans 12:1-2.

IN A SOCIETY such as the one in which we live a certain amount of conformity is obviously necessary. For one example take the matter of dress. You would indeed think it strange if I were to appear before you this evening dressed in the costume of a native African chief.

In fact, you might be so prepossessed with the strangeness of my costume that you would not hear or pay any attention to what I might say. Indeed, it might even be possible, that you will not anyhow. Now we see that a certain amount of conformity is a good thing, but like all good things it can be carried too far. We have learned to mould ourselves into certain social, economic, religious and even moral patterns until, woe betide, the man or woman who dares to be different.

Many in the world have been won for Christ, for clean living, and for progress by those who have refused to conform, who have dared to be different, and in the face of opposition, either active or inactive, ridicule, misunderstanding and even social ostracism, have done what they believe to be right, and launched out into new channels that have made the world a better place in which to live.

In secular history we see the progress of mankind marked not by those who have slavishly followed the pattern laid down for them but who have dared to say that men have a right to be free to live according to the dictates of their own conscience and to pursue happiness in any way they desire so long as it does not interfere with the rights and privileges of others. Our forefathers dared to be different when they refused to conform to the decrees laid down by their rulers which said that they must worship in the Church of England and according to the rules which had been dictated by the civil and ecclesiastical authorities. Transformed with a vision of being

able to worship as they pleased and to bring up their children with the same freedom, they were willing to strike out from their homes into a wilderness where they could build the kind of a life they desired. Again, it would have been easy for them to conform by paying the small tax that King George asked them to pay on their packages of tea. Believing that "taxation without representation" was unfair, they, again transformed by what they believed to be right, dared to go down to the ship and throw the tea into the harbor and thus precipitated the Revolutionary War which was the result of men who believed it was not necessary to conform and who had a dream of freedom.

Nathan Hale, like many of his fellow countrymen, believing in liberty, dared to defy those in authority, and when captured uttered the immortal words "I only regret that I have but one life to give for my country." May I digress to say here, that great as is the danger of communism from within and without, there is an equally great danger to our country in the fact that we have come to believe that conformity is the best and the easy way. It is still those who dare to be different who are preserving, and will continue to preserve the heritage of freedom that has been handed down to us.

In science, again, it is the men who have refused to conform who have given us the great advances in better living, healthier living, and in short, what we have come to call our standard of living. Such men as Galileo, refusing to accept the beliefs and superstitions of their day, dared to launch out and gain, and in turn present to us, new truths about the universe in which we live. Such men as Dr. Reed, refusing to believe that it was the miasmas, night air, and swamp atmosphere that caused yellow fever, gave his life to learning the cause, cure and prevention of this malady. Or we might think of Edison whose mother was told by his teacher that he was a very backward child, in fact a little queer, and his time was being wasted in school. Laughed at by his contemporaries, he nevertheless gave us over a thousand inventions to make life easier and more worthwhile. We can think, too, of Benjamin Franklin. A grown man, playing with a kite, but transformed by the desire to learn the secret of electricity from the heavens. We could go on, but these examples are sufficient to show us that to conform in science means to retreat.

All of this has simply been a background for the fact that also in the history of the church she has progressed

and been made great by men who refused to conform. Such men as Martin Luther, seeing the evil of the priesthood, dared to write his Manifesto, knowing that it might mean death to him. Our own Alexander Mack, transformed by his vision of an organization which would accept only the Bible as their creed, dared to form a church society that did not conform and because of that non conformity was often subjected to persecution. Neimuller of Germany, military leader and genius of World War I, catching a vision of what Christ would have him do and transformed by that vision, dared to be different and even to defy Hitler and his forces of evil and to stand alone against the evils and oppression which led to World War II. Kagawa, leader of the religious movement in Japan, as perhaps no other, refused to conform. For as many of you can remember he was not only criticised by the military forces of his own country but was criticised by most of the religious leaders of the democratic countries for what they considered his collaboration with the rulers and leaders of Japanese Imperialism. Time, however, proved the wisdom of his course and demonstrated clearly the Christian principles and goodness of this little, feeble man.

These men have been great because they dared to be different but there is one, the Head of the church, who is even greater because He was the greatest nonconformist who ever lived. I refer, of course, to Christ. His life, His teachings, His principles, His love were so different and so superior to those about Him, that people could not understand Him and His refusal to conform to the teachings and the doctrines of the church of His day caused Him to be lonely, to be sad, to suffer, and ultimately led Him to a cross.

In spite of all this some do conform; conform to the world and to its standards. We conform when we give our bodies to the lusts of the flesh, when we are concerned only with food, clothing, and shelter. In short, when we are content to be like the animals, desiring only those things that make for our physical well being and contentment. The world thinks vastly more of satisfying the appetites of the flesh than the appetites of the Spirit and it is a good test for our conformity for us to clearly determine which we desire the more.

We conform when we fail to "present our bodies a living sacrifice which is our reasonable service." God demands that our lives be transformed and used, not for self, but in His service.

It is so easy to conform, it is so hard to dare to be different. The devil himself has learned the great value of conformity. In the church, (and yes, we do find the devil in the church), he acts like a church member. In the Christian community, he acts like a Christian. This is not bad, for we expect the devil to do this, but what about the church members, who in a group of sinners or worldly people, conform? I am sure you have all heard the story of the young man, a very prominent church member, who spent a winter in the rough atmosphere of a lumber camp. When asked by his pastor if he did not find it hard to live a Christian life in the midst of such surroundings replied, "Oh no, you see, they never knew I was a Christian." Many times we conform so well that no one knows we are Christian.



REV. CECIL BOLTON

We are likely to conform to the gospel of the world. A man dies; we know that he was everything mean and ungodly, yet we conform by telling his friends how good he was. I am afraid we ministers are a little more guilty of that than the average layman. I am reminded of the story of the minister who was giving a eulogy of a deceased man who everyone knew had been anything else but kind and good to his family. He praised him with such eloquence and lifted him to such heights that finally the widow nudged her elder son and said, "Son, slip up and see if that is your dad in the coffin."

We are naturally inclined to conform even to taking on the appearance of those with whom we come in contact. I once knew a man who had a foster son. There was no physical relationship whatsoever between these two, but because the son loved his father and aped his every action and mannerism, he came to the place where the physical resemblance was most noticeable. Many times we are able to conform to the teachings of Christ and the Bible by twisting them and perverting them into the meanings that we desire them to have and thus we are able to conform both to the world and to our conception of Christianity and righteousness.

But we are told in the Scriptures that we are not to be conformed, but that we are to be transformed. We are to be transformed that the world may believe that Christ has sent us, that we are different, that we have different ideals, different moral standards, a different faith, a greater hope, and above all, more love for Christ and for humanity because all are His children. We dare to be different because He was different. We Conform when we let ourselves become instruments for deceit, gossip, hate mongering, or anything that is contrary to the teaching of our Lord and Savior. We are to be transformed that we may have our minds renewed daily. Some church people have become so "set in their ways" that you can not pry a new idea into their mind with a crowbar. Yet if we are to be transformed, our minds must be renewed, changed, and become like His mind. We are to be transformed that we may "prove what is that good and acceptable and perfect will of God." It is only by the transforming of our minds that we can hear God speak to us and can know His will in our lives. Indeed, it is only by the transforming of our minds that we can reach the fulness of prayer. For prayer, after all, is not

the mere petition of God for favors, but is the communication of our spirits and our minds with the Spirit and the mind of Christ. It is only by transformation that we are able to receive the gift of the Holy Spirit, for the Holy Spirit can not dwell in a life that is unregenerated and conformed. Knowing the will of God it is only a transformed person who can carry out that will. We failed to conform when we left the group to meet Christ.

Caught up by a vision of His call to us and of our duty and obligation to Him, seeing what we might be

able to accomplish working through us, we dared to step out and say "Lord, here am I, send me."

Let us renew our consecration and still transformed by that vision of the work which is to be done and which can be done only by Christ through dedicated, consecrated, transformed men and women, dare to step out, refusing to conform and have a part in transforming others into the kind of persons that Christ desires them to be.

—Grasonville, Maryland.

## THE EDITOR'S PULPIT

### WORSHIP UNDER COMMUNISM

(Continued from Page 3)

slavery of sin. The answer to Communism is Christ. It is up to us as Christians to uphold Christ and present Him to the world. We must, with Him, take a positive stand against evil. There is no way of determining to what degree Communism has infiltrated America. There is enough evidence to convince us that it is here. BUT IT DOESN'T HAVE TO SUCCEED!

If Communism ever does get control in America, it will be because Christians of America took an indifferent, hands off, attitude toward it. Christians must seek that perfect fellowship with God through Christ. We must be more zealous in supporting our churches each week. We must faithfully attend the services of our church. We must teach the rising generation the precepts of God. We must live godly lives. We must ever seek to bring others to a knowledge of Christ, with a resultant change of heart. We must do these things, for the lack of these things in other parts of the world led to a rise of Communism!

There is danger, yes, grave danger! But the danger is only as great as our carelessness and indifference. There is much cause for rejoicing as we see the reemphasis of things spiritual in our land. We believe that there is a growing realization that Christ is the answer to Communism. This is as it should be. But we dare not relax for a moment.

One of the Cleveland, Ohio, television stations closes its daily broadcast with a picture of the cross while a minister gives a prayer benediction. This is followed by a picture of the American flag and the playing of the National Anthem. It is significant that the flag follows the cross, for this is the true symbol of American Democracy, the greatest safeguard against Communism. Pray always that the cross and the flag of our land shall go together symbolically, and in our lives, for therein, under the blessing of God, is our answer to the forces of evil that would seek to destroy us.—W. S. B.

## Spiritual Meditations

Rev. Dyoll Belote

### "WITHOUT GOD WE WOULD BE 'SUNK' "

WITHOUT FAITH that God is and is sustaining and operating our world, all other faiths would be without meaning or power to sustain. But when we go about our tasks in the quiet confidence that "God's in His heavens and all's right with His world," then is our life secure from fear and weakness.

When the Germans were bombing London, the children of the city were sent to the country for greater safety. There they were taught to exercise trust in God and to ask His care each day. On her first night away from home one of these little charges said her usual prayer, "Now I lay me down to sleep," and then attached this addenda to her petition, "And God, please protect Daddy and Mummy from those German bombs, and do, dear God, take good care of yourself—because if anything happens to you we're sunk." "Naive" you say? Yes, but far more simple and sincere than many a long-winded petition couched in flowery language but lacking the trust of the child heart.

And the little British girl was not so far wrong; without God in our heart and consciousness we are "sunk." If God ceased His control and concern, the universe would literally go to "smash." Imagine God relinquishing His control of the universe, and leaving the sun and moon and planets to choose their own orbits and to wander at will in the heavens (if any such thing ever happens I pray I shall have been translated prior to that time); none can imagine the result. Our faith in God must lead us to believe that He will never fail us, and that we can go on trusting Him to continue His care and control of the universe—and of our lives and little affairs. When we act our faith, and leave, not "some" things but "all" things to His care we are really exercising faith in Him. Faith is the basis of confidence, the way to get rid of our worry, anxiety and fears. "Without faith it is impossible to please God."

**1954 PUBLICATION DAY OFFERING GOAL—\$5,000.00**

# Missionary Department

## MORE R. P. M. RECORDS

Since New Paris has set such a good example in giving for home missions, some other churches are also establishing new R. P. M. (real promotion of missions) records. Here are some of the churches with their percentage of increase over last year as we have received them thus far:

Gretna, Bellefontaine), Ohio .....	5%
Peru, Indiana .....	9%
College Corner (Wabash) Indiana .....	32%
North Liberty, Indiana .....	51%
Oak Hill, West Virginia .....	67%
Meyersdale, Pennsylvania .....	70%
Fairhaven (West Salem), Ohio .....	72%
Glenford, Ohio .....	72%
Corinth, Indiana .....	121%
Tiosa, Indiana .....	121%

Like all statistics, unless all of the particulars are given, they can be misleading. In some cases, if the offerings were not very large last year, a substantial increase was not too difficult; on the other hand, the offering last year may have been fairly large and even a small percent of increase represents a fine offering. At any rate, in these churches the trend is UP. We hope there will be more following this trend. DO YOU HAVE A NEW R. P. M. RECORD?

\* \* \*

## A CHURCH ON WHEELS

The first trailer chapel operated by the Presbyterian Church, U. S., will shortly be in operation in the H-Bomb plant area near Aiken, S. C. The 40-foot trailer will provide space for a mothers' club, a day-school, prayer meetings and 35-40 people at church services. It will operate in trailer camps. Congaree Presbytery will operate the trailer and a minister and DCE will be provided for it by the Board of Church Extension. The trailer chapel is the gift of the Second Presbyterian Church, Memphis, and was equipped by gifts from several churches.—Presbyterian News.

Some suggested projects for your church, Sunday school, missionary society or any other group interested in missions:

an oil heater for the parsonage at Krypton—(est. cost \$175.00).

a motor bike for Bob Bischof at Lassa—(cost \$350.00).

1 microphone for "Adelante Juventud"—\$50.00.

12-14 Sets Teacher-training film strips—\$65.00.

Sunday school literature, stencils, etc.—\$25.00.

Other items can be suggested to fit the amount you want to contribute if you will write to the Missionary Board office, 524 College Avenue, Ashland, Ohio.

## NEWS FROM THE BISCHOFs

Dear Ida and Clayton:

Once again time has quickly gone by and it must be some time since I last wrote. Bea and I had a very nice vacation in Jos. We enjoyed the opportunity of visiting with Janet and of visiting with the other members of the Hillcrest School staff.

The trip back to Lassa was made without any motor trouble and without getting stuck in the mud as we had going to Jos. It was good to get back and once more get into the swing of the work.

### The Dispensary

Bea has been very busy since we returned. She is in charge of the dispensary and is now in charge of the hospital; that is, she is supervisor of it.

During the rains the dispensary does not have many patients, but once the rains are over, they begin to come in from distances as far as 70 miles away in order that they may receive medical treatment for the tropical diseases. At the moment, they are treating about 100 to 150 patients a day. The hospital is quite busy now also with operations and routine cases.

### BEA'S DAY

Bea's day is something like this:

5:45-6:00 A. M.—Time to get up

6:15-7:30—to the hospital to see the patients; line up the work for the day; fill medicine bottles and make medicine. At 6:30 there is a period of Bible reading and prayer for the workers.

7:30-8:00—Home for breakfast and to tell the cook and houseboy the duties for the day.

8:00-9:45—or even later sometimes—back to the hospital for operations and routine work.

10:00-11:30—Down to the dispensary to see patients.

11:45-1:30—Home for dinner and rest period.

1:30-2:30—Back to the hospital to admit new patients, make out their medicine sheets, fill medicine bottles and make a check of the work; also see patients.

(Monday and Thursday 3:00-4:00 Treat leper patients at dispensary. Other day routine checks, make medicine, work on the record books.

4:00-5:00—usually fairly free.

5:00-6:00—Back to the dispensary to see new patients and check on treatment of the patients that came in during the morning.

6:00-6:30—Back to the hospital for final rounds; lock some of the buildings.

Usually evenings are quite free except when she is called out to deliver babies. Since we came back from our vacation, October 14th, Bea has delivered eight babies, and most of the time she was called out during the night. So a nurse's life on a mission station is quite busy . . .

(Continued in a later issue)



# Tributes To Dr. E

**DR. EDWIN ELMORE JACOBS.** On November 3, 1953 it became my sad duty, yet a privilege, if such a ministry may ever be considered a privilege, to officiate at the funeral of my old college president and professor, Dr. Edwin Elmore Jacobs, of Kingsbury, California.

The word of Dr. Jacobs' death came to me via of my old college roommate, John A. Rishel, of Pittsburgh, Penna., by telephone. I immediately phoned the Jacobs family only to learn that they had tried a number of times the day before to contact me by phone for the funeral.

Dr. Jacobs was President Emeritus of Ashland College. Born in a log cabin in Ohio, 76 years ago, son of a Brethren minister of the Gospel, and one of the founders of Ashland College. He did his first teaching in a one room country school in Ohio. He worked his way through Wooster College, Wooster, Ohio. He player center on the varsity first team in football.

After teaching in high schools in Ohio and Indiana, he earned his Master's degree at Mt. Union College, Ohio, then joined the faculty of Ashland College. Later he studied at Harvard University, the University of Chicago, and finally earned his Doctor of Philosophy degree at Clark University, Worcester, Mass.

He was then called to the Presidency of Ashland College. He also headed the Biology Department. He was the author of two books, also numerous articles on various scientific subjects. Dr. Jacobs was recognized as an authority in the field of anthropology and genetics, being listed in "Who's Who in America," and "American Men of Science. One of his books was entitled, "In Love With Nature."

He came to California about six years ago. He died at the family home in Kingsbury, October 31, 1953.

Dr. Jacobs was laid away in his gold braided scholastic robe with his cap in his hand. The intervening forty-six years since we first met him were laid aside and his facial expression, with its characteristic pristine dignity, was the same as when we knew him in 1907.

Surviving are his wife, Mary Brown Jacobs, two sons, Dr. John Brown Jacobs, Chicago, Illinois, and Edwin E. Jacobs, Jr., Kingsbury, California, Editor of the Kingsbury Recorder. Also four grandchildren.

I am sure that the sympathies and prayers of the many friends of the family are extended to them, that God's sustaining grace may be their portion.

Mrs. Platt and I were both in Ashland College during Dr. Jacobs' administration, she in 1908, and I in 1907.

Mrs. Jacobs' address is:—1834 Twentieth Avenue, Kingsbury, California.

J. Wesley Platt, Pastor,  
First Brethren Church,  
Manteca, California.

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**ASHLAND CO**

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## PROGRESS AT UNDER

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## STATEMENTS

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# Edwin Elmore Jacobs

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GE—1919-1935

College; Student, Harvard University and  
University; Ph.D., Clark University.

## ASHLAND COLLEGE JACOBS

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## DR. JACOBS

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IN THE PASSING of Dr. Edwin Elmore Jacobs, President Emeritus of Ashland College, we lost a true friend, an able educator, and a Christian gentleman. To know him and to evaluate his true virtues required more than a casual acquaintance.

The student who sat in his classes, and the fellow faculty member who worked daily by his side, knew him as a man of deep convictions on all matters pertaining to culture, government and religion. He was positive in his teaching, firm in what he believed to be right, and he always held sacred the truths revealed to him through an earnest study of the Word of God.

Perhaps no instructor has left more lasting impressions on his students than has Dr. Jacobs. As an outstanding sociologist, he did not limit his teaching to that field alone, but because of his broad knowledge and keen interest in associated subjects, he made his teaching practical and intensely interesting. His keen sense of wit and humor added to his popularity as a professor; and no student felt that he was ready to graduate from Ashland College unless he had sat one or more semesters under Dr. Jacobs' tutelage.

Ashland College made outstanding progress under the presidency of Dr. Jacobs. New buildings were constructed; the curriculum was expanded; and membership in various College associations was obtained. His tenure was one of progress and achievement, and the Brethren Church owes a continuous debt of gratitude for his accomplishments.

The Board of Trustees and the faculty of Ashland College feel deeply and sincerely the loss of Dr. Jacobs, and they wish to express their sincere sympathy to Mrs. Jacobs and family.

The Trustees and Faculty of Ashland College.



## What's Doing in the Churches



### COUNTY LINE, INDIANA

The County Line Brethren Church, near Lapaz, Indiana, had a profitable and a fruitful revival service during the weeks of November 2nd to 15th. Rev. Robert Higgins, Pastor of the Elkhart Church, was our Evangelist. His messages were heart warming and challenging. He was a great inspiration to all of us. The Evangelist and Pastor had ten days of successful visitation in the community. The Spirit of God is working in this community.

The average attendance for the first week's services was 78. The second week the average was 95. Many were faithful in coming to every service. Visiting churches were from Lapaz, Lakeville, North Liberty, Teegarden, South Bend, Huntington, and Bryan. The Elkhart members also were with us several evenings. Many of these churches brought special music. Our own church furnished special music at every service.

During the meetings, two decisions were made for Christ. We believe there will soon be others. The devil also had a part in our services. On Thursday night, some time after services, some one stole the heating unit and controls from the newly installed oil furnace. Friday evening, the church was heated by many electric heaters. Donations have been coming in for another unit. These are much appreciated.

The people are giving of their time, money and talents here. This being our first pastorate, we are very thankful for help and prayers of so many people. There have been a total of 21 decisions and baptisms since our coming on March 7, 1953. This has been possible through the efforts and prayers of these dear Christian people. We are all instruments in God's hand. What an honor to work for Him!

We had Family Night Saturday, November 21st, with the Brethren Youth Ambassador's Quartet as our guests. They gave us a fine worship program Sunday morning, also. We appreciated their messages in word and song.

Herbert Gilmer, Pastor.



### COUNTY LINE REVIVAL

It certainly was a privilege to work with the County Line Brethren Church in a two weeks series of meetings from November 2nd to 15th. This fine rural church is just south of South Bend, on the edge of the village of Lapaz. It is located on the dividing road between Marshall and St. Joseph Counties. It is situated in a good farming community and is also in the center of a rural building project by South Bend's industrial workers. This

all makes for a growing community, and calls for a wide-awake church, which they are. Just recently, having completed many major improvements to their building, they have employed full time Ministerial care.

Brother Herbert Gilmer and his good wife, have instituted a forward looking, active program. This is bringing increased attendance and is leading souls to the Lord. Brother Gilmer is a tireless, consecrated Minister—seeking always to glorify his Lord in all that he does. There is no doubt that this Church and Pastor will find God blessing their efforts.

Our home, while there, was with the Ora Ringer's, and we certainly were cared for in a royal manner. The days were spent in calling, and of course we enjoyed the bountiful meals prepared by so many of these fine families. The response to our calling was very good, with nearly every call producing attendance at the services. This was particularly noticeable to one who has been working in a city pastorate where so often you see so little response to pastoral calling. The attendance during the two weeks was remarkable. Being blessed with ideal weather, many attended every service. Nearly every evening found some visiting delegation in the audience, and we certainly were surprised when the Gilmers from Huntington, and the Grumblings from Bryan came and sang for us.

The Love Offering was more than sufficient, as His gifts always are. We humbly seek God's blessing upon our use of it, and upon all who were so kind in making it possible. There were souls won to the Lord, of whom Brother Gilmer will want to tell. We are certain that our time spent together in His Service was truly blessed.

Our deepest thanks to the County Line folks for being so wonderful during our time of labor together, and also to my own Elkhart Brethren who gave me leave of absence for this period of time. And of course I should not forget the more than 40 of them who attended the meetings at different times. Also to Brother Delbert B. Flora and the Men's Gospel Team from Ashland College and Seminary who so ably supplied the Elkhart pulpit while I was absent. To all of these, my heartfelt appreciation. I am sure that Brother Gilmer will want to report all of the facts and figures of these meetings, so will not say more. May the joy of service continue to dwell among us.

R. K. Higgins.



### EVANGELISTIC SERVICES AT VANDERGRIFT, PA.

The two weeks spent with Brother Paul Naff and his members at Pleasant View was a time of good fellowship. It was a real rejoicing in the Lord. Brother Naff is earnestly working and seeking to find lost souls and to bring them to the Lord. He is much concerned about the spiritual welfare of his members; his plan is to try to help them to become more like the Lord Jesus. This is a great task for any minister of the Gospel. Brother Naff works tirelessly to promote the Gospel among his members and also to teach others in the same manner as did the Apostles of the Lord. His record as a Christian is held high in his church and also in the community. To

me, the prospect of building a strong church in that section of Vandergrift, is good.

I found the ladies of the church to be good housekeepers, and truly good cooks. They prepared the best, and much of it. I found it hard to push away from the table in time. All of them were fine Christian women, and it was a joy to be in their homes, as well as to partake of the well prepared meals.

While at Vandergrift my home was with Brother and Sister Charles Lowmaster. These kind folks did everything possible for my comfort. It was just like home to me and a great deal like my own home. I was told when I got to their house, "Make yourself at home." I always try to do that, and there this was easy to do. Brother and Sister Lowmaster treated me as one of their own; I did like that.

Most of the Brethren of the Pennsylvania Conference know some of the Lowmasters and I am hoping that in the near future, Charles Lowmaster, Jr., will be holding a pulpit in the Brethren Church. I have thought for years that he was ministerial timber whom our Lord may fit, fill, and use mightily for Himself. May the Lord bless him in his preparation at Ashland College.

During our service at Vandergrift, we had a few kind visitors come to help us. Rev. Elmer Keck and his good wife of Jones Mills, brought with them Brother and Sister Gearhart, who sang two fine selections which we all enjoyed much; I can say "Thanks again." Rev. Ralph Mills, of Pittsburgh, brought his family and Brother Blough of Pittsburgh. I do appreciate this kindness, and my prayer is that the good Lord may bless each of you, as He knows how to bless each of His children.

There is one thing that I found in Vandergrift that was a little different than in most other places I have served. That was that it was hard to get any of the sinners to attend. I looked for some of them at each service. I asked each night if there were any sinners there, but most every night the answer was, either, "All these are church members," or, "I do not see any one who does not belong to some church." You see, I had a hunger in my heart to see some. Further, I had asked the Lord to help us to bring twenty-five lost souls to the cross of Jesus Christ, our Lord. You see, I do believe that it is the Evangelist and the Pastor's business to LIFT the Lord Jesus up before the people, and that it is the business of the Lord Jesus to D R A W them.

There were two girls for whom some of the church members has prayed for over two years. Some were in tears when they saw the girls come forward to receive the Gift of God as their Saviour. Brother Naff took their confessions, and they are to be baptized.

There were two renewals who came forward for the consecration of their lives unto the Lord.

May the Lord mightily bless Brother Naff and his fine Christian members. The church is set on a hill. May God grant it to be a beacon light in that community.

S. E. Christiansen, Georgetown, Delaware.



#### ELKHART REVIVAL

We are writing just a few words concerning our revival

in our Elkhart, Indiana, Brethren Church, with the undersigned as evangelist. I would not want to pass up the opportunity of writing concerning the good Brethren in our Elkhart church who were so faithful during our meeting. We want to especially thank all those who were so kind in preparing meals for us, and the Higgins family who so graciously entertained the evangelist in their home during the revival. A fine choir was present during all of our services, rendering special numbers from time to time.

Due to our moving to our new pastorate at South Bend we were only able to have an eight day meeting, but it was a very busy one. Many calls were made on the sick and prospective members. Rev. Robert Higgins is certainly doing a splendid piece of work for our Brethren in Elkhart in his very energetic and capable manner. We were also very pleased for the faithfulness of our Brethren from other churches who attended from time to time during the meeting.

In closing I would like to express my gratitude for the love offering and all the other kindnesses which were shown to me. Now that we are neighbors I am looking forward to becoming even better acquainted with the Elkhart Brethren in the service of our Lord. May the Lord richly bless you as you continue to go forward for Him.

J. D. Hamel, Evangelist.



#### MEYERSDALE, PENNSYLVANIA MAIN STREET BRETHREN

We would like to report on our Sunday School Institute, held Sunday evening, November 22nd. Walter and Mrs. Wertz, Lois Jean Wertz, and Lois Howard, all had part in the program. There were about 40 in attendance at the first service and 52 at the second meeting. The first service, at 6:30, was especially for our Sunday School teachers, at which time Mrs. Wertz demonstrated several teaching methods for teaching primary children Scripture verses or choruses, and also the use of the flannelgraph. Her demonstrations were interesting and instructive. Perhaps I should have already said that Lois Jean Wertz and Lois Howard led the singing, and had special music for both services. These parts of the services were ably conducted by these two girls, and were truly inspiring.

Following Mrs. Wertz's demonstrations, Walter Wertz, President of the Pennsylvania District Sunday School Board, showed the film strip, "The Growing Teacher." After the picture had been shown, he conducted a helpful and well planned discussion of the teaching principles and problems illustrated in the film.

At the 7:30 hour, besides the inspirational and devotional parts of the service which were led by the girls, Lois Howard demonstrated an object talk. She illustrated the fact that money is useless in itself and that it is merely a medium of exchange. This was wittingly and ably done. Then Mr. Wertz took charge of showing the picture, "The Great Adventure." This picture illustrated the truth that Sunday School teaching is a really great adventure when the teacher takes his task to heart, realizing that he is the one most able to lead many of his pupils to Christ and to show them what it means to be

(Continued on Page 14)

## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for January 17, 1954

#### CHRIST IS THE ANSWER FOR WISDOM

Scripture Readings: Prov. 2:1-2, James 1:5; 3:13

ONE OF THE GREAT QUESTS of the ages has been for wisdom. For centuries, men have spent their lives thinking, discussing, and teaching their views of what wisdom really is. Much of our difficulty lies in the fact that we have mistaken ideas about the content of wisdom. If a reporter from Mars were to visit our world and cable back his impressions of earth dwellers, what would he say? He might say that we have a lot of knowledge but very little wisdom—they build beautiful cities and every twenty years or so lay them low and destroy a lot of lives in the process. They fight infant mortality and build atomic bombs. Artists starve while crooners live in luxury. Drivers of beer trucks are paid more than school teachers and ministers. Yes, they have a lot of knowledge and a great deal of power, but they do not know how to use either one.

**I. WISDOM COMES AS THE RESULT OF HARD WORK.** It is true that some people may have more native abilities than others and so may naturally have more wisdom than others, but even so real wisdom is the result of hard work. The writer of Proverbs said, "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding." Notice that he writes about "incline your ear" and "apply thine heart" to understanding." This is not mere day dreaming. It is real work to set the machinery of your mind to work, to read widely, and to discuss the art of wisdom.

Where can an individual find greater wisdom than in Jesus Christ of Nazareth? St. John wrote of Him, "In the beginning was the word, and the word was with God, and the word was God." Christ is the first and last word on wisdom. "Apply thine heart to understanding" and "incline your ear" to Christ and you will find the answer to wisdom for which the prophets and wise men of every generation have been seeking.

**II. THE WISDOM OF CHRIST COMES THROUGH PRAYER.** James 1:5. The writers states that if we lack wisdom, we are to ask of God who giveth to all men liberally. F. J. A. Hort says, "Liberally would be the best translation if we could preserve exclusively its proper ethical sense; but by 'liberally' we now usually mean 'abundantly,' and that is not the particular aspect of

God's bounty indicated here by the following words, whatever may be the case in the passages of Paul. On the whole graciously coupled as it is with giveth, seems the nearest equivalent."

It is good to know that with the liberal gifts that God gives that He also gives graciously and therefore we need not hesitate to ask for what we need. Let us take this thought with us to the very throne of grace.

"Thou art coming to a King;  
Large petitions with thee bring;  
For His grace and power are such  
None can ever ask too much."

Then notice that James says that God gives and "upbraideth not." Someone has written, "Many a time I spoil my giving, because I cannot resist the opportunity of upbraiding. I aid the suppliant who beseeches my friendly intervention, and I tell him his faults and shortcomings. But there is not a trace of such censoriousness in God. He mingles no acids with His honeycomb. He might bring a hundred grievous charges against me, and each of them a true charge. But He is too eager for my temporal and spiritual wealth to mar the welcome gift with the harsh word. He blesses me in the gentlest way."

When we come to Christ to ask for wisdom or for any other gift, we can be certain of receiving it liberally, graciously, and therefore without being upbraided. Christ is the answer through the ages for wisdom. Seek Him first and you will be the possessor of the greatest wisdom it is possible to obtain. This is a wisdom that gives a new and different value to material and spiritual things. This wisdom gives us new eyes to see things that we have never seen before.

**III. WISDOM COMES AS THE RESULT OF LIVING YOUR LIFE WITH CHRIST.** In James 3:13 we read that the wise man should "show out of a good conversation his works with meekness of wisdom." "Conversation" here does not merely refer to a person's speech, but includes his whole mood and method of life. The good and wise man shows his wisdom by the kind of life he lives. Christ taught us that we should let men see our good works, not that we should be praised, but that the people of the world should see our good works and thus come to glorify our Father in Heaven.

Since God gives so liberally and so graciously, we are asked to be liberal and gracious. "But if ye have bitter envying and strife in your hearts, glory not." "This wisdom descends not from above, but is earthly, sensual, devilish." James 3:14-15. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." v. 15.

Yes, Christ is the answer to wisdom through the ages. You can have it if you are willing to ask for it, to live for it, and study for it.

**DATE FOR THE PUBLICATION DAY OFFERING—  
JANUARY 17, 1954**



Prayer Meeting  
Studies  
By C. Y. Gilmer



MY GIFT

I cannot add one pearl to Thy vast store,  
Nor prick Thy Heaven with one star the more.

The wayside daisy—flower of little worth—  
Is born of Thee and of its mother earth.

I cannot give, O Lord, into Thy hand,  
Of my own making, one small grain of sand:

But this, my life, Thou wilt accept of me—  
A chalice brimming full with love for Thee.

Isabel M. Wood.

“ALL IS HOLY where devotion kneels.” The saints are characterized by their devotedness to God (Job 23:12). Christ, Who is our Example in all things, was perfectly devoted to God (John 4:34; 17:4). The grounds for our devotion lie upon the mercies of God (Romans 12:1), the goodness of God (1 Sam. 12:24), the call of God (1 Thess. 2:12), the death of Christ (2 Cor. 5:15), our creation (Psalm 86:9), our preservation (Isaiah 46:4), and our redemption (1 Cor. 6:19, 20).

Our devotedness to God must be denoted with our spirit (1 Cor. 6:20; 1 Peter 4:6), with our bodies (Romans 12:1), with the members of our bodies (Romans 6:12, 13; 1 Peter 4:2), with our means (Exodus 22:29; Prov. 3:9). Of the devotion of these things there should be no reservation (Matt. 6:24; Luke 14:33), but a great abounding (1 Thess. 4:1), and a persevering devotion of them (Luke 1:74, 75; 9:62), in life and in death (Romans 14:8; Phil. 1:20).

While the secret heart and the prayer closet are devotion's temple there will always have to be an outward exhibition of loving God (Deut. 6:5; Luke 10:27), of serving God (1 Sam. 12:24; Romans 12:11), of a daily walk that is worthy of God (1 Thess. 2:12), of doing all things to the glory of God (1 Cor. 10:31), of bearing the cross (Mark 8:34), of self-denial, of living to Christ (2 Cor. 5:15), and of giving up ALL for Christ (Matt. 19:21, 28, 29). To be lacking in these is to be severely condemned (Rev. 3:16).

Such devotion of life and service has not only been exemplified by our Saviour but also by the Bible saints such as Joshua (Joshua 24:15), Peter, James, and John (Matt. 4:20-22), the holy women (Luke 8:3), Paul (Phil. 1:21), Timothy (Phil. 2:19), and Epaphroditus (Phil. 2:30).

“The most illiterate man who is touched with devotion, and uses frequent exercises of it, contracts a certain greatness of mind, mingled with a noble simplicity, that raises him above others of the same condition. By this a man in the lowest condition will not appear mean, or in the most splendid fortune insolent.”—Johnson.

“Ah, when I look up at the cross  
Where God's great steward suffered loss  
Of life, and shed His blood for me,  
A trifling thing it seems to be,  
To pay a tithe, dear Lord, to Thee,  
Of time or talent, wealth or store—  
Full well I know I owe Thee more!  
But that is just the reason why  
I lift my heart to God on high  
And pledge Thee by this portion small  
My life, my love, my all in all.  
This holy token at Thy cross  
I know as gold, must seem but dross,  
But in my heart, Lord, Thou dost see  
How it has pledged my ALL to Thee,  
That I a steward true may be.”



Lesson Comments by Fred C. Vanator

Lesson for January 17, 1954

THE NEW BIRTH

Lesson: John 3:1-16

ONE OF THE MOST INTERESTING incidents in the New Testament is to be found in the meeting of Nicodemus and Jesus. Common sense in our reading would tell us they were not entire strangers, for their conversation would so indicate. That Nicodemus “came to Jesus by night” is no reflection on his character. Ample reason for so doing can be found in his busy life. He was no coward. This is shown in his attitude along with that of Joseph of Arimathea, when they, even daring to bring down upon them the wrath of the high Jewish leaders, went and asked the body of Jesus after His crucifixion.

Consider the fact that Nicodemus was a Pharisee and a member of the high ruling court of the Jews; a man of high integrity, well educated and a “teacher in Israel.” The idea that because he came to Jesus at night does not necessarily say that he came because he was afraid to approach Him during the day. Other Pharisees held long conversations with Jesus many times without being brought under fire. Nicodemus needed a quiet time with Jesus in order to have some of the deep questioning of his own mind set at rest. He was disturbed by “the impact Jesus was making on the multitude's wherever He went in His journeys.” He had seen miracles performed and he readily admitted that Jesus was “a teacher come from God.” He wanted to know the “how and why” of His activities, so he boldly began his conversation. No doubt Nicodemus came with a well thought-out line of procedure. But read carefully verse 2 of the lesson text and see that he did not finish all that he thought. Jesus leads him right into the center of the necessary grounds for real Christianity—The New Birth

—"Ye must be born again." (Anew or from above). R. P. Caudill says, "A man can neither see (comprehend) nor participate in the joys of the Kingdom apart from the new birth. The kingdom of God is a spiritual relationship, and that which is born of the flesh is not prepared to lay hold of its joys. Only that which is born of the Spirit can attain it."

Things of the Spirit are always difficult to understand physically. It is at this point that "faith" takes hold and makes us sure. Read carefully the remainder of the printed text and see how Nicodemus' faith was brought into being, for brought into being it must have been, for it carried him through the trial and crucifixion with a faith without fear. Sure, he did not fully understand, but he still believed. That is faith in action.

Since the New Birth is a very important part of the beginning of any Christian life, we should understand a little of what its real meaning is. To me it is best explained by a very simple example. When a child is born his body and spirit are freed from confinement in a limited space. He then becomes free to move in a larger sphere of activity. He breathes the air about him; he learns to act for himself; he grows both in mind and body; he makes his own choices. When one is "born again" instead of being freed from a limited physical space, he is freed from confinement in a limited spiritual space; he breathes the air of the "kingdom of God"; he learns new truths about the spiritual realm into which he is now born; he "grows in grace and in the knowledge of the Lord and Saviour Jesus Christ; he speaks with a new tongue and lives a new life among men. Jesus surely taught "first things" to Nicodemus that night and He still teaches them to us. Truly YE MUST be born again.



## News From Our Churches

(Continued from Page 11)

a Christian. Following the film, Mr. Wertz led us in a challenging discussion, especially pointing out the great need for consecrated teachers.

After the services, many personally expressed their appreciation to The Sunday School Institute Team. The sentiment of all was that this was a real benefit to our Sunday School and Church. We would recommend such a meeting to every church which has access to a team of this kind.

Horace Huse, Pastor.



### ST. JAMES, MARYLAND, EVANGELISTIC MEETING

The Evangelistic meeting which was scheduled to begin at the St. James, Maryland, Brethren Church on October 26th, is now a matter of history. Quite some months ago, Rev. Percy Miller, Pastor of the First Brethren Church, of Dayton, Ohio, had been contacted and promised to be

with us for the two weeks. The meeting ended on Sunday night, November 8th. It had been our pleasure to work with him when we held a two weeks' meeting for him at Vandergrift, Pennsylvania; also when he came to Mason-town, Pennsylvania, under our pastorate and spent two weeks with us there.

The St. James, Maryland, meeting had been publicised through the Church Bulletins, the Hagerstown paper and through *The Brethren Evangelist*. We shall not hazard a guess as to how many of these sources were read. His coming was on schedule. The weather was ideal with the exception of a freak snow storm which came on Friday night of the last week of the meeting. There were delegations from The Wayne Heights Brethren Church, of Waynesboro, Pennsylvania, and from the First Brethren Church, Hagerstown. The average attendance for the first week of the meeting was 45. The attendance for the second week was higher until cut down by the storm on Friday night.

The membership here, is scattered over a wide area. During the two weeks of the meeting we added fourteen hundred miles to the speedometer of the car, the most of which was connected with the meeting and the work of the church. The two weeks seemed to go very rapidly and there was a splendid fellowship. The people who met and heard Rev. Miller appeared well pleased with their contacts. The visible results of the meeting were three first confessions from the Sunday School, who have been baptized and received into membership of the Church.

Freeman Ankrum, Pastor.



### JOHNSTOWN—THIRD CHURCH

Among the many events at the Third Brethren church in Johnstown, Penna., was the recent special series conducted by Dr. John F. Locke of Virginia, during November. Brother Locke has conducted many campaigns in the Brethren Church. I scarcely need emphasize his ability and love for preaching the Word of God. This was his third meeting here over a period of years. His appeal throughout the series was challenging, full of power, and absolutely true to the Gospel of our Lord Jesus. The first night opened with the "annual wild game supper" for men and boys. There was a good program and this gathering brought a number to the evening service who possibly would not have been present at all.

Our very faithful choir was at their post at every service and did their part in a most acceptable manner. There was great singing at each service.

The Pastor's only criticisms are: first, more people of the church and community ought to have heard and shared in the blessing of these powerful services. Second, most of the unsaved were afraid to come.

Three adults were baptized just before this series began and four others received the rite of Christian baptism at the close of the series. All have been taken into the membership.

The testimony of the Word of Life and the invitation were offered to all, with power and love, and will continue to be so.

Saturday night, (Dec. 5th) an Ashland College 75th Anniversary Birthday Party was held in this church. It

was a lovely affair, characterized by a fine spirit. There was a good program. A very good representation from the First Church of this city attended, also one from the Pike church. There was a Birthday cake, appropriately decorated. A birthday offering was received for the College.

During the two weeks prior to Christmas, all efforts were turned to the proper observance of the Christmas time. A program, with two pageants by children and young people was given December 20th and the Choir Cantata was presented December 27th.

A devotional service was conducted Christmas Eve., such as last year, which proved to be such a blessing to so many people.

E. M. Riddle—Pastor.



### FLORA, INDIANA

For many months we had been planning for our Evangelistic Services, and had contacted and secured Rev. and Mrs. H. E. Richer to lead the music and do the preaching. They arrived on November 9th, and we closed our meetings on November 23rd with a baptismal and Communion Service. We have had the Richers many times in Evangelistic meetings in the churches where we have served, but this was the first time Rev. Richer did the preaching for me. To say the least, he did a fine job of it. His messages were true to the Word, and fearlessly presented, and were well received by our people.

The weather was perfect, and the farmers were through picking corn, and everything was in perfect order. We cannot remember that we ever had such perfect conditions for a meeting. As usual, though, we did have some counter attractions, but in spite of them, our attendance held up good.

It would be very difficult to evaluate the good accomplished in these meetings. We have been keeping our prospects pretty well gleaned and not many who were not Christians attended the services. But the church and the community were blessed and helped with a spiritual uplift beyond our comprehension.

On Monday evening we baptized seven, and there is one more who could not be baptized because of sickness, and a couple of prospects which we expect to baptize. Then there were three dedications for life service. One to the ministry and two to missionary work. We praise and thank the Lord for victories won.

We feel that we should say a word of commendation for the members of the church. They supported these meetings in a wonderful way with their presence and gifts. The parsonage larder was kept full and running over. These are wonderful folks to see that the parsonage family is well fed and cared for. We all feel that the Lord blessed us materially and spiritually and we praise Him for it.

We had some delegations from Burlington and Loree. Rev. Myron Dodds and his people were present several evenings, and Rev. Claud Studebaker brought some of his people over.

C. A. Stewart.

## Laid to Rest

MOORE. Louis E. Moore, aged 76 years, died October 22, 1953, following a two weeks' illness. Joined Highland, Penna., Brethren Church in 1893. He served as deacon and in many other capacities of Christian leadership. Survived by his wife, three sons and two daughters.

Funeral services conducted at the church on November 1st, with the undersigned in charge, assisted by Rev. Charles Munson, Ashland, Ohio; Rev. Ralph Mills, Pittsburgh, Penna.; and Rev. William Harper, Pastor, North Ten Mile Baptist Church. Interment in Highland Brethren Cemetery.

J. E. Faust, Pastor.

\* \* \*

PHILLIPS. Joseph C. Phillips, aged 91 years, died October 14, 1953, after a ten day illness. Oldest member of the Highland, Penna., Brethren Church. Survived by his wife, and two sons.

Funeral services conducted at Barr and Shrontz Funeral home, with the undersigned, and Rev. William Harper, Pastor, North Ten Mile Baptist Church, in charge. Interment in North Ten Mile Baptist Cemetery.

J. E. Faust, Pastor.

\* \* \*

KING. J. W. King, for many years a faithful member of the Masontown, Penna., Brethren Church, died, November 23rd. He was numbered with the very faithful; his prayers were constant. Funeral services conducted by the undersigned.

William D. Keeling, Pastor.

\* \* \*

COOK. Charles C. Cook, oldest active member of the Main Street Brethren Church, Meyersdale, Penna., died September 21, 1953, after several weeks of hospitalization, aged 77 years. United with the church, October 12, 1889. Survived by his wife, three sisters, and one brother. Funeral services by the Pastor, in the home, on September 24th.

Horace Huse, Pastor.

\* \* \*

BECHTEL. Harvey B. Bechtel, 83, member First Church of the Brethren, Canton, Ohio, but a faithful attendant of the Trinity Brethren Church. Died Friday night, October 23rd, after an illness of four days. Brother Bechtel had attended church regularly except on days of inclement weather until his sudden illness and decease. We entrust him to the care of the Lord in whom he believed.

Funeral in charge of the pastor at the Meyers Funeral Home in East Canton, Monday, October 26. Rev. Curtiss Dubble, pastor First Church of the Brethren, Canton, assisted.

Clarence A. Stogsdill.

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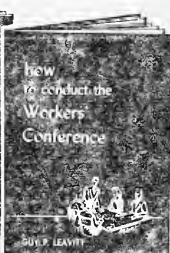
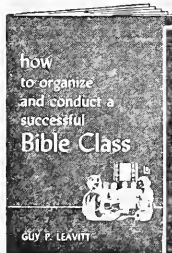
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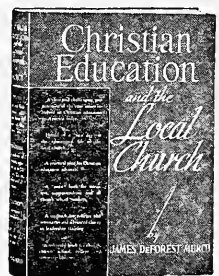
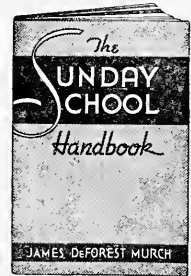
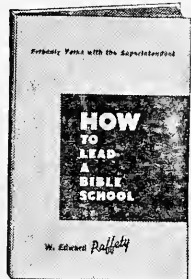
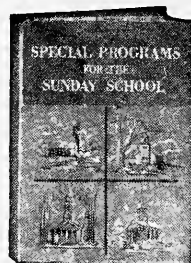
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# BRETHREN

# EVANGELIST

## *Quietness*

“Be still and know that I am God,”  
That I who made and gave thee life  
Will lead thy faltering steps aright;  
That I who see each sparrow’s fall  
Will hear and heed thy earnest call.  
I am God.

“Be still and know that I am God,”  
When aching burdens crush thy heart,  
Then know I form thee for thy part  
And purpose in the plan I hold.  
Thou art the clay that I would mold.  
Trust in God.

“Be still and know that I am God,”  
Who made the atom’s tiny span  
And set it moving to my plan,  
That I who guide the stars above  
Will guide and keep thee in my love.  
Be thou still.

Doran.



## THE BRETHREN EVANGELIST

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## Items of General Interest

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. The last Sunday of 1953 was designated as Cash Day, the money being raised for the purpose of liquidating the indebtedness on the new church building.

JOHNSTOWN, PENNA. SECOND BRETHREN. Brother Bruce Shanholtz reports that three babies were presented in consecration by their parents on December 27th, in a special service.

JOHNSTOWN, PENNA. THIRD BRETHREN. The Third Church is engaging in a series of special leadership instruction programs for their church and Sunday School. The first service was scheduled to follow the regular evening service on January 17th, and to continue each Sunday evening thereafter. Walter C. Wertz, of Coneaugh, President of the National Sunday School Association, and of the Pennsylvania District Sunday School Board, is in charge of the programs.

LOUISVILLE, OHIO. Brother L. V. King, in his bulletin reports the average Sunday School attendance for the past several years, showing a steady gain: 1950—121; 1951—129; 1952—134; and 1953—138. This represents an average gain of 17 over the four year period.

DAYTON, OHIO. Brother Percy C. Miller reports the reception of four new members on December 20th, making a total of 27 new members received during 1953.

GRATIS, OHIO. The Quarterly Rally of the Miami Valley Laymen's Association, is scheduled for the Gratis

Church, on January 18th, in the form of a Father and Son banquet. Elmer Henkle, noted entertainer and lecturer is scheduled to be the main speaker of the evening.

BRYAN, OHIO. Brother Alvin Grumbling has been called to serve another year as pastor of the Bryan church, with an increase of salary.

GOSHEN, INDIANA. Brother Willis E. Ronk reports through his bulletin that the Board of Deacons and Deaconesses prepared 30 packages of fruits and candies, with Rainbow booklets, and delivered them to shut-ins and older members of the church during the Christmas season. Their members at the Brethren's Home at Flora, Indiana, were also remembered.

The W. M. S. Public Service was held on January 10th with Mrs. Jon Lape, of Elkhart, Indiana, State W. M. S. President, as speaker.

COUNTY LINE, INDIANA. An attendance of 61 at the Watch-Night Service was reported by the Pastor Brother Herbert Gilmer.

NORTH MANCHESTER, INDIANA. At a recent meeting of the Hadassah Circle, the Pastor, Brother D. Richard Wolfe, began a series of studies from Dr. Yoder's Book, "The Faith of the Gospel."

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## COMING EVENTS

WARSAW, INDIANA. Revival Services—January 17th to 31st—"Bud Hunter, Song Leader; Robert G. Holsinger Pastor-Evangelist.

DAYTON, OHIO. Evangelistic Services, Hillcrest Brethren Church—January 24th to February 7th—Rev. George Gardiner, Evangelist; Rev. Percy C. Miller, Pastor.

## VERY URGENTLY NEEDED

(Below, we are rerunning a notice which appeared some time ago in The Evangelist. We are informed that the need is very urgent, so we urge any couple interested in this type of work to make the proper contact at once. W. S. B.)

THE BRETHREN'S HOME at Flora, Indiana, NEEDS A SUPERINTENDENT AND MATRON SOON. Mr. McDaniels asks the Board to be relieved as soon as possible, that he may care for his own business.

Those who may be interested please write Mr. John R. Johnston, President, New Lebanon, Ohio (R. R. 1, Box 229), or Rev. E. M. Riddle, Secretary, 186 Spring St., Johnstown, Penna.

E. M. Riddle.



# The Editor's Pulpit



## Church Publicity

ONE OF THE FACTORS of church growth is that of church publicity. Not necessarily the kind that appears in newspapers, or on the outside bulletin board, or in the lighted windows, but the kind that results from the acts and the lives of the members. It is that kind of publicity in which we are interested, just now, for that is the kind that will make or break the church in a community.

Each church member, active or inactive, has an unsharable and unavoidable responsibility to the church to which he or she belongs. So, we ask you, "What kind of publicity are you giving to your church?"

Christ loved the church and gave His life for it. Our visible organizations constitute one form of that church. Our lives represent yet a more potent form of His church.

Christ gave the message of, "Ye are My witnesses," to every follower of His—to every member of the church today. He also said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Here is a responsibility we cannot shake!

So, we venture again the question, "What kind of publicity are you giving your church?" The church is to represent God—His love, His message of salvation through Christ, His hope, peace, forgiveness and assurance of eternal life. The church, in its body of believers, is to show Christian love, forgiveness, patience, understanding and compassion. The members are to have love one for another. They are to have a desire to bring others to the altar of the Lord to find Christ as Saviour. The spirit of God is to have full sway in the church through the yielding, consecration and devotion of her members.

As such, the preacher could preach more fervently, the choir could sing more joyously and everyone could worship God more completely to their own soul's satisfaction. Then the members could go out and could be more Christian in their work and home-life. The world would be a better place, and the church would receive the right kind of publicity.

But what so often happens? The church receives bad publicity because of petty jealousies, power seekers, divisions, and lack of Christian ethics being used by members in home or business. All of these conditions exist because the Holy Spirit has not been permitted to do its work of conviction of sin, and because the members have

not been willing to bury their pride, selfish ambition, and feelings, nor forsake their sin.

(It should be noted that the conditions outlined above do not point out any particular person or group of persons in any particular church. It represents a composite picture of conditions that can be found in many churches to a more or less degree. It must be pointed out, though, that where such conditions do exist in a church, that they dare not go unnoticed, nor dare they be ignored. Through much prayer on the part of the pastor, board members, and other members, the heart of the matter must be carefully laid before God, seeking His leadership and power. We assure you that such a procedure will produce amazingly happy results for all concerned. Try it!)

All comment to the contrary, we cannot hide the thinking of our hearts. What's in our heart is going to come out. We may think we are doing a good job of hiding our attitude and feelings toward our church and the other members, but the truth will come out! And that which comes out is our publicity for our church. A word here or there, an expression, or an attitude, etc., tell what we think of our church.

The heart keeps its own diary, and writes the everyday passions, strife, battles, and feelings more indelibly than the most permanent ink known to man. It writes its diary on the face. All the secret jealousies, hatreds, ill-will, or passion for power, of the years, is written upon our faces for all the world to see.

Thereon also is written the love of God, as it transforms our heart into kindness, love and compassion. The face reveals the light of Christian radiance, empowered by the Holy Spirit.

So, it is our prayer that your church might receive the very best publicity by you, in your acts, words, and in the telling diary of your secret heart.

The need of the Gospel of Christ in the world today is so great that, being a member of our church requires of us that we sacrifice self and pride, getting down to the real business of working together under the power of the Holy Spirit, to spread this Gospel to all men.

Let the sweetness and inner peace of Christ show in your life, and on your face, as you possess it in your heart, so that the world can see Jesus in you—in your Church. W. S. B.

# Moderator's Address given at the 1953 Central District Conference

REV. J. D. HAMEL

## THE PRESENT BUSINESS OF THE CHURCH

**T**HE MOST COLOSSAL and unbending thing to face is a fact. So long as the matter in dispute is a theory, one opinion may be as good as another. A man may guess at half and multiply it by two, and stand by the product against all comers. But when a fact strides into view, every theory that opposes it must at last bite the dust. The realm of religious experience is not a realm of theory, but a realm of FACT. St. Paul was as certain of that as he could be of anything. We presume he was accustomed to say about many things, "I know." And no one has any fault to find with that. But Paul insisted that there was one thing which he knew with greater assurance than anything else, and we must let him finish out his sentence without interruption and without criticism: "I know whom I have believed." Thank God for this man of God and the sure fact of his faith. As we would speak about the present business of the Church I find that there are some facts that we must bear in mind this morning.

### FACTS!

(1) It is a fact that God, in whom and for whom the Church exists, is not only "Infinite" and "Eternal" but "Unchangeable."

(2) It is a fact that Jesus Christ, "The Chief Corner Stone," upon whom the Church is builded, is "the same yesterday, today, and forever."

(3) It is a fact that the Holy Spirit, the life of the Church, without whom the Church, present or future, is but a dead form, is ever the same, in His Divine Person and Character and work.

(4) It is a fact that human nature, the material from which the Church on earth is builded, has been the same through all its history; the same in its sin and conscious guilt; the same in the unsatisfied longing; the same in attempt to satisfy that longing with the things of this world; the same in its experience that this world can never satisfy; the same in its blind groping after God and its failure to find Him by any device of human wisdom.

(5) It is a fact that God has provided a remedy for sin, a satisfaction for human longing and unrest, and that this remedy is ever the same; that "there is no other

name under heaven, given among men, by which we must be saved, but by the name of Jesus."

(6) It is a fact that this Eternal plan of Eternal love is the same for the future as for the present, and that there never will be any other remedy for sin, or satisfaction for the sinner. If there were it would mean that the work of Christ is insufficient and incomplete.

If therefore, all that has to do with the Church on earth, in the past, present and future, is the same—its foundation the same, its material the same, its Builder and Maker the same, its character and purpose the same, its aim and object the same, that Church must be the same so long as it is in the building.

### THE CHURCH HAS ALWAYS THE SAME PRESENT BUSINESS.

In the future of the Church on earth, as in the past God's loving call, by His word and spirit, will come to men. As in the past some will respond to that call and some will reject it. As in the past some will receive the Scriptures as the Word of God, the only rule of faith and life, and some will receive them as merely the writings of men. As in the past some will say of Christ "My Lord and My God," and some will attempt to take from Him His Crown of Deity and from sinners a Saviour, making Him only a man. Thus will the Church of the future, on earth, be in some measure as the Church of the present, with its hopes and fears, its conflicts and victories, its trials and triumphs, and with Christ, as in the past, ever in the midst of His Church, leading her steadily on.

In the present business of the Church we find that it does face new problems, new tasks, new duties, new tests with each new generation. But it comes to each new situation with ever the same mission. Old vernaculars pass away, and men speak in new language. BUT THE CHURCH simply translates into the new speech ITS ENDURING MESSAGE. The mission and message of the church, its first and last business is the preaching and teaching of JESUS CHRIST, HIS WAY OF SALVATION AND HIS CHRISTIAN RELIGION.

A. The Church is charged with this unchanging and unalterable business because human need is unaltering



J. D. HAMEL

and unchanged. The miseries and failures of the world are all traceable, straight past everything secondary and derivative, to sin and irreligion, to wrong and ignorance.

The second world war, so far from being an exception, is itself the tragic symbol of this. Dr. Wotherspoon of Edinburgh has undauntedly set this forth in one of the most notable sermons he ever preached, entitled "The War and the Sin of the World:" "If we may assume any moral system for the universe or any God who judges the Earth, we may also assume a connection between these two things—the war which desolates the world and the sin of the world. Sin when it is finished brings forth death."

B. Nor do we learn much unless we recognize the sin, what it is—that it is the sin of a world which knows God and does not glorify Him as God—which does not like to have God in its knowledge; that it is the sin of Christendom which confesses Christ, but will not have Him to reign; which has limited His authority to private occasions, and has excluded it in social and public affairs; Christendom which has told Christ to tend to other business other than that which is the saving of souls, and to let society and the world alone. Germany and Japan perfected that sin; are we clear of it? Beloved I am sure that this is the honest diagnosis of the fatal sickness from which we have to escape and from which we can escape in but one way and that is by turning to Jesus Christ, the only way of Salvation in our Atomic age.

Colonel Watterson of England saw this among his discernings, Said he: "Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Saviour of the Christian Religion."

But if the FAITH is to stand in the present business of the church, not in the wisdom of men, but in the power of God, in the sure WORD OF TRUTH that liveth and abideth forever, then, like its Divine Author, it is and will be the same yesterday, today, and forever. If OUR FAITH be founded upon the Word of Eternal Truth, then the Church has an anchor sure and steadfast, entering into that within the veil.

## ANCIENT WISDOM AND THE KNOWLEDGE OF GOD

The wise men of this generation are not backward in boasting of the world's present progress and wisdom, and yet the history and ruins of the old world, before the coming of our Lord, reveal evidences of a civilization that will bear all the light and tests of our day. Egypt, situated on the banks of that strange river whose source has been discovered far off in the ever-flowing waters of the Victoria Lake of equatorial Africa, speaks out to this self-satisfied generation in her mummied kings, her silent Sphinx, her matchless pyramids. Egypt, that could lift monster stones 400 feet in the air, and adjust them to a mathematical line and not vary half a hair's breadth; "that could paint on glass, grind gold to dust, embalm the body so as to make flesh immortal," "that built gigantic houses of stone that have outlived all nations and civilizations"—this nation was wise in all the Wisdom of this World. And yet this grand old civilization lived and died in gross and utter ignorance of the true and living God. The people bowed down and worshipped the Nile, the ox, the trees, the hills, and "birds, four-footed beasts and creeping things." Egypt had wise priests, her magnificent temples, her gorgeous worship, but SHE DID NOT HAVE GOD.

Subsequent to Egypt there arose four great world powers following each other in succession, claiming and exercising universal dominion, and gathering unto themselves the civilization and glory of the known world, Babylon, Persia, Greece, and Rome. But not one or all of these Nations ever attained unto that knowledge of God which is life eternal. This old world with all its wisdom knew not God. In its splendid Pantheons there were lords many and gods many—gods of painting and statuary, of poetry and eloquence, of war and revenge, of drunkenness and lust, but no true, holy and living God!

And so this ancient society perished of its own inherent rottenness. Its enormous, all pervading, universal vice sapped the foundation of virtue. Godlessness and vice, irreligion and immorality, went hand in hand, as they always do, until the people having lost all knowledge of God, lost also all shame and virtue; and this splendid civilization of this old world perished of its own hopeless and helpless corruption. The less the people knew of God, the viler and more debased did they become.

## THE WORLD TODAY IN OUR MODERN CIVILIZATION NEEDS THE CHRISTIAN RELIGION AND HER SAVIOUR

Yes, we must all come back to the true Christ centered religion as the only sure foundation for all modern civilization—the foundation upon which kingdoms, empires, and republics may still safely build and achieve, for the welfare of man and the glory of God. For religion, the Christian religion, the Christ-centered religion, is the only safe and abiding foundation for world-wide civilization in our Atomic world. People are not going to be saved by new fangled fads and modern methods applied to diseased externals, but they are going to be saved by the regenerating power of the Christ in their hearts, drawing them

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# Ionized Christians

Dr. Charles F. Yoder

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IT IS COMMON in this scientific age to read about particles being "ionized." That is to say, they are electrically charged and have a certain power they did not have before. No one can see this power, not even with a microscope. It is a manifestation of the invisible electricity which pervades all space. It enables these particles to attract other particles.

And this leads me to think about "ionized Christians." There are some believers who never say much or do much, or in any way show that they amount to much. And there are other Christians who are always looking for an opportunity to lead some one to Christ. They always have a testimony where there is an occasion to give one. They always are looking for some one who needs a word of encouragement or someone to help with a scripture as to how to find Christ and be saved.

The world needs such people because it is full of people with troubles who do not know their way out. They have not found Christ as their Saviour, and do not know just how to proceed. They are thankful to find some one who does know and can help them. It is doubtless true that more people are won to Christ by personal work than by sermons, although sermons have their indispensable part.

There are not many called to be preachers, but there are many called to be personal workers.

In fact, almost every true Christian can be personal worker. A knowledge of the proper Scriptural texts is useful, but an experience with Christ as a personal Saviour is more essential. With practice, the person naturally accumulates a list of useful texts. But with these he will also need to learn to pray for the unsaved.

It is easy for our loved ones, but it is not easy to pray for the unconverted, some of whom hate the very person who is trying to lead them to Christ. It therefore takes prayer for grace and patience and tact to be a successful personal worker.

But the reward is great, and should be sufficient to induce every one to try at least to be a soul winner. If we are not soul winners we should meditate on the chorus which says:

"Must I empty-handed go?

Must I meet my Saviour so?

Not one soul with which to greet Him:—

Must I empty-handed go?"

How far better it is to be able to sing:

"Oh how happy am I when I win if I try

Some soul who is wand'ring in sin.

No joy is so great; no time is too late,

The work for the Lord to begin."

Cordoba, Argentina, S. A.

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## ALL INDIANA CHURCHES, PLEASE NOTE

The Sixty-Seventh Conference of the Indiana District Brethren Churches and Bible Conferences will be held at the Brethren Retreat, Shipshewana Lake, Indiana, June 14-17, 1954.

We ask pastors and local church moderators to kindly check on the local support of the Indiana Conference Organization as to the annual gift from the churches to the Conference Board of Trustees, Mrs. J. B. Rohrer, treasurer, 216 Ken-

yon, Elkhart; the apportionment of 50 cents per member to the District Mission Board, Glenn Cripe, treasurer, 1113 E. Fort Wayne Street, Warsaw; and the annual apportionment of the Sunday schools of 10 cents per enrolled member to the support of the District Sunday School Board, Rev. Woodrow Immel, New Paris, treasurer.

Conference Executive Committee:

C. Y. Gilmer, J. M. Bowman, Bright Hanna.



# Missionary Department

## MORE NEWS FROM THE BISCHOF'S



(Continued from last week)

There was a new addition to the Mission family on October 24th. Mrs. Pfaltzgraff gave birth to a little girl. They named her Kathryn Joyce, and all of us here on the mission field rejoiced with the happy parents. The Pfaltzgraffs will be leaving Lassa on December 5th on their way home for furlough. As yet, the new doctor, Dr. Hamer and his wife have not arrived. We all hope that they can get here before the Pfaltzgraffs leave.

It is getting near the end of another school year. The local schools will close November 27th with a day of sports and fun. School will start again on January 4, 1954. Much work will be done between now and Christmas. All 18 C.R.I. schools will be visited, plus the three primary schools at Wamdiu, Bazza (Higi), and Ngurthlevu. At most of these places people will be ready to take the covenant or be baptized.

I shall write more of this later. Last Sunday seven were baptized at the leper village of Bizinda and fifteen took the covenant. This Sunday about 60 will be baptized at Gashala (a Kilba village) and about 30 will take the covenant. December 20th there will be 26 more baptized at Lassa in the morning; 24 at Dille in the afternoon. Some time during the early part of December, 13 will be baptized at Moda. These will all be Higi people. We hope to baptize at Moda after Janet gets here for her vacation. Then we will take another tour of the Higi area.

While we were on vacation at Jos, I looked for a motor bike, but they did not have any in at that time. I told Mr. Bowman to look for one now and get me one if he could. Has anyone taken it as a project? The cost, counting spare parts, license, insurance, etc. would run about \$350. I would appreciate one very much as it is the only way to get to some of the villages. Mr. Bieber has one, but he will leave on furlough soon, and as I am taking over the outvillage work, I will need one to get around. I will order one, and if anyone takes it as a project, let me know . . .

In His service,

Bob.

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**Missionary's Birthday in January**  
Miss Mara Lee Eicher, (Ashland, Ohio)—January 29th.

## OTHERS SHOULD TRY IT

(Several weeks ago we printed the account of the Lord's Acre Project, as followed by the Carleton, Nebraska, Brethren Church. Because of the success of their project, we make the following suggestion to other churches.)

There are other Brethren churches that could profit by using the Lord's Acre Project. This has definite stewardship value and can bring inspiration and blessing to all who participate. Write to: Religious Department, Farmers' Federation, Reverend Dumont Clarke, Director, Ashville, N. C.

Ask for the pamphlet entitled, "Promoting the Lord's Acre in the Country Church." This pamphlet gives full information and a complete literature list. 12c each or three or more copies at 10c each.

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## LETTER FROM MARGARET LOWERY

Dear Christian Friends:

At the beginning of this new year I wish to extend my sincere thanks to all who have so generously contributed to the establishment of my home at Krypton. Also, I wish to take this opportunity to thank all for the Christmas greetings and remembrances sent to me this Christmas season. The arrival of each greeting signified your interest in the work, and your presence seemed very near though many miles separated us. Words cannot express my appreciation for your friendship and helpfulness.

Several W. M. S. and S. M. M. societies and Sunday school classes sent gifts and remembrances for the less fortunate of this community and nearby communities. It was a real job for me to be able to carry your Christmas wishes to these folks. With each visit I was able to read a portion of God's Word, offer prayer and invite the folks to attend Sunday school and church. You can see now how you can be real missionaries in your local churches. May God continue to use you as His ambassadors of good will.

Now that I have been here several months and have learned to know the people and their problems, I will endeavor to launch out in a more active service for the Lord. During the month of January I plan to re-establish a Bible study group with the older women of the community—Mrs. Kinzie had one before her departure. We plan to study the Book of Acts.

Work in the school continues. We now reach over three hundred elementary school children each week. For many of these children, this is the only contact with the Bible they have. It is a real thrill and inspiration to be able to break the Bread of Life to these young folks and their teachers.

Schools close here the middle of April. We are looking forward to conducting vacation Bible schools in several

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## THE PRESENT BUSINESS OF THE CHURCH

(Continued from Page 5)

from their selfishness and sin to the will and to the ways of God.

It is the present business of the Brethren Church and all Christian churches to be the deliverer of this message of Salvation. What greater business could the church have than to lead men to the one Source and strength adequate both to generate the new life which they must have and to provide that life with the forms of action through which it shall do its work and bear its fruitage in the nation and throughout the world?

With so much the same, there is in the church one continuous change, the change of growth. The knowledge of God's way of life and peace is spreading. The circulation of the Scriptures, God's message of love to His children, is increasing. The influence of those Scriptures is ever widening as their message spreads, for that message satisfies human longings as nothing else can do. Opposition to the Church and to those Scriptures and their message may be strong, but that message will meet a growing response in the restless heart of humanity as the knowledge of it spreads. The river of water of life will flow on wider and deeper through the world's sin and sorrow, making glad life's waste places, till the Church is at last complete and "Christ shall see of the travail of His soul and shall be satisfied." Our part as Brethren is to do what we can to further His Kingdom as it is, to proclaim His truth as we know it, to do His will as we see it. Thus will we best promote that holy and happy future, wherever and whenever and whatever that holy and happy future may be.

### AMERICA NEEDS THE CHRISTIAN RELIGION AND HER SAVIOUR.

America's supreme need today is Christianity with Christ as the central theme of our country's program. Democracy is but a side issue. The paramount issue underlying the issue of Democracy, is the religion of Christ, and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. Remember beloved, the WORD OF GOD delivered by the loving Lord Jesus upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault. It is now arrayed upon land and sea to meet the deadliest of all assaults, Satan turned loose for one last, final struggle. Listen to one of the leading communists in America today: "The first thing we must do in America is to get rid of the Christian religion if we are to prepare her for communism." And why? Because Christianity and communism cannot live together.

There is a deep-plotted far reaching movement right here in America to ignore God, to suppress the Bible, to overthrow the Sabbath, to destroy the churches, and drive out the Christian religion. And I believe that unless America comes back from her isms and schisms, her su-

perficial thinking, artificial living, and irreligious practices, unless America comes back to God and the Christian religion, that God will deal with us just as He has dealt with Germany, Italy, and other nations that have forgotten Him. Remember, we are dealing with a greater problem than individual need. We are facing a world crisis today where only God and the Christian religion can meet the need of the world.

Listen to Washington, the first President of this great country, as he speaks to the New American nation: "Of all the dispositions and habits which lead to political prosperity, religion and morality are the indispensable supports." Listen to Lincoln in the darkest hour of our national history: "God bless the churches, and blessed be God, who, in this our great trial, giveth us the churches." Listen to Lloyd George as he speaks through England to the whole world: "Now it is either Christ or chaos; either the kingdom of God or world revolution." Richard H. Edmons, former editor of Baltimore, Maryland, says: above all else this country needs a nation-wide revival of the old fashioned Christian religion." I am sure that we can see in the present business of the church that the world, and America especially can only meet this grave situation by renewing and strengthening its spiritual life, by turning away from materialism, and implanting in men's souls those great fundamental principles which Christ taught, and which He manifested in His life on earth."

Yes beloved, in the present business of the Church this is a hopeful time in which to proclaim the generous and courageous principles which men heard from Jesus on the hills of Galilee and which the first Christian missionaries carried through the Roman world.

### THE FUNDAMENTAL PRINCIPLES WHICH THE CHURCH MUST EXPRESS IN THIS PRESENT HOUR.

In the first place we see **REPENTANCE**. America needs to repent. The whole world needs to repent. But men and Nations must do their own repenting. Others cannot do it for them. We need to do our own as individuals making up this great nation, America. Many are repenting but the work has only begun and with such unflinching exposure of our sins and such sincere penitence and such purpose of a new obedience as will alone avert God's judgment and receive His blessing, we **AWAIT THE CALL AND MORAL LEADERSHIP OF THE CHURCH!**

In the second place we find the principle of **RIGHTEOUSNESS**. Our Lord stated this clearly as one of the primary things without which there could be no beginning and no going on except to evil and disaster. "Seek ye first the kingdom of God and his righteousness." It was the central principle of His own life and conduct. "It becometh us to fulfill all righteousness." "Righteousness and justice are the foundation of his throne." It is the only foundation of human society, of family life, of national character and world order. The first thing is not honor or glory or gain or power. It is Righteousness. The business of the church is fearlessly to proclaim this, and if any nation commits itself to courses of unrighteousness then the church has its work set before it which it must do and take the consequences. The church may be sure that in the end it will suffer less for defending righteous-

ness than for supporting a state in wrong-doing. Today especially the message of the church through Jesus Christ needs to be conceived as a message of moral and social and political righteousness.

In the third place we have **SERVICE**. The participation of our country in the last wars and the Korean conflict was an act of service on the part of a whole people. We have expressed in time of war the enthusiasm of human brotherhood, of the equal liberty of mankind. But now we see the need for a greater service through the Church which must hold up in peace, when it will be vastly harder for men to live by it than it was in war.

And in the fourth place we have the principle of **FAITH**. The world has wrecked its material interests for the sake of moral ideals and ends. Wealth and ease and comfort and all things have been conceived in their true character as means to invisible ends. If we are to have a better world it must be built upon the foundation of faith, Jesus Christ Himself being the chief Cornerstone. To speak this word of faith is the present business of the church—faith in God, faith in the reality and supremacy of the moral and spiritual values, interests, and forces, faith in man. This last not least. We need to acquire the human faith which Paul held and to which he called men, "faith in the Lord Jesus and unto all the saints" (Eph. 1:15).

So accumulated testimony deepens the conviction that, above all needs, we need to cut loose from all rationalized speculation, and anchor ourselves once more and forever firmly upon the real, and the eternal truths of the true Christ-centered religion.

### LEST WE FORGET!

In the Book of Deuteronomy the eighth chapter and the second verse we find these words. "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His Commandments or no." Israel had been led from Egypt's bondage by a long, hard journey through the Arabian desert, and in the freedom and comfort of Canaan they were not to forget that journey nor Him who had led them nor His purpose in leading them. That purpose was not merely to bring them from one land to another, from serfdom to freedom, from Egypt to Canaan. Forty days and less would have sufficed for that journey. The distance was not great. His higher, greater purpose was to lead them nearer to Himself, to fit them for their destiny as His chosen people.

God is ever the same. He leads His people, in His loving care for them, often by a rough, hard road from worse to better things. From seeking satisfaction in things of this world and making these things life's chief end, He leads them by the road of disappointment and sorrow to put their trust in Him, where only can be found true rest and peace. All down her history He has led His Church through trial, nearer to Himself.

He has in these latter days led the Brethren Church into a larger liberty. He has led her through years of wilderness with its deserts of discouragement and its oasis of peace and rest, with its fiery flying serpents of reproach, confiscation and loss, and in its manna, plentiful in the fellowship of kindred minds standing for

freedom and for truth, with its pillar of cloud and fire, its conviction of right leading steadily on, and with the morn of freedom we may again hear the voice Divine, "Thou shalt remember all the way the Lord thy God hath led thee, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no."

### REMEMBER!

The charge "Remember" is fitting today in America, as of old in Israel, for already, with wrong persisting and thousands suffering from that wrong, there is heard "forget." But greater far than the few feeble cries "forget" is the age-long, world-wide chorus "REMEMBER."

"Remember," cry the heroes and defenders of the faith in ages past who maintained religious liberty in face of all its foes. "Remember," cry the martyrs who through the centuries suffered and died, but would not surrender their faith at the bidding of ecclesiastical or civil tyranny. "Remember," cries TRUTH, "that I am entrusted to your care and that you are pledged as a Church to maintain and defend me." "Remember," cries Paul, "Watch ye, stand fast in the faith"—"Take heed to thyself and to the doctrine"—"Stand fast in the liberty wherewith Christ hath made us free."

"REMEMBER," says Christ. "Ye are my witnesses." "Take heed that your witness of Me be true, that as keepers and teachers of My Truth you leave no open door of entrance in your Church for any teaching that would rob Me of My Deity, making me merely a man, taking from the sinner a Divine Saviour, his only ground of hope," "Thou shalt REMEMBER all the way the Lord thy God hath led thee" these many, many years.

### ARE WE BIG ENOUGH AND GREAT ENOUGH TO GET THAT VISION?

Have we got sufficient faith in Jesus Christ and the Word that He has spoken, to believe with all our souls that that is not only His purpose, but that He is able to carry out His program, and that He will respond whenever His people are ready to do the thing that He has entrusted them to do in this age? He has put the powers of the eternal kingdom at the disposal of His people, and He has given us a divine task to accomplish, and He is waiting for us to accomplish that task. This then is the present business of the BRETHREN CHURCH and Christian churches everywhere. SHALL WE OBEY HIM?



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### PUBLICATION DAY OFFERING

Make checks to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

## INTERESTING ITEMS

(Continued from Page 2)

**NAPPANEE, INDIANA.** The December 27th Cash Day resulted in an offering of \$2100.00. Brother Virgil E. Meyer says in his bulletin, "Once more we exceeded our goal of \$2,000.00. If we can maintain this rate of giving, our building indebtedness should be cleared in a little more than two years."

The Nappanee church has recently organized a Missionary Education Department as a part of their Sunday School.

**MILLEDGEVILLE, ILLINOIS.** "Needed improvements have been made at the parsonage. The cistern has been filled in and the old wood cover replaced with a cement walk. The west foundation of the house and the cellar entrance have been repaired. The back porch has been enclosed. Classes and organizations have contributed toward the cost which was more than \$400.00."—From Brother H. H. Rowsey's bulletin.

**WATERLOO, IOWA.** One new member was received by letter recently.

The Father and Son banquet is scheduled for January 21st.

**TUCSON, ARIZONA.** Brother Vernon D. Grisso reports the comparative Sunday School attendance for 1952 and 1953, with an average attendance of 66 and 97 respectively.

A special Missionary Service was held on Wednesday, December 30th, at which time Brother Robert Byler, Missionary on furlough from South America, presented in, "Story, Song and Pictures," an account of his missionary work.

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### SPECIAL THANKS FROM GARBER MEMORIAL

The Garber Memorial Brethren Church, Sherman Avenue, Ashland, Ohio, has received from the Third Brethren Church, Johnstown, Pennsylvania, the pulpit and three pulpit chairs which graced the platform of the 3rd Church for many years. The 3rd Church recently added new pulpit furniture to their platform.

The Garber Memorial Brethren Church wishes to express their sincerest thanks and gratitude to the Third Brethren Church for this greatly needed gift, which has added to the attractiveness and to the worship of the Garber Church.

Kenneth Howard, Pastor.

(Brother Howard also informs the Editor that the Garber Church could make use of some used pews, if any church should have any, not now in use, which they would be willing to give to the Garber Church. For further information, contact, Kenneth Howard, 333 Samaritan Ave., Ashland, Ohio.)

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## WITH THE LAYMEN

### SOUTHERN INDIANA DISTRICT LAYMEN

The Southern Indiana District Laymen met at the Mexico Brethren Church for their regular quarterly meeting on Monday evening, November 16th.

A very delicious supper was served by the ladies of the host church. James Donaldson acted as Program Chairman, giving us a very cordial welcome. "Bud" Hunter led us in several songs, with Verlin Sandifur, of Loree, at the piano. Mr. Donaldson then favored us with a vocal solo, entitled, "I'd Rather Have Jesus," accompanied by Mrs. Donaldson. Evening devotions were conducted by Harold Donaldson. He used the topic: 'Good Stewards of God's Gifts,' reading appropriate scriptures, and leading us in our evening prayer. Verlin Sandifur favored us with a very beautiful piano solo. The Loree Quartette then sang that marvelous number, "The Riches of Love in Christ Jesus," accompanied by Mr. Sandifur.

Rev. R. K. Higgins, of Elkhart was the speaker of the evening. He read Luke 14:25-35, and then spoke on the subject, "Fiddles For Sale." He said the average Christian has three main fiddles. First, the fiddle of "Aimlessness," or just fiddlin' around. "The gospel of Christ cannot be to the world what Christ meant it to be if we just fiddle around with no plan or purpose for our lives." He then mentioned the second fiddle as, "Second fiddle." "Souls are being bought and sold in the market places of the world just because we as Christians are allowing secondary interests to crowd out first things in our lives." This third fiddle is that of 'Folly.' "This world is on fire; are we, like Nero, Fiddlin' around while Rome burns? It's not a beautiful picture, but fiddlin' while Rome burns, surely fits our generation. Christ is calling us to dispose of that old fiddle and go to work for Him and His Church."

Herman Hood, District Chairman, was in charge of the business session. Earl Oyler, Chairman of the Nominating Committee, took charge of the election of officers. Secretary's and Treasurer's reports were read. Roll Call showed an attendance of 127. The evening's offering of \$93.38, was voted to be sent to the Lost Creek, Kentucky, mission work.

New officers are as follows: Chairman, Herman D. Hood, College Corner; Vice-Chairman, Fred Thrush, Center Chapel; Secretary-Treasurer, Clarence Keplinger, Peru. The Huntington Church gave us an invitation for our next meeting, February 15th, which was accepted. Motion carried that the Southern District be hosts for the joint meeting on May 17th. A vote of thanks was given the Mexico men for arranging the program, and the ladies for the fine meal.

The Loree Quartette sang another very lovely number, "I Can Tell You The Time." Rev. James Davis, of New Paris, gave the benediction.

Guy V. Purdy, Ret. Sec.



## What's Doing in the Churches



### WAYNE HEIGHTS BRETHREN

This news letter begins with March 8th, when we held our first services in our beautiful new church edifice. This was announced as our church opening. The pastor and wife had open house in their new home on the same day. Many friends and neighbors came for both occasions.

We conducted a pastors class each Sunday evening, before Palm Sunday, giving instructions from the Bible concerning the Christian way of life. This was regularly attended by eleven boys and girls. On Palm Sunday evening we baptized eleven in our new baptistry, which was viewed from the church auditorium. Then on Easter Sunday night we had 56 around the communion tables. That was just one less than our membership at that time. However there were eight visitors with us at that time.

Of course our big day was dedication day May 3rd, when our friends from Brethren churches all over Pennsylvania and Maryland, as well as neighbors from Wayne Heights came to visit us. Brother Clayton Berkshire, Mission Board secretary, brought excellent and fitting messages morning and evening. Brother E. M. Riddle, retired secretary of the Board, gave the dedication sermon in the afternoon. This was a real occasion and our people did rejoice in it.

For the week nights immediately following the dedication, Brother John F. Locke, in his inimitable manner, brought us good messages, that did us good personally, and made friends for us in our new community. In his same spirit of generosity, he shared with us his travellog pictures of Palestine, helping us to travel where Jesus traveled, and to see what Jesus saw.

On April 12th, Brother W. S. Benshoff, editor of Brethren publications, was with us and brought a very helpful message in the morning worship hour.

In the evening service of May 17th, nine members of a class of twelve in teacher training and preparation, gave a program of Bible Story telling, to the delight of all, and we believe, helpful to those participating.

June 8th we opened our second Daily Vacation Bible School with an enrollment of 63. This is one of our best programs in the year to win the interests of the community. The new building was completely filled for the closing program.

July 19th, Brother Ralph E. Mills, pastor of our Brethren Church at Pittsburgh was our guest speaker, and gave us an excellent sermon in the morning.

We had a number of children in camp Juniata this summer to the profit of all. Likewise we sent our delegates to both our District and General Conferences, as well as the W. M. S. and youth rallies. We have a strong

W. M. S. here that has continued through the years, and was the foundation for the new beginning of this congregation.

September 27th we held our Rally Day, and second anniversary of our church at Wayne Heights. That day we had our largest Sunday School attendance with 89 present. The program committee provided an interesting program. The following Sunday night, October 4th, we had 49 at the Lord's tables for communion.

November 1st we had the Walker quartet accompanied by Miss Ida Kimmel, from the Berlin, Pa., Brethren Church, who lifted us with their beautiful and inspiring singing.

November 14th and 15th, brother Walter C. Wertz, president of both our District and our National Sunday School boards, with his wife Wadena, and sister Lois Jean, and Lois Howard, were with us for a Sunday School Institute. Needless to say the program was very good from the standpoint of guidance and instruction as well as inspiring with their vocal and instrumental music.

November 22nd through the 29th, Brother Delbert B. Flora, Dean of our Seminary at Ashland, was with us and brought a wonderful series of Bible lectures, covering the ordinances of the church. Our people were delighted with his teaching. It was made understandable to all who heard him. He showed the pictures of Palestine also which he took on his tour last year. Not only were they nice to look at, since they were colored, but very informative as well. We shall not soon forget his presence with us.

This church has been aided in a remarkable way by the Mission Boards, W. M. S., Laymans Organization, Brethren Youth, friends and neighbors. We have a building and grounds worth much more than the actual cost. Our indebtedness to date is \$4,000.00. The people of this congregation have been contributing very liberally to make this small indebtedness possible. Likewise they have contributed nearly \$500.00 within the past year to denominational interests elsewhere.

We too have our sadness along with other churches. Since this work at Wayne Heights was begun we lost three very fine men of the church, whose hearts were in this new movement for the Lord. Brother Frank M. Miller, Brother George Cashman, and Brother H. R. Smith have left us to be with their Lord. Without the aid and encouragement they gave at the beginning it is doubtful if this work would be what it is today. It stands as a monument and testimony to their faith, as well as to those who remain to carry on the torch they bore.

This letter is too long, but we did not know what we could leave out. May the Lord bless the Brethren Church.

—N. Victor Leatherman, Pastor.



### COLLEGE CORNER, INDIANA

College Corner Brethren Church is still on the active list, although it has not been heard from for some time. As you will soon learn, the church congregation have been buzzing.

The undersigned accepted the call to serve this rural

(Continued on Page 14)



## Brethren Youth Crusaders

### Devotional Topics

*Clarence S. Fairbanks      Topic Writer*

Topic For January 24, 1954

### CHRIST IS THE ANSWER—FOR TIME “AT THE END OF TIME”

Scripture Reading: Rev. 19:1, 6, 10-17.

**T**HE QUESTION of whether or not man lives beyond this life has engaged the minds of men since the beginning of time. Go where you will, you will find belief in immortality. The Christian view of man stems from the belief that man was not made for this world alone, but is destined to live forever a life that is worth living. Take away from the Christian faith the doctrine of immortality, and you take away its heart. Paul wrote, “If in this life only we have hope in Christ we are of all men most miserable.” In the same chapter he argues that if we are to live in this world and not in a future world, that we might as well eat, drink and be merry, for tomorrow we die.

**1. WHETHER WE BELIEVE IN THE IMMORTALITY OF THE SOUL IS IMPORTANT TO OUR WAY OF LIFE.** Paul was right when he pointed out that people who do not believe in a life after death are inclined to live immoral lives. The attitude is “Well, what difference does it make anyhow?” Pascal reminds us that a man's whole life is colored by how he answers this question and yet philosophers go on making their theories as though it were unimportant. Let any nation give up the belief in a life beyond the grave and refer to it as “pie in the sky” and that nation will degenerate to what we now see in Russia. An individual may not believe in the immortality of the soul and still be a good moral man, but there must be those around about him that believe it and condition the atmosphere so that the Christian influence continues to play upon his mind.

**2. WHAT IS THE PROOF OF THE IMMORTALITY OF THE SOUL?** Jesus taught His disciples, “In my Father's house are many mansions, if it were not so I would have told you.” On another occasion our Lord said, “Because I live you shall also live.” Let us notice that we cannot prove beyond all doubt that the soul is immortal. A court of law does not require that the case before it be proved beyond all doubt, but beyond a reasonable doubt. Now it seems to me that although we cannot prove beyond all doubt that Christ rose from the dead that we can say that beyond all reasonable doubt that He rose from the dead and therefore we shall live also. We can say that God does not give us desire which He will not or cannot fulfill. We can point to the fact that many witnesses saw the risen Christ and we believe that Christ

would not deceive us. These are indications that cannot be lightly set aside.

**3. WHAT IS THE RESULT OF TAKING THIS VIEW SERIOUSLY?** The scripture writer pointed out that “every man that hath this hope purifieth himself.” To go back again to St. Paul when he said, “Let us eat, drink, and be merry.” Immortality is almost as important for morality as it is for religion, for if man loses the hope of survival he loses one of the chief incentives to effort. Kant, the philosopher said, “If a man is to realize his moral ideal, as he ought to do, he must believe in a future existence.”

The hope of immortality gives direction to life and makes it meaningful. Those who deny or ignore the immortality of the soul are like one calling to a ship at sea, “Where are you bound?” To be answered by the reply “Nowhere.” If we are not immortal, we are bound nowhere. We are like a ship on the high seas without a compass, a chart, or a destination. Certainly God has made us for something more than that. Certainly, William James was right when he said, “The great use of life is to spent it for something that will outlast it.”

**4. CHRIST IS THE ANSWER AT THE END OF LIFE.** When we stand before the judgment throne of God, we will appear—not in our own righteousness—but in the righteousness of Jesus Christ. By ourselves we are not able to live the life God demands of us. Paul found that he could not do the things he knew he ought to do and that the very things he knew he ought not to do were the very things he continued to do. How was this great inner conflict to be resolved? By more effort on his own part? By withdrawing himself from the crowds to some lonely monastery? By spending more time in Bible study and church attendance? None of these could give him the strength he needed. By the time he came to write the letter to the Philippians, he had found the answer, “I can do all things through Christ who strengthens me.” In that day when we stand before God, we will be able to do so through the strength and the grace of our Lord.

**5. CHRIST'S PROMISE.** “Lo, I am with you always even unto the end of the age.” Of all the promises our Lord made, I consider this one of the greatest. Does God care when we are tempted to do the wrong and to neglect to do the right? Does God care when others persecute me or ignore me? When I have lost my way, does God care enough to find me? The answer that we hear ringing through the centuries is “Christ is the answer through the end of time.”

### QUESTIONS FOR DISCUSSION

1. What difference does the Christian doctrine of Immortality make to you?
2. How certain can we be that we shall live beyond the grave?
3. How can we be victorious over the forces of sin?
4. How can we be sure that God cares about our difficulties?

## 1954 PUBLICATION DAY OFFERING GOAL—\$5,000.00

# Prayer Meeting Studies

By C. Y. Gilmer



## MY GREETING

I thought to wish that God might truly bless you;  
But that, I see, He's clearly bound to do.  
He is Himself the fountain of all blessing,  
And loves to bless His children—therefore you!

I thought to wish that for your earthly journey  
God would supply your need: (Could He forget?)  
But now I see that He has clearly promised  
To meet all need—and so it shall be met!

Then I might ask that God Himself might guide you,  
But this is needless, since He is your Guide:  
Since He has promised constantly to guide us  
Until we reach, at last, the Other Side.

What shall I ask then—what indeed is left me;  
What say to gladden as you journey here:  
How can I help to comfort, strengthen, hearten,  
As you tread nobly through each passing year?

How can I—save that gently I remind you  
Being His child you are supremely blest,  
And that whate'er may come—of joy or sorrow—  
All that He gives or sends is aye the BEST.

—J. Danson Smith.

**T**HE GOD WHO TAKES SUCH CARE over His works (Psalm 145:9) is also exercised in preserving His creatures (Neh. 9:6; Psalm 36:6; Matt. 10:29), and providing for them (Psalm 104:27, 28; 136: 25; 147:9; Matt. 6:26). He cares for His saints in a special preservation of them (Psalm 37:28; 91:11; Matt. 10:30), in prospering them (Gen. 24:48, 56), in protecting them (Psalm 91:4; 140:7), in delivering them (Psalm 91:3; Isa. 31:5), in leading them (Deut. 8:2, 15; Isaiah 63:12).

God brings His Word to pass (Num. 26:65; Johusa 21:45; Luke 21:32, 33). He orders the ways of men (Prov. 16:9; 19:21; 20:24). He ordains the conditions and circumstances of men (1 Sam. 2:7, 8; Psalm 75:6, 7). "The Providence that watches over the affairs of men, works out their mistakes, at times, a healthier issue than could have been accomplished by their own wisest forethought." The providence of God determines the period of human life (Psalms 31:15; 39:5; Acts 17:26). The designs of the wicked are defeated (Exodus 15:9-19; 2 Sam. 17:14, 15; Psalm 33:10), and overruled for good (Gen. 45:5-7; 50:20; Phil. 1:12). The course of nature is preserved (Gen. 8:22; Job 26:10; Psalm 104:5-9), all events are directed (Josh. 7:14; 1 Sam. 6:7-10, 12; Prov. 16:33; Isaiah 44: 7; Acts 1:26), the elements are ruled (Job 37:9-13; Isaiah 50:2; Nah. 1:4; John 1:4, 15, and even the minutest matters are ordered (Matt. 10:29, 30; Luke 21:18).

The providence of God is righteous (Psalm 145:17; Daniel 4:37), is ever watchful (Psalm 121:4; Isaiah 27:3),

and all is pervading (Psalm 139:1-5). God's providence is sometimes dark and mysterious (Psalm 36:6; 73:16; 77: 19; Romans 11:33). Providence has been said to be a greater mystery than revelation. Luther said, "Our Lord God doeth work like a printer, who setteth letters backward; we see and feel well His setting, but we shall see the print yonder—in the life to come." All things are providentially ordered for God's glory (Isaiah 63:14), and for the good of His saints (Romans 8:28). Even the wicked are made to promote the designs of God's over-all plan (Isaiah 10:5-12; Acts 3:17, 18). "Happy the man who sees the God employed in all the good and ill that checker life." Pope said, "Who finds not Providence all good and wise, alike in what it gives and what denies?" H. W. Beecher declared, "Everything that happens in the world is part of a great plan of God running through all time."



## Lesson Comments by Fred C. Vanator

Lesson for January 24, 1954

### CROSSING MAN-MADE BARRIERS

Lesson: John 4:27-42

**I**N ORDER TO PROPERLY UNDERSTAND this lesson we should have at least a little knowledge of the race of people called "The Samaritans." When the Northern Kingdom went into captivity to the ruler of Babylon only the better class of Israelites were taken away from their land—some over twenty-seven thousand being captive. In order that the land might be tilled, the Babylonian captors sent in some Babylonian inhabitants and others from among their captives from other lands. This made for a radical change in the manners and customs of this new people. Pagan rites were brought in and "won no small following among the Jews that remained." It was these people—the Samaritans—who attempted to frustrate the plans of rebuilding the city of Jerusalem and the temple in the time of Nehemiah. It is, therefore, obvious that there were no "dealings between the Jews and the Samaritans in the time of Jesus."

When the Jews wished to go to Jerusalem from Galilee they would always cross the Jordan River just south of Lake Galilee and go down the east side and back across the river into Judea in order that they might not "pass through Samaria." But Jesus had no such compunctions. He made His trips from Galilee to Jerusalem through Samaria.

It was on one of these occasions that the incident of our story for today took place. It was at this time that Jesus crossed the "Man-made barriers" of social custom. Note first of all that it was Jesus who began the conversation with the woman (John 4:7). This was a breach of Jewish custom for as the woman said, "the Jews have no dealings with the Samaritans," and for any man to

address a strange woman while she was alone was not as it should be. This would be especially true of a woman of her type. The ancient rabbis taught that it was beneath the dignity of man to converse thus with any woman. Vincent says that it "was one of the six things that a Rabbi might not do."

But Jesus was not an ordinary "Rabbi." He was the one who came to "be the Saviour of the world." Read the entire chapter and get the full picture of the conversation which developed between them. Remember that Jesus read underneath the exterior and found what man could not find in the individual. In this woman he found a "witness"—one who became a more eloquent witness than any other of that day. Not only an eloquent witness but a most effective witness. She, in her return to the city, brought out many of the Samaritans to "see and hear Jesus." So effective was His word to them that they begged Him to remain with them which He did for two days. Read their testimony in verse 42—"we have heard him ourselves, and KNOW that this is indeed the Christ, the Saviour of the world."

Let us remember that the most serious barriers in life are man-made. The little child knows nothing of race, color or social status until he is told of them by man. There should never be such a thing as a color line. The color of a man's skin should never make you or me say, "this is not my brother." Social custom still decrees that there is a line of demarkation between the races. But the Christian must cross every barrier and give the Gospel to the high and the low, the rich and the poor, the black, the yellow, the red and white races. Wherever there are people who do not know the Christ it is our duty to make Him known unto them.

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## NEWS FROM OUR CHURCHES

(Continued from page 11)

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church beginning his ministry with them on September 6th.

A problem which was always before the people, is now settled, they have a parsonage and also a 60 acre farm. On Oct. 1st, the transaction was completed, and the work of renovating the house was started. The following two days there were as high as 21 men and women working, and how fast the work was accomplished. On Oct. 6th, the pastor and his family moved into the parsonage. Much financial aid for the paint, dramex plaster, and varnish was given by the W. M. S., who are very active, and wished to help with the new project of the church. The laymen are also well organized, and already 15 acres have been sowed in wheat, and plans for the spring planting are under way.

About the church activities: Sunday school and church attendance have been good. Some sickness has been noticed. Homecoming day was observed on Oct. 11th. Holy Communion services were held on Sunday evening November 22nd.

The Brethren Youth are organized and are meeting the third Sunday evening of every month. On Friday, Nov. 27th, the youth, through the courtesy of one of the bus

drivers were transported to and from the youth rally at Denver. They were accompanied by the pastor and his wife. They were happy in bringing back the banner.

Dedication services for the newly acquired farm and parsonage were held there on Sunday, Nov. 29th, after which all were invited to open house.

The W. M. S. held their annual Christmas meeting as an all day affair with one of the members, making bandages for Africa, and knotting a comfort for a benevolent project. Christmas packages for the missions in Kentucky were given by the members instead of a gift exchange.

As usual, the annual Thanksgiving and Christmas supper was enjoyed on Saturday evening, Dec. 12th.

We hope in the future to keep some news coming as we are not a dead church.

In His Service,

Bright Hanna.



### MULVANE, KANSAS

A revival meeting began, Tuesday evening, November 3rd, in the Mulvane Brethren Church with Brother C. C. Grisso as the evangelist, and the pastor, J. F. Burton as song director. Brother Grisso conducted the first revival for this newly revived church under the pastorate of Brother Wilbur Thomas about six years ago, in the basement of the proposed church building which was not completed at the time. Unusual as it may seem, Brother Grisso had to conduct the first four nights of the revival effort in the basement of the church this time because the new pews had not been installed into the newly expanded church auditorium.

The church enjoyed having Brother and Sister Grisso in their midst for almost two weeks in this revival effort. We feel that the homes in which they called were richly blessed by their presence. The messages of the gospel were earnestly presented, and all who heard them received a spiritual uplift. During the meetings, six had decided to come into the fellowship of the church, five married people and one of the Sunday school girls. The baptismal service and confirmation was conducted one week later at which time two more made confession of faith in Christ and were baptized, making a total of eight received into the fellowship of the church.

Four of the eight baptized were members of other denominations. We are not proselyting at all, but these good people for one reason or another come into the morning or evening services, and seem so impressed by all that take place in the services that they continue to come. We have heard many of them say, "This is what we have been looking for; it meets our spiritual needs." The spiritual atmosphere, and the friendly, Christian attitude of the membership toward each other, and the stranger who comes to worship with us is a valuable asset to the growth of the church. However, we must give God the glory, exalt Christ, and extoll the leadership of the Holy Spirit for all that is being accomplished for Christ and the Church here at Mulvane. "Except the Lord build the house, they labor in vain that build it."

J. F. Burton.

## Laid to Rest

### MARTHA SCHAMEL MILLER

MILLER. Martha Schamel Miller, the wife of the Rev. Edward Lewis Miller departed this life Nov. 30, 1953, at the age of 66 years, 3 months, and 7 days. She had become a Christian in her youth, and had invested many years of devoted service in the work of her home church, St. James, Maryland. After her marriage seventeen years ago to the pastor of the Maurertown Brethren Church, she became a part of the life and fellowship of this church and for all these years made a very significant and consistent contribution by her devotion. Those who knew her, and loved her, will recall many fine qualities. Since this is not a eulogy I shall mention only a few. She was notable in her efficient household management. She loved neatness and cleanliness and beauty.

As a Pastor's wife she was completely absorbed in the work of the church, delighting in its progress, promoting its fellowship by a seldom-equalled diligence in pastoral calling, enjoying its life and its conferences, always a stalwart in the adherence to its doctrines. When the grievous illness came upon her which finally destroyed her physical life, she desired the anointing service according to the scriptures. She bore her sufferings with patience, quietness, and fortitude, and the Lord gave her a peaceful passing . . . a merciful release from a wasting illness. Her work as teacher of the Loyal Woman's Bible Class and as church pianist, and as a leader in the church's, and the community's life, cause her to be greatly missed. Her admirable devotion to her husband and the parsonage children and grandchildren caused favorable comment by many.

A great company of friends and relatives from far and near thronged the church for the services held in her memory. The writer had charge of the services and spoke on Psalm 23:1, emphasizing what the Good Shepherd does for His sheep. Assisting in the services were elders Freeman Ankrum, pastor of her home church, James E. Ault, M. M. Robinson and Guy F. Ludwig.

Interment was made in the family lot in the Maurertown Cemetery.

—John F. Locke.

\* \* \*

HALL. Charles Ernest Hall, born September 29, 1888 and died November 30, 1953. Son and only child of the late Professor and Mrs. Jacob Hall. Had lived for the past 44 years in New York City where he followed the profession of Accountant. Educated at Northwestern and Columbia Universities. A man of quiet and generous temperament. Funeral services held at the Lindsay Funeral Chapel, Harrisonburg, Virginia. Interment in the family lot, Dayton, Virginia, Cemetery. Services in charge of the undersigned.

John F. Locke, Pastor Bethlehem Brethren Church, Harrisonburg, Va.

TALLMAN. Harry Kenneth Tallman passed from this life to be with our Lord on December 17, 1953, at the age of 39 years. Born in Lanark, Illinois, the son of Oscar and Anna Tallman. He was baptized in 1926, being a member of the Brethren Church ever since. Served as deacon the past several years. Survived by his wife, Virginia (Yeager) Tallman, and children, Denny, Ann, Nancy, Kenny, and Jennie Lou; also by two brothers, one sister, and his mother.

Funeral Services conducted by the Pastor.

H. Francis Berkshire, Pastor.

\* \* \*

KREAMER. Mrs. Ellen Gertrude Kreamer, aged 68, died after a brief illness, December 30, 1953. Faithful member of the Roanoke, Indiana, Brethren Church. Served as deaconess; was an active member of the W. M. S. Survived by husband, Charles E. Kreamer, sons, Kenneth and Marion, two grandchildren, four brothers and two sisters.

Funeral services in the Roanoke Brethren Church by her pastor, and Rev. C. Y. Gilmer.

S. C. Henderson, Pastor.

\* \* \*

PARKS. Crawford A. Parks, 1268 Franklin St., Johnstown, Pa. died suddenly December 13th. Had attended the morning worship service as usual at First Church, but was stricken about 2:00 P. M. and died shortly thereafter. He and his family have figured prominently in the Brethren work at Conemaugh and Vinco, Penna. Survived by his wife, a son, Jack, and a daughter, Mrs. Robert Leffler, all of Johnstown. Funeral services were held December 20th with interment in Grand View Cemetery.

W. A. Ogden, pastor.

\* \* \*

PIERCE. Cindy (Cynthia Lee) Pierce, infant daughter of Mr. and Mrs. Lester (Doris Gilbert) Pierce, of Ashland, Ohio, died in Good Samaritan Hospital, December 21st. Services held December 23rd, in the Zimmerman Funeral Home, West Alexandria, Ohio, conducted by the undersigned with Rev. H. R. Garland assisting at the grave side service.

Eugene J. Beekley, Chaplain, USAF.

## MISSIONARY DEPARTMENT

(Continued from Page 7)

of the school communities as soon as the school term is over. Pray for this work so that many children may attend and souls may be won for Christ's kingdom.

May God prosper each of you in the new year and may each of you resolve to do His will at all times.

Yours in His service,

Margaret Lowery.

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Official Organ of The Brethren Church

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# BRETHREN

# EVANGELIST

## *My Will*

Laid on Thine altar, O my Lord Divine,  
Accept my will this day, for Jesus' sake;  
I have no jewels to adorn Thy shrine—  
Nor any world-proud sacrifice to make;  
But here I bring within my trembling hand,  
This will of mine—a thing that seemeth small,  
And Thou alone, O God, canst understand  
How, when I yield Thee this, I yield mine all.

Hidden therein, Thy searching gaze can see  
Struggles of passion—visions of delight—  
All that I love, and am, and fain would be,  
Deep loves, fond hopes, and longings infinite.  
It hath been wet with tears and dimmed with sighs,  
Clinched in my grasp, till beauty hath it none—  
Now, from Thy footstool where it vanquished lies,  
The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,  
And merge it so in Thine own Will, that e'en  
If, in some desperate hour, my cries prevail,  
And Thou give back my will, it may have been  
So changed, so purified, so fair have grown,  
So one with Thee, so filled with peace divine,  
I may not see nor know it as my own,  
But, gaining back my will, may find it Thine.

—Morne Wallis.

## THE BRETHREN EVANGELIST

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the last week in December.

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## Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports in his bulletin on his recent vacation trip into the south, saying, "We were in Florida, Louisiana, Alabama, Mississippi, Georgia, North and South Carolina, Tennessee, and states between." He says that on December 27th, they attended Sunday School and Worship Services of the Gentilly Baptist Church, in New Orleans. His total mileage for the trip was 2741 miles.

Brother Ankrum reports on their January 10th Building Fund Day, informing us that the attendance was 144, and the offering, \$310.75.

CUMBERLAND, MARYLAND. We are informed by Brother L. O. McCartneysmith that he will begin his pastorate with the Cumberland Brethren on May 1st. We are glad to make this correction in date.

CAMERON, WEST VIRGINIA. Brother Cecil Bolton, former Pastor at Gatewood, West Virginia, has assumed the pastorate of the Cameron, Quiet Dell Brethren Churches.

SMITHVILLE, OHIO. Brother Robert Hoffman reports the average December Sunday School attendance as 170, which, he says, was in spite of a low attendance the last Sunday of the month. Their goal for 1954 is "204 for '54."

ASHLAND, OHIO, PARK STREET BRETHREN. Dr. H. Stover Kulp, Missionary to Nigeria, under the Church

of the Brethren, was guest speaker at a special Missionary Service, Wednesday evening, January 13th.

NAPPANEE, INDIANA. Brother Virgil E. Meyer informs us that another \$100.00 was received, to be added to their recent Cash Day offering, making a total of \$2200.00, to be applied to their building debt reduction.

Nappanee will be hosts to the Northern Indiana Brethren Youth on January 26th. A banquet and a program will be featured.

ELKHART, INDIANA. Brother Robert Higgins has started a Christian Leadership Training Class; meeting regularly each Wednesday evening following the regular Prayer Meeting Hour.

A Brethren Youth Rally is planned for the Elkhart Church for Sunday evening, January 31st, featuring the Brethren Youth Ambassador's Quartet, with Rev. Clarence Stogsdill, National Brethren Youth Director, of Ashland, Ohio, as speaker.

SOUTH BEND, INDIANA. Missionary Sunday was observed on January 10th, with Rev. Robert Byler, Missionary on furlough from the Argentine, speaking at the morning Service. A Family Supper was held in the evening, followed by an illustrated lecture by Brother Byler.

From the South Bend bulletin we learn that Mrs. Charles A. Bame suffered a stroke recently at her home. Her address is 4126 Johnson Ave., Western Springs, Illinois.

COLLEGE CORNER BRETHREN CHURCH, WABASH, INDIANA. Brother Bright Hanna and family entertained the township ministers and their families at a carry-in supper recently.

The Hannas were pleasantly surprised one evening recently when some of the members of the church brought supper to the parsonage and spent the evening. (Ed. Note: We pass this suggestion on to other churches on its own merits, promising great blessings and a closer bond of fellowship between pastor and people. W. S. B.).

ROANN, INDIANA. Improvement work continues at the Roann church, being done by volunteer labor. Brother S. M. Whetstone says in his bulletin, "We are thankful for all the men who were able to help during the past week. A few more weeks like that and this work will begin to take on a different look."

(Continued on Page 10)

## COMING EVENTS

WARSAW, INDIANA. Revival Services—January 17th to 31st—"Bud Hunter, Song Leader; Robert G. Holsinger, Pastor-Evangelist.

DAYTON, OHIO. Evangelistic Services, Hillcrest Brethren Church—January 24th to February 7th—Rev. George Gardiner, Evangelist; Rev. Percy C. Miller, Pastor.

NORTH MANCHESTER, INDIANA. Concert by the Dixie Four quartet—Sunday evening, February 21st—Sponsored by the Sisterhood. Rev. D. Richard Wolfe, Pastor.



# The Editor's Pulpit



## Successfully Defeating Communism

### THIRD IN A SERIES

**I**N THIS, THE THIRD AND LAST in this series of Editorials on Communism, we would seek to draw our attention to what can be done to successfully combat and defeat Communism.

Perhaps some will think that we are riding on a cloud by our even daring to suggest that Communism can be defeated. When you consider the fiendish, ruthless passions of Communistic inspired followers, you might say that to defeat it is impossible. When you consider the way it has enslaved millions of people, and consider their utter disregard for human life, you realize that to oppose them is not an innocent game of ball. To oppose them is a life and death struggle.

What most Christians seem to fail to realize is that Communism is more than just an enemy at the gate, to be stopped by guns, planes and bombs. What we must realize is that Communism is a deadly, Satanic power, determined not to "just abide," but to rule and ruin. Being Satanic in origin, its chief aim is to drive every vestige of Christianity and Democracy from the face of the earth.

It all began in the courts of heaven, long before time began, when Lucifer, the son of the morning, aspired to rise higher than almighty God. This beautiful creation of God, not content to be what God wanted him to be, said, "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds, I will be like the most High." Read the full account of this story in the 14th chapter of Isaiah, beginning with verse 12.

Being cast down, this Lucifer, now called Satan, has never departed from his original vow of destroying God. He made his power manifest in the garden of Eden, when He successfully turned the entire human population into sin, and away from God. He enslaved men at the time of the Flood until God saw that the thoughts of men's hearts were evil continually. Satan continued to enslave men with the promise of physical and temporal satisfaction, and struck again in seeking to destroy Christ, the Lamb of God, and to keep Him from going to the Cross.

He killed Stephen, the first Christian martyr, persecuted Paul, and laughed with glee at the martyred deaths of Christians under Nero. This recital of Satan's efforts to destroy God could continue for page upon page, but these incidents will suffice for our purpose here. Satan

has bared his fangs again in the form of Communistic doctrines—again promising wealth, food and power.

Who, of the world's population, being deprived of any of these three things, would not give a willing ear to his enticing words. That is the temptation we all face. The promise of these things has accounted for the fact that Communism has gained two million percent in the last 30 years. It should be noted that its only fruits are empty promises, poverty, hunger, torture, a living Hell on earth, and death. (These have always been the fruits of Satan's promises to men.)

How can we successfully defeat Communism? Christianity, being of God, is the only antidote to this Satanic Communism. Remember, we have said in a previous Editorial that the struggle between Communism and Democracy is basically a religious battle. It is Satan against God.

The program of Communism cannot last forever because of its deception of those who are converted to it. Many "faithful comrades" have met banishment and death at the hands of their leaders because they failed to "measure up." Communism has not provided the food, wealth and power to the multitudes which it promised. Instead has come great misery and loss. People will eventually revolt against it—even now it is taking place, but through fear, and dictatorship, most victims are powerless to do anything about it.

In order to throttle the advance of Communism into new territories, we must present a positive program of education. The evils and false promises of Communism must be taught in every grade, high school, and college class. This is a defensive measure alone, and while helping, will not really solve the problem. We must be on the offensive battle line, with the Gospel of Jesus Christ as our Standard.

We must go into all the world, as Christ taught us to do, and tell men and women of their need of Christ as their Savior. We must tell them that God will supply their every need through His riches in glory in Christ Jesus. We must educate them in the secret of overcoming the temptations of the world. Winning them to Christ will prevent their being won to Communism.

No man-made world order can stand, but even while

(Continued on Page 10)

## Brethren Church History

By Rev. Freeman Ankrum

# The Church That \$100.00 Started

OVER ONE HUNDRED YEARS AGO, in 1853, when the Annual Meeting was held at the Beaver Dam Church in Frederick County, Maryland, people came from far and wide. Numerous states had their representation of the Brethren. When those delegates who came by way of the common means of transportation of the day, horseback and by carriage, reached the rolling hills, they unhitched the horses and turned them into the nearby clover fields of Jacob Sayler. Historian J. M. Henry of Bridgewater, Virginia, states, "the horses remained in the fields throughout the whole meeting in perfect peace which was not always true of the elders in the church house."

Two men who were in their prime in those days were Elder D. P. Sayler and Isaac Pfoutz. They headed the committee on arrangements for the entertaining of the visiting brethren. A large muslin tent was erected beside the church where the brethren ate their meals. There was a nominal charge for their meals. The amount was very small, just enough to aid in the meeting of expenses as there was no desire to profit at the expense of their visiting brethren from the various parts of the brotherhood. It was not until later that the matter of entertaining became burdensome. When the conference had adjourned and stock had been taken and expenses settled, they found that there was a surplus. When all bills were paid there remained the amount of one hundred dollars. Dollars were hard to come by in those far off days, but when they were secured they had all their cents.

No doubt under the inspiration of the Annual Meeting which had just closed, plus the fiery leadership of Elder D. P. Sayler, who then in his early forties was full of vim and energy, they decided to build a church house. It was one thing to decide to build a church, but other things entered in. One was of course the location. This has been at times a rock that sunk many an endeavor before it got started. The men did not need to spy out the land as did the spies many centuries ago, because they had been over the land and knew its possibilities.

There was a thriving community at the eastern foot of the Catoclin Mountain, where many industrious mechanics had come. The village was lively and had already given the boon of Matches to the public, so some Historians state. Because of the nature of the settlers, it had been given the name of "Mechanicstown." Later it was given the name of "Thurmont." Here the road passes through the mountain gap to the west. The name so picturesque is itself descriptive of the location of the village when

later they named the settlement "Thurmont," or "Gate of the Mountain," as the name signifies.

Another place was known as "Harbaugh's Valley." The third place considered was a couple of miles west of the riverside home of Elder D. P. Sayler on the Monocacy. This place was known as "Rocky Ridge." To one who travels over this site the name will be obvious. Through the influence of Elder Sayler the money went to Rocky Ridge, the site chosen for the new Church house. Those people believed in immediate action. They did not have enough money to build a church, as they had just one hundred dollars available, but they had something more valuable, they had an unlimited amount of faith. This one hundred dollars must have been somewhat akin to the widow's barrel of meal and the cruse of oil, for it continued to last and grow.

Now that the location had been chosen, the next step was to appoint a building committee. This committee consisted of John Weybright, and there are Weybrights in this section of the state today, Jacob Ecker and Isaac Pfoutz. One Henry Ecker was employed as Contractor for the job. While the idea was born in the summer of 1853, the actual work on the building occupied some time and was not actually completed ready for dedication until 1855. On Christmas day when the Christian world celebrated our Lord's birthday, this church was fully dedicated and was born to serve the community. The logical one to preach the dedicatory sermon was none other than Elder D. P. Sayler. The building was constructed of native stone, of which there was no end. It was really built, with a small amount of upkeep, for the ages. It stands today in the beautiful hardwood grove, on a well landscaped plot just south of the hard road in the village of Rocky Ridge.

It seems to the writer that it would have been difficult to have chosen a more scenic location in which to erect a house to serve the Lord. Looking toward the west is the village of Graceham, and on a little beyond, is Thurmont, nestling at the foot of the mountain where highway number 15 crosses from North to South, or the reverse. Beyond Thurmont is the Catoclin Recreational Area. Here was the late President F. D. Roosevelt's "Shangri-La," or President Eisenhower's "Camp David" where trees had been cut down to enable the late President Roosevelt to sit on the porch and drink in the beauties of nature toward Rocky Ridge and beyond until vision ended in the haze of fields and rolling hills. Here was the scene so vividly described by the poet Whittier:

“Up from the meadows rich with corn  
Clear in the cool September morn  
The clustered spires of Frederick stand  
Green-walled by the hills of Maryland.  
  
“Round about them orchards sweep,  
Apple and peach tree fruited deep,  
Fair as the garden of the Lord  
To the eyes of the famished rebel horde.”

The scenes of today are but little different from the time the Poet describes of Civil War days. Orchards climb the mountain's foot, and fields stretch far to the East, ending as far as vision is concerned with the highlands in Carroll County. The Author has traveled this roadway many times and has never failed to drink in its beauty. We also have been within the storied walls of the old stone church building for a service, that of a funeral. Somehow it seemed to be filled with the spirits of the long departed Elders among whom was Elder Sayler.

It was not long following the dedication of Christmas day 1855 that the Brethren called a Council Meeting. This, the first one to be held in the church, was on February 18, 1856. The growing church was in need of a Minister and Deacon. The election of these officers was to take place at the appointed time, May first, Ascension Day. The choice resulted in Daniel Harp for Minister and William Sefton for Deacon.

The Church at Rocky Ridge grew rapidly under the general supervision of the great leader of the day, Elder D. P. Sayler. He was a busy man, managing his farm, and traveling from state to state in the interest of the church at large. He made numerous trips to Washington in behalf of his anti-slavery principles. Today his old home, a large brick house, stands just south of the hard road on the east bank of the Monocacy. It is in plain sight of all passers by.

The people had enthusiasm when they launched out with only a small amount of money, but like some churches of today, forgot to take in consideration the full possibilities of the future. There was so much energy and acticity that the church which they thought they had built large enough, had to be enlarged in just two years following its dedication. So in 1857 a substantial addition was made to the structure. Thus it stands today.

Elder Sayler was progressive, too much so for some of his Brethren. The work of the Sunday School, which was prohibited by some of the churches, was pioneered from the Rocky Ridge Church. A rich passage from the diary of Elder Sayler enlightens us: “Some of our dear

members asked permission to meet in the new part of our meeting house at nine o'clock on the morning of our meeting days in order to teach their children in Sunday School according to the order of the Brethren. It was duly discussed in the spirit of Christian love and decided in the affirmative with but one dissenting voice. God be praised.” Thus spoke the diary of April 22, 1861.

One of the things that is a delight to the historian today, is the fact that D. P. Sayler had a creative mind and believed in keeping records. There are many blank pages in our history because many of the men who were active as leaders were not inclined to keep records. Men may forget a sermon, but the letters and written records speak to coming generations. For instance, the writings of Alexander Mack, Jr., have inspired and enriched his spiritual descendants for more than one hundred and fifty years.

It is said that “the only record of baptisms of any church known to be in existence in Maryland was kept by D. P. Sayler.” Peter Fogle was the first convert at Rocky Ridge and was baptized August 3, 1856. Between that date and October 29, 1884, Elder Sayler recorded the name and date of each person baptized. The total number added in 28 years being 190, or an average of seven converts each year.

The Rocky Ridge Church was a young church during the uncivil Civil War. It had many problems to settle. Armies marched to and fro not far from either side of the ridge. People were disturbed, and at times were inflamed, and unchristian attitudes had to be throttled. In all this, Rocky Ridge's Elder Sayler was in the thick of it. Being a strong anti-slavery man, utterly fearless, his preaching created many enemies. Some even threatened his life, nevertheless he carried on without fear from his pulpit. Being entreated to run for public office he turned down all appeals and continued to work for the freedom of man, morally, physically and spiritually. He had conferences with Governors, Senators, Congressmen and had even met with President Millard Fillmore on the slavery question as early as 1853. A friend of Abraham Lincoln, he made numerous visits to the White House to assure him of the sympathy of the German Baptist Brethren for the success of the Union cause. For this he was severely censured for presuming to speak for the Brethren.

Confusions and criticisms became so widespread that they were brought to the Annual Meeting. “Ministers wearing military overcoats, in the pulpit, buying Government Bonds, baptizing men in Military service, paying bounty money or voting” etc., seriously bothered the Brethren in those trying days. H. B. Brumbaugh writing

THE  
ROCKY RIDGE CHURCH

(Courtesy of “The Pilot,”  
Union Bridge, Maryland.)





of the position of Elder Sayler in Annual Meeting, in 1863, in Clover Creek Church, Blair County, Pennsylvania, states, "In preaching a sermon he referred to the War and the institution of slavery in such a warm spirit that some of the more conservative brethren grew alarmed and tried to restrain him. But no, such a spirit could not be quenched. Raising himself to full height, in tones of thunder and flashing eyes, I still hear him say 'Brethren, you say, be careful. No I thank God that the time is here for the sound of breaking of the shackles off the hands and feet of the slaves, and when the cause of slavery shall be destroyed forever!'" These words were spoken by a man from a state that held slaves. Many of the old slave quarters may be seen in Maryland today, and numerous colored citizens are descendants of slaves.

The Monocacy Congregation as it was called, built five churches, Rocky Ridge, Thurmont, Fountain Dale, Mountain Dale and Detour. Later on there was a division of the congregations.

Elder Daniel P. Sayler was presiding Elder of the Rocky Ridge Church from 1855 to 1884, a year before his death. He was succeeded by D. R. Sayler and George A. Hoover who were joint elders until 1887 after which D. R. Sayler served until 1900. Among the ministers who served Rocky Ridge from the time of its inception until modern times, were: Daniel P. Sayler, Daniel Boyer, Daniel Harp, Isaac Renner, Edward Brunner, Daniel R. Sayler, George A. Hoover, Thomas Kolb, John R. Flohr, John S. Weybright, Leonard Flohr, Charles G. Flohr, Daniel Sayler, Francis Renner, Bruce E. Whitmore, T. S. Fike, Calvin Byers, Arthur Rice, Charles A. Stover, Elmer Schildt, and S. R. Weybright.

In the same church yard is the burial ground. In this grave yard rest the bodies of those who lived and worked in this congregation. Among them we may name the organizer and first Elder of the church, D. P. Sayler. Upon his tomb we find engraved the following words,

**"Faithful in life, triumphant in death,  
Gone home to the God he loved and adored."**

Since this church was and is still the spiritual home of the Weybrights, there was laid to rest a few years ago the body of one of its faithful Pastors and workers for the Lord, John S. Weybright. His descendants are still active in the work at Rocky Ridge. A daughter, Miss Ruth Weybright is Associate Professor of Music at Bridgewater College, Bridgewater, Virginia, being the Instructor of Piano and Organ. She is incidentally a grand niece of Elder D. P. Sayler.

Plans were made to celebrate one hundred years of the founding of the Rocky Ridge Church, on October 11, 1953. The appointed time brought people from all walks of life and from all directions to this one hundredth anniversary of the stone church which had served so faithfully for over three generations. There were three services during the day with the church filled to capacity for all of them. It was estimated that approximately 1000 people were in attendance. The Author because of a prior commitment to speak at the Linwood Homecoming in the afternoon was prevented from being among the thousand in attendance. Rev. A. Stauffer Curry, of Washington, D. C., brought the morning message.

In the afternoon the service was given over in the main to the descendants of D. P. Sayler. The opening service was conducted by his daughter, Mrs. Elizabeth Sayler Bowers of Waynesboro, Pennsylvania. There were reminiscences, and the retelling of events of bygone days. A granddaughter of Elder Sayler, Miss Rachel Bowers, connected with the Broadcasting Commission of the National Council of churches, read the life history of her grandfather as recorded in the church annals. A grandson, the Rev. Daniel P. Sayler Bowers, Associate Pastor of the First Methodist Church, Westfield, New Jersey, brought the principal message of the afternoon. The text was "No one who puts his hand to the plow and looks back is fit for the kingdom of God." Luke 9:62. How this must have been a text pleasing to the honored grandfather, who certainly spent little time in looking backward.

The evening service ended the events of the day. The program as a whole in the evening service consisted of music which was deeply enjoyed by every one. One of the ministers, unable to be present summed up the situation by stating, "The past has its lessons, the present has its duties and the future has its hopes."

—St. James, Maryland.

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## Spiritual Meditations

Rev. Dyoll Belote

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### THE SUPREMACY OF MORAL QUALITIES

"Ye are the salt of the earth." Matthew 5:13.

SOMETIMES we catch a remark like this: "He is a good man, but not brilliant or clever." In comparison to the characteristics which lead to worldly success, goodness is dismissed as a minor quality. This is an evidence of the false standards by which the world many times classifies man. Jesus put a different estimate on the moral qualities, teaching that faithfulness and trustworthiness are more important than anything else.

Even a casual study of Christ's life and the lives of His followers through the ages, reveals the fact that beside spiritual qualities, mere brilliance sinks into insignificance. I never heard of anyone characterizing Jesus as being clever or ingenious, nor yet have I known of any trying to place Him in any special group because of His intellectual qualifications. Brilliance was never attributed to Him; but He was described as "going about doing good."

And we delight to speak of that simple "goodness," that quality which drew all men to Him, no matter where He went. Even little children recognized that He was supremely good and came to Him with perfect confidence and in perfect trust.

Any Christian who puts goodness first in his life, furnishes the basic and essential standard by which all others may measure and judge his life. No higher encomium can be pronounced on any man than this "He was a good man."

# Missionary Department

## NEWS BRIEFS FROM OUR MISSIONARIES

... By the way, next time you have anything to send down this way, send it directly to Krypton. It is possible to send parcel post packages up to seventy pounds.

GLENN  
SHANK

We were happy to have had the opportunity of visiting with the group from Indiana. It would be nice if more members of the Board could or would come down and visit Lost Creek and Krypton. (Ed. note: Doc is speaking here of the Kentucky Committee's visit—Bowman and Hamel—accompanied by Mr. Meinke and Edgar Berkshire.)

... The work in the schools is progressing nicely. We are enjoying it very much. It is doubtful whether we will be able to get to some of the schools tomorrow. The rain and snow cause the roads to become very slippery for driving, and water is too deep in places for walking ...

All in all the work is progressing very well. Jean and I are enjoying our stay here. We are sure that our experiences will help in future years ...

\* \* \*

... After dinner we went in the station wagon to an out-village school, Moda, where thirty or forty were assembled. The Lassa deacon examined some for baptism (took about an hour) and then we all walked several miles through the grass and fields, crossed the stream many times, and finally

JANET KING  
ON VACATION  
WITH THE  
BISCHOF'S

found a spot deep enough for a good Brethren baptism ... Charlie Bieber preached, a young teacher translated into Higi, and Bob did the baptizing. There were seven young men and one mother—the first converts in this

Higi village of Moda. An ex-leper, Daniel, from Garkida began teaching and preaching there three years ago. Even though he is crippled and his hands deformed, it was a blessing to see the Christian joy that radiated from his face.

We had many curious onlookers: a shepherd who crossed the stream with his flock of goats, sheep and donkeys; women who came to bathe and fish; men who were going to and from their fields, etc.

It was getting late but we wanted Veda to see the site for the new Higi station (tentative yet) before she has to leave; so we drove five more miles—at times we could hardly tell where the road was supposed to be—and then walked about half a mile off the road through peanut farms. There's nothing there yet, but it is a lovely spot—with mountains all around and some lovely, big shade trees. Some Higis came and enthusiastically greeted us. They have no schools, hospitals or any kind of mission work at all in Higi land, but they are anxious to have the missionaries come. The women do not wear clothes—just beautiful beads and jewelry and many tribal markings.

... On December 4th I helped Bea deliver a baby—one of the Christian teachers; they named him "Bala."

... On December 6th (Sunday) four Lassa Christian women, Bea and I walked to Kwadzale School (four miles through bush—waded over wide river) to help with church service (in Higi). There 125 folks crowded into one small room—many on the floor. The women stopped to bathe in the river and eat their "chop" (rice). We walked seven miles in all—were gone five hours.

... On December 7th we went to Lassa market and had a camel ride—bumpy but fun!

### THE BUILDING AT LOST CREEK

The construction work on the Gymnasium-Administration building at Lost Creek, which is temporarily stopped, will be resumed as soon as funds are available and consistently good weather prevails.

The masonry work has been covered for adequate protection during the winter months.

The Missionary Board will be glad to receive all funds from churches, organizations, and individuals desiring to help in this project. Inasmuch as our home mission budget for the year must be met, these funds will have to be sent in addition to the Thanksgiving Home Mission Offering.

More information on this project will be given within the next week or two.

### HOME MISSION OFFERING INCREASE

|                                     |      |
|-------------------------------------|------|
| Mansfield, Ohio .....               | 2%   |
| New Lebanon, Ohio .....             | 5%   |
| St. James, Maryland .....           | 6%   |
| Center Chapel (Peru), Indiana ..... | 9%   |
| Denver, Indiana .....               | 12%  |
| Lanark, Illinois .....              | 20%  |
| Berlin, Pennsylvania .....          | 24%  |
| Cameron, West Virginia .....        | 31%  |
| Roanoke, Indiana .....              | 32%  |
| Flora, Indiana .....                | 36%  |
| Vandergrift, Pennsylvania .....     | 60%  |
| Morrill, Kansas .....               | 78%  |
| Columbus, Ohio .....                | 80%  |
| Brighton, Indiana .....             | 130% |
| Oakville, Indiana .....             | 151% |

# Bible Studies



By S. E. Christiansen

We are beginning a series of Bible Studies from the pen of Rev. S. E. Christiansen, Pastor of the Mt. Olivet Brethren Church, Georgetown, Delaware. The first in the present series of seven received from Brother Christiansen, appears on these pages. The others will follow in future issues of the Evangelist. W. S. B. Editor.

## THE GOSPEL, GOD'S TRUTH AND ORDER FOR THE CHURCH

Texts: John 15:3; John 12:48; Revelation 1:3.

"Ye are clean through the Word which I have spoken unto you."

"He that rejecteth me, and receiveth not my word, hath one that judgeth him; The Word that I have spoken, the same shall judge him in the last day."

"Blessed is he that readeth, and they that heareth the words of this prophecy."

**T**RUTH, at all times, always did and always will abhor compromise. Truth never evades nor surrenders, but strengthens and affirms, instead of sacrificing the highest and the best. Therefore, it is often stated that truth is based on love, and you can hold truth only by love.

Jesus said, "Sanctify them through the Truth; Thy word is truth." "And for their sake, I sanctify myself, that they also might be sanctified through the Truth."

TRUTH, then, is the only basis for true unity; not conformity, nor compromise, nor comparison, but the Word in its fullest, under the leadership of Him "Who worketh all things after the council of His own will." "For it is God who worketh in you, both to will and to do of his good pleasure."

EXTERNAL UNITY will never secure an INTERNAL UNITY. This is only accomplished in the blessed exercise of true love, grounded upon truth and upon truth only.

The fights, greed, and all internal disorders in the Church are due to lack of truth, or love; sometimes both. When Ecclesia usurps the upper hand in a church, it is clear they seek not God's Truth, and they set aside the love of God.

If we all would rather sit at the feet of Jesus and learn of Him, we would not disregard the rights of others. We should not be so concerned as to what a person, a church, or a people believe. But the great thing which should occupy our mind should be, What is the truth of God? Here we are led to search the scriptures, for they are they which testify of Jesus.

THE TRUTH OF GOD is laid in the Word of God, and He bids us, "Go teach it to every nation, kindred and

tongue." Not because it is a duty alone, but because that we love God and desire to obey Him.

Faith and practice cannot be separated, if you truly love God. I know that these can be separated, but if you love God you will obey Him. This is the practice of your faith. It is the working out of the will of God through you. It is God's will that you work out what God works in. And Jesus said, "Teach them all things, whatsoever I taught you."

You can show your faith only as you work it out. It is the doing of the will of God which confirms our faith in Him. Obedience to the will of God is the first step to show our love for Him. No one can truly say, I love God, and then go with a free will to disobey His teachings. "If ye love me, ye will obey me."

THEREFORE, to know God is to know truth, for the truth is of God, and truth is like God, for God is truth, and truth is eternal as its Author is eternal. God's truth is unchangeable; it is not like the time and the weather, but is eternal as God is eternal and unchangeable.

The truth of God progresses in and through the believers. What a joy to God it must be to see His children grow, and that they earnestly contend for the faith which was once for all given to the saints.

Listen to the apostle. "Now I beseech you brethren, Mark them which cause division and offences contrary to the doctrine which we have learned, and avoid them." Again, "For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good works and fair speeches, deceive the hearts of the simple."

We have the written word of God as an authority in the Church for an appeal in all questions; It is the revelation from God, where He makes known His will unto man.

In the Word of God we find the rules and commands for the believer; every believer will grow or die according to his response to the Word of God. You will find in it a full and explicit formula, the rule of life, the law in regard to every action, be it good or bad.

The Bible, is a rule, or if you wish, a code of sufficient announcements, whether conscientiously used as a moral standard or not. The Believer is taught by it, and God keeps him responsible for the acts of the freedom of the believer's will.

The Bible is the revealed Word of God, teaching the believers by admonishing them to stand, by faith, in the unity of the Spirit of God, contending for the Truth, the Faith, both revealed, accepted and held by love.

The will of God should be the supreme standard in all measure. "Behold, if God love us, we ought also to love one another." Again, "Seeing you have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently."

The written word is stressing within all its teachings that the center of God is love, and that He is manifested by His children through love one for another.

The path which is laid by the Lord Jesus may lead us through sorrow, but the faith of God will help us to persevere. This test may often try us and help us to see whether we really repented to the bottom, or if we still

hold unto the world with its false glare of light and its enticing attractions to be some one within its realms.

Jesus taught that the servant was greater than he who lorded it over, and that we should first seek the kingdom of God and His righteousness, and all other things should be added unto us.

Seek God in my home, in my business, God is my courtship. Yes, whatsoever ye do, do all to the glory of God, who is my Father and I am His child. We are born into the family of God through the Blood of Jesus Christ, administered by the blessed Holy Spirit. Thus we become heir with God.

Being in, but not of the world, living piously and righteously under the many trials and fiery experiences of both the flesh and of Satan, beset by temptations and the many growing ills of life, even assailed and pressed by trials of all kinds, yet through love we, the believers, can have fellowship one with another, and we can help and admonish one another as we see the day is at hand. The day, when it behooves us to watch and pray, and yield our all entirely unto God, knowing that He is the rewarder of them who diligently seek Him.

Children of God should all realize that they should go forth with a victorious testimony for the purpose of winning others for Christ. We should realize that we should be tender, gentle, yet firm against all unbeliefs, yes, to stand against anything which may set aside the Doctrine of Grace by the Atoning Blood of Jesus Christ. We should realize that we should stand against anything which endangers the extension of the Church of God upon earth. We should stand against all usurpation of leadership over the church of Christ by any and all the man-made and man instilled ecclesiastical gradation. We should recognize the Lord Jesus Christ as our Head and Master, and that we are all Brethren, and one in the Lord Jesus Christ, holding in mind, "He that would be greatest, let him be least."

The Church is thus constructed both to embody and to diffuse the Gospel unto all men everywhere. The strength

and the sufficiency of the church depends on her constant yielding to and receiving strength from her blessed Redeemer, who will supply all the needs for His beloved. "As thy day, so shall thy strength be." "In righteousness shall thou be established; thou shalt be far from oppression . . ." No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn." "The name of the Lord is a strong tower; the righteous runneth into it and are safe."

Believers are the delight of the Lord and Master, and He says, "My sheep hear my voice, and I know them, and they follow me; I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." "I am the good Shepherd and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father, and I lay down my life for the sheep. And other sheep have I which are not of this fold; them also must I bring, and they shall hear my voice; there shall be one shepherd and one fold."

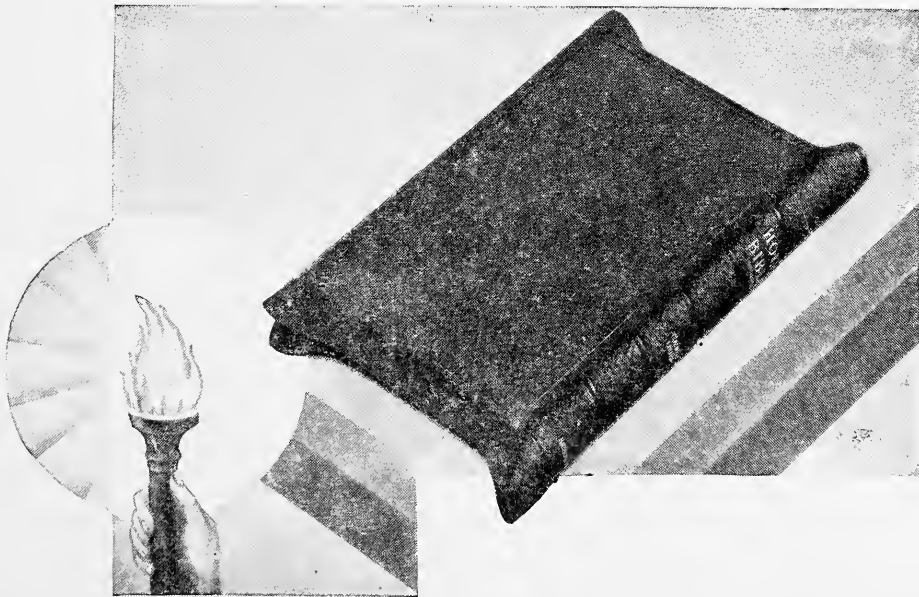
Jesus does not alone, seek, but also keeps the sheep in His care. He has commanded the undershepherds, the teachers and the evangelist to feed the flock (Not to bleed the flock.)

For we are all to teach and to preach Jesus Christ, and His righteousness, not our own.

We are to teach that the internal organization, that is, the union of the soul with Jesus Christ is the main thing in this life, not the external organization. It is Jesus who builds us into a living temple for Himself to dwell in, and to use us to His glory.

Therefore, external unity is of man, and very fluctuating. Internal union, the union of the Spirit, is of Jesus Christ, and the only union recognized by our Saviour.

Search, therefore, the scriptures to see whether we are in Jesus Christ, through the Gospel. If we accept the Gospel as God's truth, and order for our life, then we know we are His, for we abide in His Word. What will you do with Jesus now? Georgetown, Delaware.



# THE EDITOR'S PULPIT

## SUCCESSFULLY DEFEATING COMMUNISM

(Continued from Page 3)

being erected, will begin to deteriorate. This is true of Communism. Christians must unite in a God-centered program of world evangelism. In spite of iron curtains and the danger of certain death, valiant followers of Christ must enter "forbidden" areas of the world with the Gospel. History will record many faithful Christian martyrs of today who have given their lives for the cause of Christ as valiantly as did Stephen, and the faithful who died under Nero, etc. Dare we who live in a land of freedom be any less valiant? There are faithful Christians behind the iron curtain for whom we must pray daily. Many will die the martyr's death, but they will die with the glory of heaven shining down upon them. They will not have died in vain if we are willing to engage all that we have and are in this battle of righteousness against wickedness.

Perhaps you think this isn't any concern of yours. Conditions in Czechoslovakia, China, Korea, and Indo-China seem remote, as we sit in our comfortable homes here in America.

It is far past time to do what should be done to combat Communism. A generation ago we should have given our lives and our money and time to going into China and other iron curtain countries with the Gospel of Jesus Christ. (Many faithful did go, but it was not enough.) Now, in a life and death struggle, we must do it under increasingly difficult circumstances, but it must be done!

The one big hope in the defeat of Communism is Christian America! With its knowledge of God, of liberty, of freedom, of security—all based upon the glorious liberty in Christ Jesus, we must show the world what it is like to be free,—free from the bondage of sin, from oppression, from fear, from want.

To sum up these Editorials on Communism we would reassert that basically it is a struggle of two ways of life, the Christian, or God's way, and the sinful, greedy, empty way of Satan and his promises. Communism appeals to the sensuous, the physical, the greed and lust of men. We must defeat this deceptive way of life through the power of the Gospel of Jesus Christ. It can be done, if we are faithful, true, and active. Christ said for us to go into all the world with the Gospel. He has promised that if we do this, He will go with us. Are we willing to take Him at His promise? This we must do if Communism is to be defeated. With God all things are possible. Let us trust, pray and work with Him who is able to give to us the victory.—W. S. B.

## INTERESTING ITEMS

(Continued from Page 2)

LOREE, INDIANA. The Loree Sunday School has adopted the plan of having the assistant officers and teachers take charge on the third Sunday of each month. (Ed. Note: Here is a plan, if not already followed in your church, that would prove helpful, in giving those who often have a title without any work, a chance to gain valuable and helpful experience. W. S. B.).

Brother Claud Studebaker reports an offering of \$151.00 which has been given to their county CROP agent, to be sent to needy people across the sea through church distribution centers.

WARSAW, INDIANA. Yes, they do happen—mistakes, we mean! And last week this Editor, in writing the "Interesting Items" failed to put the caption, "Warsaw, Indiana," before the item relative to their W. M. S. Public Service. Instead, it was listed as an additional item from the Goshen, Indiana, Brethren Church. We apologize to Brethren Robert Holsinger and Willis E. Ronk, to Mrs. Lape, and to the Warsaw W. M. S. So, this week, we are running the item in its proper place—under the heading of the Warsaw Church:

The W. M. S. Public Service was held on January 10th, with Mrs. Jon Lape, of Elkhart, Indiana, State W. M. S. President, as speaker.

The Warsaw Church was host at the Monday evening Service of Warsaw's Union Week of Prayer Services.

NORTH MANCHESTER, INDIANA. Union Week of Prayer Services were held recently. Brother D. Richard Wolfe was the speaker at the Sunday evening service, and the Friday evening service was held in our church.

CARLETON, NEBRASKA. Improvements to the church heating plant have been made by the addition of a stoker to the furnace.

SPECIAL. In a letter to the Editor, Mrs. Edwin E. Jacobs informs us that, for a while, her address will be 2922 N. Sheridan, Chicago 14, Illinois. This is the home of her son, Edwin, Jr.



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### PUBLICATION DAY OFFERING

Make checks to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.



## **SOUTH BEND BRETHREN GIVES WELCOME TO REV. AND MRS. J. D. HAMEL**



**AT THE RECEPTION. Left to right: Rev. Willis E. Ronk, Pastor, Goshen, Indiana, Brethren Church; Mrs. Jean Hamel, and Rev. J. D. Hamel.**

Friday Evening, November 13th was a truly big event in the life of the South Bend First Brethren Church. On that evening the Brethren and their friends tried to express their happiness in welcoming Rev. and Mrs. J. D. Hamel to the Church and the community. As previously stated, the Church was extremely reluctant to relieve Rev. and Mrs. Stuckey from the pastorate, but in the securing of Rev. and Mrs. Hamel to take up the work here we find ourselves on the other end of the pendulum and perhaps our joy is in greater proportion than was our reluctance. To say the least, the Church is very happy in this new relationship.

A Dinner-Reception was planned by Moderator Hinsch, and well carried out by the committees in charge. Tables were placed for Two-Hundred-Five, and almost every place was used. In the absence of Moderator Hinsch, who for business reasons was absent, Vice Moderator David Stickler presided. The dining room was in charge of Mrs. Helene Strycker Hostettler, who with the young ladies, our teen-agers, did an excellent piece of work. (We have a wonderful group of teen-age girls and boys of whom we are justly proud). Several ladies from an adjoining Church were used in the kitchen preparing the meal, making possible our own good wives to sit and enjoy the evening with the men. A par-excellent ham dinner was served with all the needed extras to make it truly a banquet.

Rev. and Mrs. Willis Ronk of Goshen, Rev. and Mrs. W. I. Duker of Goshen, Rev. and Mrs. Robert Holsinger, of Warsaw, Rev. and Mrs. Virgil Meyer, of Nappanee, and Rev. and Mrs. Edgar Berkshire of North Liberty,

joined us in our endeavors. Also present were Rev. Robert Kincheloe, representing the city Churches, Rev. and Mrs. Wills of the First Church of the Brethren, Dr. and Mrs. William N. Whear, of the Grace Methodist, Rev. and Mrs. Ellerbrook of the Indiana Avenue Christian Church. Words of welcome were given by Vice Moderator Stickler, Rev. Ellerbrook, Rev. Kincheloe, Rev. Ronk, and several department heads of the Church. Mrs. Hamel who in all her loveliness and graciousness has already endeared herself to our folks, spoke briefly in expressing her happiness of the hour. Then Rev. J. D., in his forceful manner, spoke of his pleasure in being the pastor of this congregation and of the anticipated good to be accomplished together in His service.

Mrs. Mervin Hinsch, who was in charge of the entertainment, then presented Mrs. Ruth Kramer, of Mishawaka, monologist and the 3½-4 Barbershop Quartette. Mrs. Kramer is an artist in her field and the Quartette did a splendid job, thereby giving a lovely program for the occasion.

Rev. and Mrs. Hamel are rapidly adjusting themselves to their new field. Mrs. Hamel has graciously become the director of Music for the Church and is doing a fine piece of work already. The Rev. with his vim and vigor coupled with spiritual convictions has rolled up his sleeves and is truly busy in the many duties of this large Church.

It is our candid belief that when the first year shall have been finished a report of good accomplishments will be forthcoming.

Miss Lillie Garwood, Church Secretary.

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### **1954 PUBLICATION DAY OFFERING GOAL—\$5,000.00**



# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks

Topic Writer

Topic for January 31, 1954

### CHRIST IS THE ANSWER FOR LIFE FOR STRENGTH

SCRIPTURE READING: Philippians 4:4-13

**INTRODUCTION:** Our age is an age of power. Everywhere we go, people are talking about power—the power of motors, cars, aeroplanes, ships, and atoms. Much as we have increased our ability to do things, we have not increased our ability to live happy, settled, peaceful lives. Indications of how we have failed to live victoriously are given by the titles of recent best selling books such as, “How To Live On Twenty-four Hours A Day” and “How To Get Along With Your Nerves.”

In this quest for happiness, is there an answer? Does the Christian faith offer any help? We believe that it does. Christ is the answer for the strength we need in life. Paul records the answer in Philippians 4:13. “I can do all things through Christ who strengthens me.” There was a time when he said that what he wanted to do he could not find the strength to do and the things he determined not to do he found himself doing. Who could deliver him from the bondage of death? Christ could and would give him the strength he needed.

In our scripture reading this evening, there are four steps that lead to the power and strength that comes through Christ. Let us note them:

**I. THE STRENGTH OF REJOICING.** Phil. 4:4—“Rejoice in the Lord alway: and again I say, Rejoice.” Have you ever noticed the people who live happily in the Lord? The radiant personality is the one that is a rejoicing personality. Is there anything that we can be thankful for? Certainly all of us have received many blessings for which we could give thanks. Then let us do so and we will find so much more strength for the tasks that God gives us to perform. An essential part of every Christian life is to rejoice in the Lord. “Let the redeemed of the Lord say so,” wrote one of the Old Testament saints. In another place we read, “I was glad when they said unto me, let us go unto the house of the Lord.” The eleventh verse of our chapter this evening has Paul saying, “I rejoiced in the Lord greatly, that now at the last your care of me hath flourished.” Other Christians have been good to us. Do we make these kindnesses an occasion for rejoicing in the Lord. There are many other occasions for rejoicing in the Lord. List some of them.

**II. THE STRENGTH OF GENTLENESS.** “Let your moderation be known unto all men.” Phil. 4:5. The marginal reading is “Let your gentleness be known unto all men. Either “gentleness” or “forbearance” is to be preferred to “moderation” since “moderation” has been associated being temperate in regard to alcohol. This is certainly in line with the teaching of our Lord. Christ taught us that when someone smites us on the cheek, we are to

turn the other cheek. When we are compelled to go a mile with someone, we are to go two miles. We are never to try to overcome evil with evil, but we can overcome evil with good.

The person who can take the mean things that others do to him without trying to get even will find many more occasions for doing good and will be strengthened because of it. Paul could do so much good because he did not give his time and energy to “getting even” with those who had tried to harm him. We are told that when Christ was reviled, He reviled not again.

**III. THE STRENGTH OF FEARLESSNESS.** “Be careful for nothing” verse 6. This does not mean that we are to be foolhardy. It does mean that we are not to spend our time and energy fretting about what is going to happen. Again, the words of our Lord must have been in the mind of the Apostle as he wrote for Christ had said, “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” At another time our Lord was telling the disciples that they would be persecuted and dragged into the courts to give an answer for their faith. At such a time they were not to think before hand what they were going to say because the Holy Spirit would put the proper words into their mouths. If God feeds the birds of the air and clothes the grass of the field, we can put our faith in Him that He will take care of us.

Think of the energy and time that is released to the Christian when he does not have to worry about material things. After all, most of the things we worry about never happen. People who live strong, radiant, happy lives for Christ find strength in not being afraid. Put your trust in Him for He cares for you.

**IV. THE STRENGTH OF THOUGHT.** “Finally, brethren, . . . think on these things.” Phil. 5:8. Have you ever stopped to think of the power of thought? We have a proverb that states, “The pen is mightier than the sword.” Very few of us have ever realized the great influence of our thoughts on our physical and spiritual well being. If you say or do something that embarrasses you, your heart beats faster and you blush. If you are upset when you eat, your food will not be digested well. If you are worried when you go to bed, you will not sleep well. If these things are true physically, think of what an effect thought must have in the spiritual realm.

The writer of Proverbs says, “As a man thinketh in his heart, so is he.” Someone has observed that we are not what we think we are; but what we think, we are. Make a list of the things that Paul tells us to think about in this verse and then follow this list as a basis for your thinking. It will make you a better and a stronger Christian.

**CONCLUSION:** Paul had found the answer to his powerless life. The answer was not to be found in himself, but in Christ who strengthened him. However, Christ can only help those who are willing to help themselves. The Lord helped Peter to walk on the water, but Peter had to do the walking. Christ can give us the strength to become strong, but we have got to do the growing. In this business of maturing, Paul found the strength of rejoicing, the strength of gentleness, the strength of fearlessness, and the strength of thought.

# Prayer Meeting Studies

By C. Y. Gilmer



## A SHUT-IN PRAYER

Because, dear Lord, I may not go today  
Out in the world of men; since their high-way  
Is closed today to me, I come to Thee,  
Thou Who hast been so very good to me.  
I pray for those I may not otherwise touch  
From this, my house of pain, yet whom I much  
Long to relieve of burdens, weight of care,  
For these today I lift a shut-in's prayer!

Because, dear Lord, their way is rough and steep,  
And some are sore perplexed, and some do weep,  
I come to ask that Thou wilt show the way  
And give Thy rod and staff to be their stay.  
Especially, dear Lord, for these I ask,  
Who have not strength to meet their daily task;  
And then for all weary on the road,  
Give them fresh courage, ease their weighted load!

As for myself, Lord, may I not complain  
Though long the hours, and sometimes hard the pain.  
For all my comforts may I thankful be  
And for the living, constant thought of Thee.  
Lord, use me here, Thy shut-in, let me be  
A link connecting human need and Thee,  
Forgetting self in having, thus, a share  
In meeting others' need by way of prayer.

—Ruth Winant Wheeler.

**THE SHUT-IN HAS A GREAT OPPORTUNITY** for private prayer, which is commanded of all believers (Matt. 6:6). Christ Himself was constant in private prayer (Matt. 14:23; 26:36, 39; Mk. 1:35; Luke 9:18, 29). All believers should offer up prayer at evening, morning, and noon (Psalm 55:17), day and night (Psalm 88:1), and without ceasing (1 Thess. 5:17). Nothing should hinder prayer (Daniel 6:10). The Psalmist remembered the Lord while upon his bed (Psalm 63:6), and communed there with his own heart (Psalm 4:4). Though one may be afflicted day and night (Psalm 22:2), God's loving-kindness shall prevail and His song shall be given to the praying saint (Psalm 42:8).

The shut-in can be an example of intercessory prayer as was the dying Stephen (Acts 7:60), Paul the prisoner (Col. 1:9-12; 4:10), and Paul the aged prisoner (Philemon 8-10). Paul, the shut-in prisoner, did not waste his time complaining because of long hours and pain but learned to be content with his restricted state and to suffer need (Phil. 4:11-13). He was grateful to those who remembered him in his affliction (Phil. 4:10, 15-18). And so he wrote the "prison epistles," Galatians, Ephesians, Philippians, Colossians, II Timothy, and Philemon, which show that he was fervent for all the Christians in his prayers and maintained a great zeal for them in intercession.

We learn that God allows the saints to suffer many times to demonstrate to those low in faith and to unbelievers that a saint afflicted like Job and like Paul has in God that precious anchor of the soul which only trial can demonstrate (Col. 1:24). Thus Stephen brought the yonder glory down to earth (Acts 6:15) even to the eyes of murderers. God put His heavenly glory into the soul of this suffering saint, and it shone out upon his face. The glory of Stephen's suffering made it hard for Saul "to kick against the pricks" (Acts 8:1a; 9:5). Thus the glory of the Saviour's suffering impressed the Roman centurion (Matt. 27:54) and they that were with him to the assertion of a great truth essential to saving faith (Acts 8:36, 37). The glory of suffering was seen in the face of our Lord Who "poured out His soul unto death" for all transgressors (2 Cor. 4:6; Isaiah 53:12).



## Lesson Comments by Fred C. Vanator

Lesson for January 31, 1954

FAITH THAT MAKES WHOLE

Lesson: John 5:2-18

**HERE WE HAVE A LESSON** that tells of a faith that heals the body and depends on a faith that heals the soul.

In the first part of our text we find what is a most pathetic cry (verse 7)—"Sir, I have no man . . ." Here is a friendless, hopeless, helpless man who can only lie close to the source of healing and watch others go ahead of him because he has no one who is sufficiently interested in him to offer him the least assistance or sympathy. How illustrative of the attitude of multitudes of people on earth today—people careless and indifferent to the ill and sinful condition of those about them, never pausing to notice the plight of the weak and helpless and being perfectly content to go about their own selfish ways without even pausing long enough to ask the simple question which Jesus asked that day, "Wilt thou be made whole?"

This should make us think and think deeply, for we, as Christians, are in a position to make such inquiry and lead the sinful and degenerate to the Great Physician who can say, even as He said to the impotent man, "take up thy bed and walk."

We meet in our lesson the two sides of the matter—the side of Christ who commands the cure, and the side of man who must furnish the action which results in the cure. The Lord may utter His commands ever so loudly, but unless the command is heeded there is no resultant action. Suppose the impotent man had said in his heart, "I can't get up; I can't walk—therefore how can I pick up my bed and walk?" There would have been no cure; no cause for the Jews to criticize; no story at all. But the man's faith overcame his weakness and he did rise

and walk and carry his bed, to the consternation of the beholding Pharisees.

And here is another phase of life in man's attitude toward the manner in which Jesus does His work. It is man's criticism as exemplified by the complaining Jews—"It isn't lawful for you to carry your bed **On The Sabbath.**" Here is a very narrow view of what is right and what is wrong. It is Sabbath observance in a false light. It is the failure to realize that it is as Jesus said, "The Sabbath is made for man and not man for the Sabbath." May we give a suggestion? If what you do on the Lord's Day brings condemnation to you (after you have prayerfully sought to analyze your relationship to your Lord in the doing of it)—then quit it: it is wrong for you to do it. Jesus always taught that the Sabbath was not a

day for simply "doing nothing" in order to properly keep it, but a time of "doing good to thy neighbor." And the neighbor is not simply the one who lives next door or in the same town or even in the same country either.

We note that the compassion of Jesus knows no bounds. How often we read, "And Jesus had compassion on them." We should always be interested in the well being of men. We should always seek to do more than merely have a "social" compassion on men, but to also have compassion on their souls. Remember that Jesus said, "I am come that they might have life and have it in greater abundance.

And finally, we must expect opposition to any good works that we may do. Be not weary in well doing for in due season we reap if we faint not.

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## Young Men and Boys' Brotherhood Program

Percy C. Miller

Month of February

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Topic—"Great Ideals"

Scripture Lesson—Phil. 3:7-14; Gal. 5:22, 23

There is a book entitled "Christian Ethics" by Newman Smyth, which might well be regarded as a commentary on the third chapter of Paul's letter to the Philippians. Christianity is more than the sum of a number of good ideas; it is the emerging of one's ethical life through the power which is in Christ Jesus. The Christian ideal is to "know Christ." Paul was willing to lose everything to achieve this knowledge. It is well to notice that for Paul this meant more than reading about Christ: it meant treading with Him the way of sacrifice; entering into the fellowship of His suffering with his nature transformed to die as He died.

Ideals by their very nature, never come to us as gifts. They are goals to be achieved. Every ideal has its price. The ideal which is Christ, costs. But what does it cost? Paul is not silent on this matter. He lost everything that he might reach the ideal. The man of the world, the sort usually defined as "a hard-headed business man," would say that the price came too high. But it takes a high-hearted man to talk real sense about this matter. Paul was such a man. He had his values straight. Having understood Christ in all His fulness, he knew that He was worth having at any price.

But we have need here to beware lest, reading the advertising columns of our modern magazines to the overlooking of our Bibles, we, unlike Paul, do not get our values straight. Unless we consult the price list of Christ with regard to the things of life, we are liable to make many errors. The Sermon on the Mount acquaints us with the "first things" in life. This knowledge achieved, we come to know what to forget, what to press forward to.

The reason why many people never come within measurable distance of the ideal which is in Christ is due to the fact they have never learned the definition of "refuse" according to Christ. They cannot unlock the gates of heaven because their hands are filled with the things of earth. The man who sweeps the heavens with a telescope is the man who closes his eye to the near horizon. Christ is our telescope upon the kingdom of heaven. To achieve the Christian ideal is to know the difference between the incidental and the essential, and to go after the latter.

Most of us are so constituted that this calls for more than a forgetting; it also calls for a crucifying. Paul speaks of it as a crucifying "of the flesh with the passions and lusts thereof." To know how to achieve the Christian ideals—eternal life—one must know what to put to death that the right thing may have room to live. The fifth chapter of Galatians is a concentrated course on spiritual gardening. To have an orchard one must know what to do with the jungle. Before the fruit can be brought to fruition the weeds must go. For the Christian, realization comes through renunciation. He who would achieve the Christian ideal must be ready to write his diary, not in water, but in blood. The attainment of the Christian ideal spells itself out in terms of sacrificial service; no, that does not read just right after what we have been saying. It spells itself out in terms of songful service, for the price paid, "refuse," to realize Christ is as nothing to the joy that is ours in and through Christ. No man ever came to poverty who, through Christ, came to purity. For it is written: "The pure in heart shall see God. He who achieves that, thinks no more in terms of loss. He has all and more.

As an addendum to all this, we, who are Americans, can well give thought for a brief time to him who, for the ideal of the greater America yet to be, humbled himself even to humiliation before Stanton and McClelland, not thinking of pride or "politics" so that his country might be saved. This is none other than Abraham Lincoln whose birthday we celebrate this month. He wished for a country in which, with malice toward none, and charity toward all, there would come the fruit of the spirit. For this ideal he gave "the last full measure of devotion," becoming, as Paul did, our example in the achieving of the great ideal.



## News From Our Churches

### ARDMORE, INDIANA

Greetings from the Ardmore Brethren Church, in the name of our blessed Lord. During the Christmas season, a program was presented by the children, and a play by the young people. Another Saturday evening program was given on December 12th. It was presented by five students from the Moody Bible Institute, Chicago. One of the boys just recently returned from Africa, after doing missionary work and manual labor with the Bob Le Tourneau party this past year.

On October 12th, the Northern Indiana Brethren Youth Rally was held in our church, and approximately one hundred persons were served a chicken and noodle dinner, with all the good things that go with it, by the ladies of the church. Rev. George Poole, our St. Joseph County Youth for Christ Director, was the guest speaker. His sincere message stirred many hearts that evening as they made the decision to go "all out" for the Lord.

Rally Day and Homecoming on October 18th was a joyful time for the many who came. Rev. A. E. Whitted, of Smithville, Ohio, our former pastor, was the guest speaker in both the morning and evening services. Rev. and Mrs. Whitted being with us again was a pleasant time of Christian fellowship, and a day long to be remembered. A carry-in dinner was enjoyed at the noon hour.

The next day, our Revival meetings began, and on November 1st, came to a close. Rev. Walter Pierce, Superintendent of the Sunshine Rescue Mission, Cedar Rapids, Iowa, was again the evangelist, having held our meeting two years ago. Being invited to return for another series of meetings proves how highly esteemed Rev. Pierce is by the members of the Ardmore Brethren Church.

Rev. George Poole most ably led our song service, and being a very talented musician, he brought many special numbers on the trombone and piano, plus several vocal solos. Both Rev. Pierce and Rev. Poole put the Lord's work first in their lives, and no efforts were spared on their part of making it a successful revival meeting for Him.

There were six first time decisions for the Lord Jesus. We are thankful for those who did say "Yes" to Him, but our hearts are burdened for the many in Ardmore, who are living in sin and are refusing to let Him come into their hearts.

On October 25th, the Youth for Christ Singspiration was held in our church. On November 22nd, the fall Communion service was observed, with around 50 members attending. We solicit your earnest prayers for our church. I might also add that Rev. and Mrs. Tinkel were in Muncie, Indiana, holding meetings in the Brethren Church there, from November 2nd to 15th. During their absence, the first Sunday the Laymen had charge of the service. Rustam Sal of Indiana, was the guest speaker in both services. The following Sunday, the Missionary Society

held their public service in the morning worship hour, and a religious film was shown in the evening.

May each member of our Brethren churches have a sincere aim and desire to serve Him more fully in the year of 1954.

Reah Harman, Coc. Sec.



### JOHNSTOWN III REVIVAL

November 9th through 22nd were beautiful days if you will recall. Added to the beauty of the wonderful weather there was the happy climate of rich Christian fellowship for me in these days, as I sought to serve as Evangelist in the Johnstown Third Church. One could not ask for, or desire, any finer hospitality than that which I enjoyed in the home of the Pastor and Mrs. E. M. Riddle, and in the homes of the people of this congregation.

This was the third time I had been called by the church for a Revival meeting and the experience was made all the happier by friendships previously established. I cannot thank the faithful workers enough for their efforts to support this meeting by their prayers, their special visits, their faithful attendance. The music seemed better than ever, with a fine choir present every service. Their splendid help, and that of many guest artists bringing special numbers, made the services attractive and satisfying.

The services were graced, at one time or another, by a number of Brethren ministers and laymen from the area. Among these were Brethren George H. Jones and Bruce Shanholtz of the Second Church; Several families from the First church came faithfully, and a special delegation from that church was present in a body one evening with their Pastor, Dr. Ogden; Rev. Woodrow Brant and a delegation from Vinco; Rev. and Mrs. Elmer Keck of Jones Mills; Rev. and Mrs. Lyle Lichtenberger of Berlin; Rev. and Mrs. Horace Huse of Meyersdale; Brother Charles Lowmaster of Vandergrift; and Brother Walter Wertz and family of Conemaugh. There were ministers in attendance from other denominations also.

The first evening was the occasion of the Game Supper. This preceded the evening service and brought together a fine group of men. The Supper is an annual event which results from the hunters' good fortune and the culinary genius of the women of the church who prepare it for the table. Hunting in Pennsylvania is an obsession which can only be likened to Basketball in Indiana!

There were many other special delegation nights and other special "eatings," when groups or classes met and invited in the guest preacher. A fine Christian fellowship manifests itself in many ways in this church's life and work.

Words literally do fail me to express my appreciation to the church for all their gracious dealing with me, and especially it is difficult to convey by these lines how much I appreciate the wonderful kindness of the Riddles. This fellowship was most enriching to me, and I am grateful to HIM who made it possible. I hope that He may bring lasting fruition out of these pleasant days.

May the Lord bless, protect, and guide us all so that after awhile we may all stand with the redeemed and serve HIM joyously forever.

John F. Locke, Maurertown, Va.

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## Items of General Interest

WASHINGTON, D. C. Guest speaker on Sunday morn-  
ing, January 3rd, was Mr. Kenneth Ouellette, who, with  
his wife, recently united with the Washington church.

Another new member was received into the church on  
Sunday, January 10th.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHERN. The Washington Township High School chorus pre-  
sented a program of musical numbers in the Wayne  
Heights church the evening of January 24th.

Brother N. V. Leatherman reports a Cash Day offer-  
ing, the last Sunday of 1953, of \$168.65. This sum, along  
with other promised gifts, made possible their plan to  
make a payment of \$500.00 toward the liquidation of the  
indebtedness on their new church building.

It was also announced that the Wayne Heights W. M. S.  
has made the final payment, of \$669.75, on the carpeting  
of the church. Brother Leatherman says, "This is an ex-  
cellent achievement in so short a time." (And we agree.  
Ed.)

MASONTOWN, PENNA. Brother Robert Byler, Mis-  
sionary on Furlough from Argentina, was the guest of  
the Masontown church on January 17th, speaking at the  
morning and evening services.

ASHLAND, OHIO, PARK STREET BRETHREN. Seven new members were received into the church during  
the month of January.

NEW LEBANON, OHIO. Brother John T. Byler report  
a net gain in membership of 34 during the year 1953.  
He suggests a goal of a net gain of 54 members durin  
1954, by offering the slogan, "Make it 54 in '54."

FLORA, INDIANA. The Pastor, Brother C. A. Stewart  
and his wife, are planning on spending the month of Feb-  
ruary in the sunny south. Brother G. L. Maus will preach  
for the Flora Church during the absence of the Pastor.

PERU, INDIANA. Cash Day, observed on January 3rd  
resulted in an offering of \$227.00, to be applied to some  
improvement work in the church.

HUNTINGTON, INDIANA. The Men's Chorus of the  
First Brethren Church gave its tenth home concert on  
Sunday evening, January 10th, to an audience of 150 peo-  
ple. The offering went to aid the Laymen's project of  
remodeling the basement auditorium of the local church.  
The project involves heating system alterations, fluores-  
cent lighting, insulite ceiling, sheet rock walls with a  
bleached mahogany effect, and woodwork to match.  
Most of the labor is being donated by the men of the  
church. The work will be almost completed by February.

(Continued on Page 6)

## COMING EVENTS

DAYTON, OHIO. Evangelistic Services, Hillcrest Breth-  
ren Church—January 24th to February 7th—Rev. George  
Gardiner, Evangelist; Rev. Percy C. Miller, Pastor.

NORTH MANCHESTER, INDIANA. Concert by the  
Dixie Four quartet—Sunday evening, February 21st—  
Sponsored by the Sisterhood. Rev. D. Richard Wolfe,  
Pastor.

### S. S. WORKSHOP—JANUARY 31, 1954

The Pennsylvania District Sunday School Board is spon-  
soring a SUNDAY SCHOOL WORKSHOP or CLINIC  
for all General Superintendents and Departmental Super-  
intendents, in the Berlin Brethren Church, Sunday after-  
noon, January 31, 1954. The time is 2:30. Refreshments  
before the folks go home. Anyone invited.

Walter C. Wertz, President.

### SOUTHERN INDIANA LAYMEN PLEASE NOTE

The Southern Indiana District Laymen will hold their  
regular quarterly meeting at the Huntington Brethren  
Church, on Monday evening, February 15th. We especially  
urge a good attendance from all churches.

Supper will be served from 6:00 to 7:00, with a fine  
program following.

The Church is located at 509 E. State St. Speaker of  
the evening's program, which will start at 8:00 o'clock,  
will be Dr. M. I. Burkholder, Dean of the Seminary of  
Huntington College.

Clarence E. Keplinger, Secretary.



# The Editor's Pulpit



## A Desire To See God

**D**O YOU HAVE A DESIRE TO SEE GOD? The Psalmist says, "My soul thirsteth for God, for the living God." (Psalm 42:2). In man's original state, he had perfect fellowship with God—the soul's chief desire was to have communion and fellowship with God. It was wonderful!

When sin entered into the heart, man's desire was to hide from God. The heart of man became an enemy of God. No longer was there a desire on the part of man to see God, or to have fellowship with Him. Rather, the whole of man's desire was to satiate the passions of the flesh and to eject God from his thinking and practice.

However, God did not forget man! God sought man, in the cool of the evening, calling, "Adam, Adam, where art thou?" God has been constantly seeking for sinful man, through the altar, the law of Moses, and now through the precious blood of His dear Son upon the cross of Calvary.

What has been man's reaction to all this? Obviously, it has been varied. Some have responded, and others have cast aside the invitation of God. The really happy person today is one who, while God is seeking him, is also seeking God; that is, having a thirsting for God.

Worship, private or public, does wonders for the soul. Yet when it's all said and done, we discover that there is yet something to be desired. It is that inner urge and wish to go further into fellowship with God than that which was achieved in our worship. It is our desire to see God face to face, as Paul mentions in I Corinthians 13.

And, dear friends, that day will surely come for all true believers in Christ. The holy scriptures are full of the promises of consummation, when all shall be at rest. Christians, who in this life are thirsting for God, shall drink to complete satisfaction at the river of life that flows from the throne of God. This will be the great realization towards which all creation travails and groans. It is the fulfillment of the Christian's desire to see God!

Do you have a desire to see God? Is there a longing in your heart to see the Lord? It isn't often spoken of in this way, but do you know that a personal desire to see God is one of the surest signs of being a true Christian?

God, our heavenly Father, Christ our Saviour, Lord and Master, and the Spirit's communion and fellowship—all are there, one in three and three in one, for the Christian, and are desired by all true believers.

It stands to reason that if there is no desire to see God, that there is something wrong in the heart of an individual. Perhaps love for God has waxed cold. Perhaps the

gods of this world have so usurped the place of the living God, that the individual has no desire to see the true God. Perhaps salvation is considered something bought, like a life insurance policy at the time the individual joined the church—to be used in case of death in order to prevent ending up in Hell's fire. Perhaps, heaven, if it is considered at all, is thought to be a packaged reward, to be given when all of this life has been lived for self and without thought of God. In all these cases, the reasoning is wrong.

Heaven does not begin when death comes. Death, for those in fellowship with God through Christ and desiring to see Him, is merely another stage in this continuing process of a thirsting for God. Heaven begins when the hungering, thirsting, sin-sick soul comes to Christ and finds in Him his Saviour and Lord. From that day forward, the soul thirsts for God—ever desiring, ever receiving from God the refreshing waters of life through Jesus Christ. Thus the Christian grows and endures until, with one last step, there is no more the seeing through a glass darkly, but rather the joy of seeing face to face.

And so, we ask again, "Do you really have a desire to see God?" The test of your answer rests in whether or not you would be willing to give up every possession, every personal ambition, every plan and activity, for the fulfillment of your desire to see God. It's a tough test in this day of great material possession, the vanity and pride of life, and the growing compromise with the world of sin.

You will note that the Psalmist, in saying that his soul thirsted for God, also said that his thirst was for the living God. This is very important! No earthly idols, no worldly gods—only the living God!

Thus must it be for us today, if we are to enjoy perfect peace and happiness in life. Much unhappiness and sorrow results in this life because people have been thirsting for gods of possession, wealth, popularity, and pride.

Colossians 3:1 says, "Set your affections on things above." This does not mean we are to avoid and neglect proper care and provision for the needs of daily living. Such would be a sin against God, and those dependent upon us. But it does mean that we are to look to God for the full satisfaction of life.

Therefore, if you have a desire for the living God, you know it, and your life, in spite of your problems, is a

(Continued on Page 7)

# God's Greatest Gift

A GLANCE AT THE TEXT reveals a number of Christian doctrines: Sin, Death, Grace, Resurrection, Salvation, Immortality, Deity of Christ, etc. But I am somewhat restrained tonight; I must deliver a Vice Moderator's address and at the same time bring to you an inspirational message. I am not unaware of the bigness of the task. However, as for the "inspirational" aspect of the message, I am sure that the words of the text alone inspire you as much as me. I shall hold to one avenue of approach to the subject before me—focusing our attention on the GIFT OF GOD.

The other day while on my way to Ashland, to which city I frequently journey, I pushed the button on my radio which brought Station WHKK into my car. The voice of a Bible teacher came clearly to my ear, introducing his message with these words: "Good morning, radio friends, I am happy to come into your living room this morning to talk, not about breakfast cereal, the latest style of furniture, a new washing product, or any other man-made product. I come to you to talk about the MOST IMPORTANT THING IN THE WORLD." And with that he proceeded to tell the listening audience about Jesus Christ and His gospel.

So let it be with us tonight. For I come not to you with great swelling words of wisdom, but I come "determined not to know any thing among you, save Jesus Christ, and him crucified." I come talking about SALVATION, which is GOD'S GREATEST GIFT.

This is the most important subject in the world! And there are several distinguishing features about this unspeakable gift which make it unique—features which separate it from all other gifts under the sun:

## 1. THE GIFT OF GOD IS FREE.

We have often heard others—and perhaps we ourselves have said—that salvation costs something. Then they proceed to mention how much is "given up" when one becomes a Christian. May I say that you never gave up anything for Jesus? Christ may have taken away some undesirable qualities from your life, but they were nothing of any worth to you. You had everything to gain, nothing to lose. Whenever there is a "cost" involved, something is lost or expended in the purchase of something else. You, nor anyone else, ever expended anything

on the purchase of salvation. It was a GIFT OF GOD purchased by Christ on Calvary!

Hear the words of the prophet as he proclaims the GIFT OF GOD to the nations: "Hox every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isaiah 55:1-2). So! The BEST THING IN LIFE IS FREE! This is better than Lend Lease; it is better than the Marshal Plan; it is better than any man-made plan—it is God's way.

## 2. THE GIFT OF GOD IS GIVEN CONTINUALLY.

Lest anyone think that God in His goodness lays His Gift at the feet of anyone and everyone, and that eventually all men will be saved, let us consider one thing there is a condition that must be met in order to receive this unspeakable gift. That condition is not the observance of ritual and ceremony; it is that the recipient accept it of the Giver. There is the matter of BELIEVING involved here. It is his IF he believe, IF he accept. So the whole plan of salvation swings on a two-letter pivot: IF! It is man's responsibility to God. But IF he believe, it is all his to enjoy and explore. Just as Abraham explored his God-given territory, so can the Christian "walk about" in his new claims. God said to Abraham: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." (Genesis 13:17). We as Christians need to exercise our limbs and explore that which God has given us!

## 3. THE GIFT OF GOD IS UNIVERSAL.

"Whosoever will, let him take the water of life freely." (Rev. 22:17). Though it is given conditionally, and many will be excluded because of their unbelief, yet it is for all, free for the taking. "Whosoever will" is the invitation to every individual upon the face of the earth. That means that it is free to all people of all ages. The gift never changes with time, never wears out. "Jesus Christ the same yesterday, today, and forever." (Heb. 13:8).

This means, too, that God's Gift is not for cliques, classes, or nationalities, but to ALL. Whenever there is

(Vice-Moderator's Address, delivered at the Ohio District Brethren Conference, at Gratis, Ohio, in June 1953).

## Rev. Clarence Stogsdill

Text: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Romans 6:23.



tendency to form cliques, or to draw lines of distinction between classes of people, remember that God's word classifies them thus: "male and female"; "righteous and unrighteous." They are separated only as to sex on the one hand, spiritual standing on the other. Beyond that He has given no distinction of personalities: "God is no respecter of persons."

### 4. THE GIFT OF GOD IS USEFUL.

It is useful because it is needed. It is not a worthless Father's Day gift, bought and wrapped up with a pretty bow on it and handed to man as a mere token of affection, but it is a worthwhile gift. Without it, men are perishing.

It is useful because it satisfies. It is enough. There is nothing you can add to God's gift, not wisdom, nor learning, nor talent. God's Gift can be added to these to make them useful, but they do not make salvation more than what it already is.

The Psalmist was trying to express the satisfaction that is concomitant with the reception of salvation when he said "My cup runneth over." When an individual SEEKS FOR MORE, it is evidence that he needs to experience the first grace, which is MOST!

The Gift is useful because it can be handed from one individual to another, and as it goes it becomes fresher and lovelier and more satisfying to the possessor and giver. As a matter of fact, THE SUREST WAY OF KEEPING THIS GIFT IS TO GIVE IT AWAY! Any non-missionary-minded church is a dead church: dead because it has lost the gift of God by keeping it to itself. The same, of course, is true of individuals. A donor is in the long run the real recipient. Let him who has give.

### 5. THE GIFT OF GOD IS PRICELESS.

Who can set the value of salvation? Such love! that He should give "so great salvation" to lost mankind! And yet how little some seem to value it!

Not long ago I read in our newspaper about a fantastic event. A woman had purchased a can opener at a jewelry

store. Later the owner of the store nearly went into a hysterical frame of mind when he discovered that the can opener which had been sold to the woman for a price slightly more than four dollars was a bejeweled specimen worth twenty-five thousand dollars. I suppose that the women had been using the utensil as if it were an ordinary household instrument, unaware of its value. But think of how she would have handled it had she known about its great value!

The Gift of God is the pearl of great price. He who possesses it should be found giving thanks for it in the spirit of Paul's prayer, "Thanks be unto God for his unspeakable gift." (2 Cor. 9:15).

### 6. THE GIFT OF GOD IS EVERLASTING.

To name the Gift is to describe it: ETERNAL LIFE. It goes on and on "into the ages of the ages."

Once I tried to describe eternity to a group of boys and girls. I put it this way: Let's suppose that there is a rock one thousand miles long, one thousand miles wide, and the same in height. Imagine a little bird coming to sharpen its beak on this huge rock once every thousand years. Now when this rock is completely worn to dust, eternity has not yet begun. Do you see what I mean?

A small boy thought for a moment, then with a twinkle in his eye, exclaimed, "You've got a pretty old bird there!" And so it would be if it were not that in eternity nothing grows old. The Gift of God will be as bright and fresh at one million years as at one day. The unspeakableness of the Gift!

### 7. THE GIFT OF GOD IS FINAL.

The man who refused this Gift will never again receive an offer from God. When this era is through, God's books are closed on the matter of salvation. In fact, there is nothing else which God can give, for He bankrupted heaven in the transaction which offers salvation to man. God gave His best, His all. Refuse this, and you will have refused heaven itself.

God's word says, "This is the stone which was set at

nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

The Gift of God is Jesus Christ. "I am the way, the truth and the life; no man cometh unto the Father, but by me." "I am the resurrection and the life." Truly, "How shall we escape, if we neglect so great salvation?" (Heb. 2:3a.)

## 8. THE GIFT OF GOD IS AWE-INSPIRING.

God's wonderful concern for the salvation of man deserves a tremendous response. In this day of sending of greeting cards and "thank you" notes, one ought never to forget the goodness of his Creator and Sustainer. However, the reverse is true—there is scarcely any response at all. This is a time of lethargy, and "don't care" state of mind on the part of too many people.

We Brethren are not excused, either. We are just as guilty of spiritual laziness as any other denomination. There ought to be a great stir brought about by the preaching of salvation to the lost. In back of every sermon should be the appeal to the congregation to accept.

The heart of Brethren people ought to be stirred to rejoicing and singing about God's goodness. God save us from the sin of ingratitude. Christians should be happy. But Brethren people today are not happy. The hymn goes,

"I sing because I'm happy,  
I sing because I'm free;  
For His eye is on the sparrow,  
And I know He watches me."

Oh, for the times when Brethren everywhere sang because they were happy! Then they knew the Gift of God, and what it meant to them. But Alas! TV has taken its place! Paul says, "Be filled with the Spirit; Speaking to

yourselves in psalms and hymns and spiritual songs singing and making melody in your heart to the Lord Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph 5:18b-20.)

If the Brethren know the Gift of God they ought to be talking about it—witnessing for Christ. There is a personal work to be done by everyone which cannot be done by the minister alone. Every man and woman is called upon to witness. There should be Fishermen's Clubs in the Brethren Church—Clubs given over to visitation of the non-churched and unsaved. This would bring about a much-needed transformation of the church from within, and there would be a great expansion of the Brethren program.

"Send out thy Light," we sing, as we put a bushel over our own candles. Take the Gift of God to the needy. The Lord depends on men to spread His word and bear His Gift to others. The Gift is not BY us, but it certainly comes THROUGH us.

We Brethren need to stand off and view our church from afar. There needs to be a general resurrection of our members. We are a persecuted people, with a persecution complex—and the persecutors are none other than ourselves, for we are feeling sorry for ourselves. We are our own enemies; for we have our hearts set on ourselves (earthly things), while overlooking God's Greatest Gift (the heavenly). We are falling into the ways of all liberal churches—insincere worship, resulting in a cooling of godly affection; reliance on "catchy" sermons and "clever" programs, instead of meaty, solid, truth-giving gospel services; honouring men instead of God, etc., etc.

FALL ON YOUR KNEES, BRETHREN, and receive anew the Gift of God, which is eternal life!

—Ashland, Ohio.

## INTERESTING ITEMS

(Continued from Page 2)

15th, when the Southern District Laymen's Rally will convene at Huntington.

**SOUTH BEND, INDIANA.** From the South Bend bulletin we quote: "The Missionary Rally (on January 10th) was a big success. There was food in abundance, with about 12 baskets left over. The fellowship supper gave everyone a chance for conversation. The ministers from North Liberty and Ardmore, with their congregations, brought us special musical numbers. A very fine offering was given to Rev. Robert Byler for his ministry in our midst..."

**COUNTY LINE, INDIANA.** The Marshall County Youth For Christ held their Singspiration in the County Line church on Sunday evening, January 17th.

**WABASH, INDIANA. COLLEGE CORNER BRETHREN.** The men of the church spent a recent evening working in the thicket near the Church, making quite a bit of

progress. A dinner was served to the men in the church basement by the ladies of the Church.

**TUCSON, ARIZONA.** Brother Vernon D. Grisso reports a total of 50 new members received into the church during 1953.

New church officers were scheduled to be installed on Sunday, January 31st.



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### PUBLICATION DAY OFFERING

Make checks to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

# YOUNGEST CHURCHGOER



Shown above is little Brenda Lorraine Hutzell, in the arms of her mother, Mrs. Ralph H. Hutzell, as she was greeted on Sunday, November 15th, by Rev. Freeman Ankrum, Pastor of the Brethren Church, St. James, Maryland.

Brenda celebrated her first birthday the day following the taking of this picture. There is nothing so unusual about a little girl being in church at the age of one year, but there is something very unusual in the case of the charming little girl in the picture.

Brenda was born on a Sunday morning, November 16th, 1952. Just one week later, at the tender age of one week, she made her first appearance in church—setting what Rev. Ankrum believes to be a record for the “youngest baby” ever attending church.

That is not all, for Brenda is already on the way to setting another record, too, for she has never missed a Sunday since the first visit at the age of one week.

Brenda is the daughter of Mr. and Mrs. Ralph Hutzell, of Speilman’s Station, near St. James,

Maryland. The Hutzells have one other child, a boy, Nelson, now ten years of age.

We are happy to present this picture and story to the readers of **The Evangelist**, because we believe that something mighty fine has been accomplished in the record set by little Brenda. She has, naturally through parental interest and cooperation, been able to accomplish a remarkable feat and an outstanding record.

It, perhaps, would not be possible in the case of all parents and all children because of health and other circumstances, to duplicate the amazing record of little Brenda. But, the principle of faithful Church attendance, and of bringing the children into the house of the Lord is there. When health permits, it is our opinion that children should be brought to the house of the Lord. Let parents everywhere, conscientiously make every effort to be, with their children, in the house of the Lord on the Lord’s day.

Our commendation to little Brenda, her parents, and others who have helped to make Brenda the youngest churchgoer, and likewise a very faithful one.—W. S. B. Editor.

## THE EDITOR’S PULPIT

A DESIRE TO SEE GOD

(Continued from Page 3)

time of joy and inner peace. If you don’t have a desire for God, then it is time to investigate and to discover what is wrong. And, the quickest way to find out what is

wrong is to ask yourself the question, “Would I be willing to meet God face to face tonight?” Conscience and memory will bring to mind immediately the thing or things which have kept you from having a desire to see God!

It is our prayer that every reader of these lines will know the joy and thrill of having a thirsting for God, for the living God! Those who have this desire know what it means—those who do not, will find it the greatest experience of all. W. S. B.



THE ASHLAND COLLEGE BUILDING FUND

The new year has begun auspiciously on the Ashland College campus. Hope and optimism burn brightly as the crash of heavy machinery and the metallic clink of hammer and trowel indicate progress on the building program now underway. The Brethren Church can well take new courage at this additional manifestation of the Lord's benifcence. At the same time we must all take stock of our spiritual temperature and be sure it is such as to make full use of His blessing.

New and adequate buildings are deserved by Brethren youth. If they are to lead the church to new heights, it must not only be by deep spiritual zeal, it must also be with knowledge grounded in truth and developed through the best resources available.

Now this program is becoming a reality because of heavy sacrifice on the part of many people who see the blessing and great worth of supporting it. It will directly benefit every Brethren Church and every member of the church. It will make possible more and better trained ministers, missionaries and lay leaders for the Brethren Church and in that way especially benefit all.

The following is a progress report showing actual cash received to January 5, 1954 at the College. Most churches have additional sums pledged, either as a church or by

individuals, and this sum pledged is generally larger than the cash already paid. Thus, in cash and pledges, approximately \$120,000 is available.

To avoid indebtedness on this project and to take full advantage of the amount being raised through sources outside the church, the Brethren Church should raise at least \$150,000, while other sources are providing \$450,000 to completely pay for the \$600,000 program.

The Brethren Church can and will do this because Brethen people know of the need for it and its value to the church. This project was not of Brethren planning,—no one could foresee that old Founders' Hall would be destroyed—but its completion without debt or embarrassment is a Brethren obligation.

Will you study the following progress report and decide if your church has done as much as it can? If you have a church pledge, is it being paid? If you planned cash days or drives, are they being properly organized and promoted? Is your church carrying its just share of the load? The amount needed is approximately equal to the amount subscribed for Memorial Chapel. How does what you have given to the Building Fund compare with what you gave to the chapel fund?

PROGRESS REPORT  
ASHLAND COLLEGE BUILDING  
FUND

Cash Received from Brethren  
Churches  
to January 5, 1954

Southeast District:

|                  |          |
|------------------|----------|
| Gatewood .....   | \$ 20.00 |
| Hagerstown ..... | 1,768.29 |
| Linwood .....    | 128.00   |
| Lost Creek ..... | 100.00   |
| Maurertown ..... | 250.00   |

|                 |             |
|-----------------|-------------|
| Mt. Olive ..... | 233.00      |
| Oak Hill .....  | 175.00      |
|                 | <hr/>       |
|                 | \$ 2,674.29 |

Pennsylvania District:

|                     |           |
|---------------------|-----------|
| Berlin .....        | \$ 946.50 |
| Conemaugh .....     | 128.00    |
| Johnstown I .....   | 100.00    |
| Johnstown II .....  | 5.00      |
| Johnstown III ..... | 651.11    |
| Masontown .....     | 814.65    |
| Meyersdale .....    | 557.00    |
| Mt. Olivet .....    | 168.00    |

|                      |        |
|----------------------|--------|
| Mt. Pleasant .....   | 20.00  |
| Pittsburgh .....     | 155.00 |
| Summit Mills .....   | 25.00  |
| Valley .....         | 60.00  |
| Vandergrift .....    | 100.00 |
| Vinco .....          | 170.00 |
| Pa. Sisterhood ..... | 100.00 |

\$ 3,911.11

Ohio District:

|               |             |
|---------------|-------------|
| Ashland ..... | \$ 4,416.00 |
| Bryan .....   | 605.00      |
| Canton .....  | 855.00      |



ARCHITECT'S DRAWING OF THE NEW FOUNDERS' HALL

|                         |             |                        |             |                           |             |
|-------------------------|-------------|------------------------|-------------|---------------------------|-------------|
| Columbus .....          | 25.00       | Flora .....            | 20.00       | Udell .....               | 435.00      |
| Dayton .....            | 4,005.25    | Goshen .....           | 1,615.00    | Waterloo .....            | 3,517.00    |
| Fairview .....          | 37.00       | Huntington .....       | 649.33      | Central Dist. W.M.S. .... | 150.00      |
| Gratis .....            | 783.65      | Loree .....            | 417.00      |                           |             |
| Gretna .....            | 1,200.25    | Mexico .....           | 720.00      |                           | \$10,863.46 |
| Louisville .....        | 1,772.00    | Milford .....          | 266.87      |                           |             |
| New Lebanon .....       | 20.00       | Muncie .....           | 327.00      | Mid-West District:        |             |
| North Georgetown .....  | 365.00      | Nappanee .....         | 1,762.00    | Falls City .....          | 449.00      |
| Pleasant Hill .....     | 25.00       | New Paris .....        | 611.23      | Morrill .....             | 10.00       |
| Smithville .....        | 4,291.50    | North Manchester ..... | 195.00      | Portis .....              | 10.00       |
| West Alexandria .....   | 175.00      | Peru .....             | 65.00       |                           |             |
|                         |             | Roanoke .....          | 15.00       |                           | \$ 469.00   |
|                         | \$18,575.65 | South Bend .....       | 30.00       |                           |             |
|                         |             | Tiosa .....            | 347.00      | California District:      |             |
| Indiana District:       |             | Warsaw .....           | 576.50      | Manteca .....             | \$ 75.00    |
| Akron Cooperative ..... | \$ 51.50    | Indiana District ..... | 77.77       | Stockton .....            | 25.00       |
| Ardmore .....           | 500.00      |                        |             |                           |             |
| Brighton .....          | 50.00       |                        | \$ 9,845.41 |                           | \$ 100.00   |
| Burlington .....        | 432.10      | Central District:      |             | Argentina .....           | \$ 35.00    |
| Corinth .....           | 5.00        | Lanark .....           | \$ 4,465.00 | National W. M. S. ....    | \$ 1,000.00 |
| Dutchtown .....         | 30.00       | Milledgeville .....    | 2,296.46    |                           |             |
| Elkhart .....           | 1,082.11    |                        |             |                           |             |

TWELVE LEADING CHURCHES

|                     |             |                        |          |                   |             |
|---------------------|-------------|------------------------|----------|-------------------|-------------|
| 1. Lanark .....     | \$ 4,465.00 | 5. Waterloo .....      | 3,517.00 | 10. Goshen .....  | 1,615.00    |
| 2. Ashland .....    | 4,416.00    | 6. Milledgeville ..... | 2,296.46 | 11. Gretna .....  | 1,200.25    |
| 3. Smithville ..... | 4,291.50    | 7. Louisville .....    | 1,772.00 | 12. Elkhart ..... | 1,082.11    |
| 4. Dayton .....     | 4,005.29    | 8. Hagerstown .....    | 1,768.29 |                   |             |
|                     |             | 9. Nappanee .....      | 1,762.00 |                   | \$32,190.90 |

The 20% Tax Deduction, A Privilege

Rev. W. Clayton Berkshire

Christian people need not hesitate to claim the 20% income tax deduction for charitable gifts granted them by the United States government. This deductible law enacted by the Congress is the Federal Government's way of recognizing the public good effected by churches and charitable organizations. It is also a way of sustaining these organizations as free and independent institutions without government subsidy.

The attitude of Christian people with reference to this privilege should be one of thanks and appreciation. Their thanks and appreciation should be shown by their giving the 20% to the church and claiming the deduction which is a privilege enjoyed only in a free land.

The question of ethics is not involved in this matter, nor is the participating individual unpa-

triotic, for his government has done this to encourage his voluntary giving to religious and charitable causes.

**Actual Cost of a Contribution**

Mr. J. K. Lasser, in writing on tax aspects of giving, said, "The cost of a contribution to a church is never as great as the actual dollar donation. It always includes the taxes the donor would have paid had he not made the contribution. A contribution comes off the top income tax bracket of the individual donor. His actual cost is the amount he would have retained had he not made the contribution. Had he not made it, the sum donated would have been taxed. Thus his contribution represents his actual cost plus the share borne by the government in the form of taxes it contributes to the church or charity."

# MISSIONARY DEPARTMENT

## MISS LISKEY GIVEN MEDICAL FURLOUGH

Miss Veda Liskey is being sent home on a medical furlough after many recurrent illnesses. The doctors on the field felt that this was necessary because of the nature of her case and their inability to deal with it properly there on the field.

Miss Liskey has completed a year and a half of her

second term in Nigeria. During this time she has been stationed at Marama supervising the school work and later supervising the hospital work.

We urge our people to pray for complete recovery for Miss Liskey.

## WHY A NEW BUILDING AT LOST CREEK?

Some of our Brethren people have felt strongly the need of a new building (gymnasium-classroom building) at Lost Creek; whereas, others have inquired why such a building was necessary. We will try to set forth the reasons that have been presented.

### THE LOG SCHOOL BUILDING

This structure was completed in 1933 and has served well the purpose for which it was constructed. For several years it was used both as a church and as a school. Later it was used exclusively as a classroom building for the grades and the high school; in recent years for the high school only.

### SERVED WELL FOR TWENTY YEARS

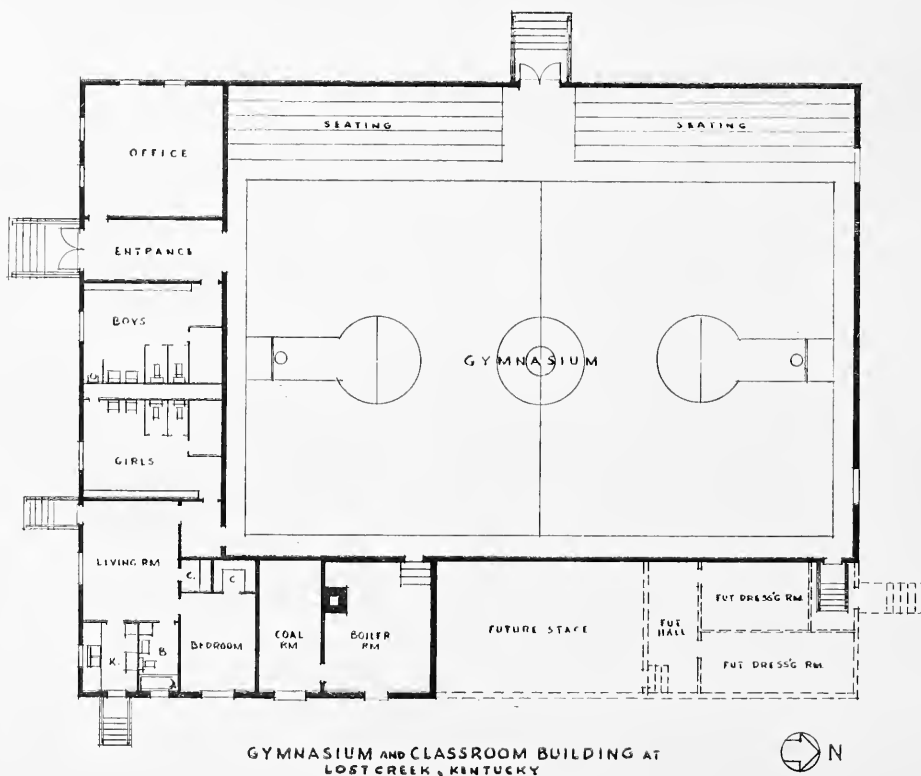
Hundreds of children and young people of Eastern Kentucky began their formal education in the old log

school. It was there that they learned the fundamentals of reading, writing and arithmetic, moving upward into the fields of science, music, literature and related subjects. Eventually, many of those who began completed their courses of study and took their places along with others in the vocational and professional world.

At Lost Creek the accomplishment of the students was not only intellectual, enlightenment, but spiritual enlightenment as well, for here the Bible was a textbook for daily study. The academic subjects were interpreted in the light of the Holy Scriptures and life was given new meaning because of the power of the Gospel.

### LOG BUILDING RAPIDLY DETERIORATING

A building so constructed can endure the elements only for a limited time. The changing temperatures that ac-



company the seasons and the varying weather conditions have brought about shrinkage and deterioration that defy the best repair measures. In its present state this log building does not meet the requirements of the Board of Education of the State of Kentucky. This makes it necessary to provide adequate classroom space if the school work is to be continued in the future; hence the need for a new building.

COMPETITION INCREASING

There has been a feeling that some of the boys who, under ordinary circumstances, would have attended school at Lost Creek have enrolled at other schools because they found there an opportunity to participate in a sports' program. Other mission schools have provided gymnasiums and consequently better athletic and recreational programs, which have attracted local students—many from distant areas. A few students discontinued their work at Lost Creek to enroll in other schools.

It is quite certain that many Brethren are not aware that there are no facilities at Lost Creek for basketball nor indoor games, except the small outdoor, concrete

slab which has only the open sky for a roof. In our modern age this would scarcely be called adequate, and normally we would not consider the desire for gymnasium facilities out of line with our endeavor to keep up with the times.

All of us desire to see a large student body, the best methods in use, and an aggressive program in operation, continually, at Lost Creek—hence the need for a new gymnasium-classroom building.

CONTRIBUTIONS BEING RECEIVED

Construction on this building was started in May 1953, and later on it was stopped because all available funds were used. Currently funds for this project are being received at the Missionary Board office at 524 College Avenue, Ashland, Ohio. It is estimated that \$15,000 will be needed to put the part of the structure which has been completed under roof. Your contributions will be received gladly. When sufficient money is on hand and when good weather prevails, the Board will authorize the work on the gymnasium-classroom building being resumed.—W. C. B.

SCENE AT THE  
GROUND BREAKING  
CEREMONIES

MAY 1953



News From Our  
Churches

A RETURN TO CERRO GORDO, ILLINOIS

It was my privilege to serve this church upon two occasions in the past. After an absence of about twenty-five years it was a great joy to me to be invited back into their midst.

They held their Homecoming on November 15th. A minister who had preached for them when without a pastor brought the message in the morning. A fabulous and luscious dinner was served in the basement. It was my privilege to bring the message in the afternoon. To put it very mildly, it was a good day for those who attended. I shall not soon forget it.

On Monday evening a two-weeks' meeting was begun. I will leave the pastor to report on this. All I will say is that it was a great privilege and a greater delight to minister to these good people again.

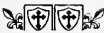
During my stay I was entertained in the home of Charles and Mattie Derr, that is, their home was headquarters. The pastor had elaborate plans for my noon

meals. Did you ever try to eat a Thanksgiving or Christmas dinner every day for two weeks? That is exactly what I was expected to do. Each hostess seemed to try to out-do the one before, or so it seemed to me. What an abundance of eats.

At their invitation I remained over Monday night to share their communion service. What a joy to visit once again around the Lord's table with brethren of years gone by and new ones in the Lord. It is a reminder of the day when the Lord will gird Himself and serve again.

My thanks to every one who had a part in making my stay among them a happy and pleasant one. I especially appreciate the fine co-operation and boosting of Pastor Thomas. May the Lord bless and prosper them is my prayer.

H. E. Eppley.



CERRO GORDO, ILLINOIS

The Cerro Gordo Brethren Church observed Homecoming Day November 15, 1953. The Rev. Wilbur Hall, of Decatur, Ill., a Minister who has served this congregation in the absence of a regular Pastor, was the Morning Speaker. Then, following the Morning Service, a basket Dinner was served in the dining room of the church where most everyone did full justice to a very lovely

(Continued on Page 14)

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## Brethren Youth Crusaders

### Devotional Topics

*Clarence S. Fabrbanks      Topic Writer*

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Topic For February 7, 1954

#### CHRIST IS THE ANSWER—IN DEATH

SCRIPTURE READING: ISAIAH 53:1-9

**T**HE PASSAGE under consideration this evening, is certainly one of the great passages of scripture. From very early times this passage has been regarded as referring to the coming of Christ. We shall observe how well this ancient writer described events that were to happen long after he had left the world. There was no possible way in which he could have arrived at these conclusions unless he had been divinely inspired of God.

**1. HE IS DESPISED AND REJECTED.** Verse 3. The writer of the fourth gospel tells us that "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." John 1:10-11. The religious leaders of His day did not believe in Him therefore they rejected Him. Matthew records how His people hated and despised Him. "And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him." Matt. 27:3-31.

**2. "HE WAS WOUNDED FOR OUR TRANSGRESSIONS."** Verse 5. This is one of the great favorite passages from the Old Testament. He who knew no sin became sin for all of us. When He went to the cross, He died as a common criminal, but He became sin in order that we might become righteous. "Transgressions" is an interesting word, for by it we see the picture of our going places that we ought not to go. When there is a sign, "Danger, No Trespassing," we know that when we do trespass that we do so at the peril of our own lives. There is danger and we had better stay away. Now it so happens that the Bible has erected many signs which read, "Danger—No Trespassing" but many of us have ignored the warning. The writer points this out in the sixth verse, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This was the experience of the Apostle Paul. It was because we had all gone astray that God had to find a way back for us. The way back to God was built by Christ when He suffered for us on the cross. "The Way Of The Cross Leads Home." In His death, Christ provided the answer for us so that we might live forever.

**3. "HE WAS BRUISED FOR OUR INIQUITIES."** Verse 5. Many times we are willfully disobedient to God. These sins are classed as iniquities. It is only natural that if we disobey the laws of the universe we are going to suffer as a result. God will not reverse or suspend the

laws of the world we live in, but God can reverse the direction in which we are going if we will only give Him a chance. Now the method that God uses in bringing us to repentance is by showing us His great love in and through Jesus Christ when He died for us on the cross. In His death Christ provided the answer for us when we cry, "Where is the forgiveness of our sin?" Christ has taken up our sin and put an end to it when He died upon the cross.

**4. JESUS PREACHED WHAT HE PRACTICED.** "He was oppressed, and he was afflicted, yet he opened not his mouth." Many times we hear people say, "Practice what you preach." Certainly that is very good, but Jesus was far ahead of that method of life. He would not preach something and then try to practice it, but what He proclaimed was but a transcript from what He did every day. How well the prophet looked into the future and so the perfect picture of Christ. Jesus taught, "When they smite you on the cheek, turn to them also the other cheek and when they would compell you to go a mile with them, go two miles." When He stood before those who lied about Him, He answered not a word. When they reviled Him and said, "If thou be the Christ, come down from the cross and save yourself," He prayed, "Father forgive them for they know not what they do."

In His death Christ gave us the answer of how we should treat our fellow men. Paul later was constrained to say, "Return not evil for evil, but overcome evil with good." At the moment it did not seem possible that such a course of action could possibly be right, but the centuries have shown us the wisdom of what men would call foolishness. There is such a thing as overcoming evil with good and Christ in His death became its chief exponent. Compare the following scriptures if you have time in your meeting: Matt. 26:62-63; Mark 15:3-5; Luke 23:9; John 19:9; and Acts 8:32-35.

**5. JESUS WITH THE WICKED AND THE RICH.** Verse 9. In a remarkable way, the prophet describes the coming of the Christ. When we turn to the account of the crucifixion, we find that Christ was crucified with two common criminals and that His grave was in the new hewn grave of the rich man, Joseph of Arimathea. Why was the messiah to be accorded such an honorable place in which to be buried? "Because he had done no violence, neither was any deceit in his mouth." We are told that this prophecy is fulfilled in Christ, for one of His closest disciples records that it was true of Christ. See 1 Peter 2:22. Christ could become the answer for our sin because He Himself did not know sin. He did not have to pay the penalty for His own sin therefore He could pay it for us. In His death, Christ is the answer for our sin.

#### QUESTIONS FOR DISCUSSION

1. What difference would it have made if the Jews had received Christ instead of rejecting Him?
2. What difference would it have made if Christ had not died on the Cross?
3. What indications are there in the 53rd chapter of Isaiah that it is inspired of God?
4. Is Christ's death your answer to the problem of sin? Discuss.

Prayer Meeting  
Studies  
By C. Y. Gilmer



WHY HE DOES NOT ANSWER

Do you come to Him believing,  
Trusting on, yet not receiving,  
Tho' His promise you have claimed, and made your own?  
And you know He walks beside you,  
Yet His love has long denied you  
Just the blessing you most covet from His throne?

Oh! His love is not unheeding,  
Not forgetful of your pleading,  
And your heart's request is still before Him there;  
But His hand withholds it from you,  
Not because He does not love you,  
But because He loves too much to hear your prayer.

In your eagerness, short-sighted,  
It may seem your hopes are blighted,  
And the way He chooses hard to understand;  
For you asked life's greatest treasure,  
So you thought; but heaven's measure  
Counts according to the riches in His hand.

It is only love denying  
That for which your heart is sighing—  
Pleasure that time's hand would soon erase—  
For the Father's heart is near you,  
But He loves too much to hear you  
When the blessing that you ask would hide His face.

—Marjory Lewis Lloyd.

IN SCRIPTURE we learn that the answer to prayer is denied those who ask amiss (James 4:3), who regard iniquity in their hearts (Psalm 66:18), who live in sin (Isaiah 59:2; John 9:31), who offer unworthy service to God (Malachi 1:7-9), forsake God (Jer. 14:10, 12), reject the call of God (Prov. 1:24, 25, 28), disregard the law (Prov. 28:9; Zech. 7:11-13), are deaf to the cry of the poor (Prov. 21:13); blood-shedders (Isaiah 1:15; 59:3); idolators (Jer. 11:11-14), wavering (James 1:6, 7), hypocrites (Job 28:8, 9), proud (Job 35:12, 13), self-righteous (Luke 18:11, 12, 14), the enemies of saints (Psalm 18:40, 41).

We can understand why prayer is unanswered for the people whose sins hinder prayer and its answer. But why should righteous men like Paul have their prayer requests denied (2 Corinthians 12:7-9)? The answer is in 2 Cor. 12:10. Paul had to be saved from pride (2 Cor. 12:7). God used the same plan to make a better man out of Job (Job 23:10). Before Job could come into his best he had to be stripped of all self-righteousness and self-reliance (Job 42:5, 6). The righteous do have their prayers answered—maybe not always in their way, but in some better way—God's way.

Oh, heart, if seemingly God has not answered  
Some anguished cry, some earnest seeking prayer,  
Do not rebel, and say: "He is not mindful,"  
And oh, dear heart, try never to despair.  
Although the words themselves be left unuttered  
Through agony too great for tongues to say,  
Even that unvoiced prayer He hears and answers.  
If not in your way—in some better way.

"Some better thing," He promises to give us;  
Better than you could ask or think. Be still,  
And wait, and hope, and trust, for in that giving  
Will be the answer to His blessed will.  
Far more than any prayer that you could bring  
He will encompass in that BETTER THING.  
—Grace Noll Crowell.



Lesson Comments by Fred C. Vanator

Lesson for February 7, 1954

HOW CHRIST SUSTAINS US

Lesson: John 6:48-59, 66-69

SUSTENANCE IS MORE than meat and drink. We realize this more when we turn to the common dictionary definition of the word "sustain." We find that it means "to uphold; to endure without yielding; to keep up courage or spirits; and to keep alive." Jesus gives us the full significance of that meaning in that He tells us that He gives us all these things and that the spiritual sustenance is far more important than mere meat and drink.

Let us look at the scriptures that are vitally important in that thought. We meet the first one abruptly in the opening verse of the lesson today—"I am the bread of life." Immediately He turns to the difference between physical food and spiritual food. The fathers of the Jews were fed the manna in the wilderness and died—mere physical sustenance could not endure for any length of time. But then He turns to what He, in Himself, is able to give—"The Living Bread"—and tells them that He is "the living bread," that if any man "eat he shall live forever."

Note that the Jews questioned the truth of His word because they did not understand His real relation to God. That is one of the reasons why men today fail to take Jesus Christ as their personal Saviour—their "Sustainer." They cannot understand that the eating of His flesh is the taking Him into their lives to become a definite part of them and that, as the eating of physical or material food sustains their physical lives, so the partaking of His divine nature sustains their spiritual being. And, as the material is only transient in its nature, the spiritual is of a permanent nature. The material is taste satisfying; but the spiritual is also taste and soul satisfying.

Note that Jesus said, "I am come that ye might have life and have it in greater abundance." He also said,



"My meat is to do the will of my Father who sent me and to finish the work. As the "Living Bread" He had the perfect right to say, "I am the resurrection and the LIFE." That is why if we have that "LIFE" within us we are sustained even beyond the grave unto life eternal. He gives us the "food" that never needs to be "salted" or "frozen" in order to keep its savory freshness.

Now turn to the second part of our lesson—verses 66-69. Peter's answer to the Lord's question, "Will ye too go away?" is very enlightening. Peter can always be counted on to come up with the right answers when it is really

essential and he does it this time with a question of his own which needs only the qualifying words which follow to give the answer. Note his words, "Lord, to whom shall we go?" Thou hast the words of eternal life." Shall we not also join with him in the remaining words of the text. "And we believe and are SURE that thou art the Christ, the Son of the Living God."

"Let us remember that the Bread of life can transform the meanest soul. It can make the hardened criminal into an honest, peace loving, respectable citizen . . . For if any man be in Christ, he is a new creature."

## APPRECIATION AND THANKS

By Brother Ed Miller

The writer would like to express his deepest appreciation of the gracious, modest and faithful lady that God permitted to come into his life quite eighteen years ago. Coming as she did from real Brethren stock, she fitted into the work of a Brethren pastor very quickly and nicely. She was a real companion, associate pastor and faithful servant of the Lord and His Church.

She was loved, not only by the members of her immediate family and those of the family into which she married, but also by the membership of the church where she served and the folks of the community where she made herself useful in many ways. She left us on the thirtieth day of last November and she is terribly missed.

The last six months of Mrs. Miller's life were ones of misery and suffering. Everything possible was done to find out the cause of it all, and with no results until the eighth of October when a major operation found the cause and the sad news that she would not be with us more than a few months at the most. This proved only too true, for it was less than two months when she went home to be with the Lord whom she loved and served all her life. We have learned of the inability of even the best physicians and surgeons to fully diagnose cases and conditions. And at what a cost!

We do miss her and shall for a long while to come. We have too few who will go all the way in Christian service, and all the more we miss those who do. For years Mrs. Miller was pianist for the local Church and Sunday School, as she was in her home church at St. James, Maryland. She also taught the Loyal Women's Bible class, and took an active part in the work of the W. M. S. Then she was a real help in calling on the sick and shut-in folks. So, as her husband and pastor of the church, we do write this word of deep appreciation of the one we loved and who was true, loyal and faithful in all her ways. She was a real pastor's wife with all the grace and fortitude it requires to make good in that most difficult place in life. She was a blessing indeed.

Now, a word of thanks. For the many scores, in fact, hundreds of cards and letters of sympathy and encouragement during the illness and passing of our loved one, we take this means of saying thanks to all. It would be beyond us to answer all such individually and personally, so we hope this general word will suffice.

May God bless and keep all of you and we hope your

prayers for us will not cease. This time of adjustment is difficult, and we need God's help in carrying on so long as it is possible for us to do.

And especially to the members of the local church and the many friends of the community we shall be ever indebted for their kindnesses and assistance. Their assistance in all ways, including financial, was wonderful, and we thank all for what they did in our behalf. No pastor ever had a more loyal, and faithful group of folks with which to work than has the pastor of the Maurertown Brethren Church. They are helping most graciously as the pastor is getting adjusted to it all.

God bless and keep such folks as they show their Christian spirit in all our churches and in so many ways. And we hope all the readers will continue in prayer for the one so recently bereft of his loved one and life's companion.

Maurertown, Virginia.

## NEWS FROM OUR CHURCHES

(Continued from page 11)

meal. In the afternoon we again assembled in the Sanctuary for a nice song service and to hear another of the church's former Pastors. This was Elder H. E. Eppley, of Winona Lake, Ind., who had been shepherd of the flock in 1918, and again in 1928. Needless to say that all the older members were looking forward to hearing a good message from this good Brother and they were not disappointed. Neither were the others who although they had not known Brother Eppley, were assured by others that he would have something for them. We all truly enjoyed having him with us.

On Monday, November 16th we began our fall series of Meetings with Brother Eppley bringing the Messages and using his large Chart. This Chart, is, I believe, the most scriptural Chart this Pastor has yet seen used and I have seen several. Along with the large Chart, each attendant could have a small chart to use, if they so desired, that they might make notes and have them after the services were over for reference. These meetings continued for two weeks and everyone really enjoyed them. Due to illness several could not attend but the attendance was fair. The average was 62 or thereabouts. We would like to recommend Brother Eppley to anyone desiring a good revival Service or Bible Lectures.

Wilbur Thomas, Pastor.

# 1954 PUBLICATION DAY OFFERING GOAL—\$5,000.00

## PUBLICATION DAY OFFERING

January 1-20, 1954

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We are having a gratifying response to the special envelopes mailed to every EVANGELIST subscriber in behalf of our Publication Day Offering. For this we want to give you our most grateful thanks. We do encourage you to give through your local church, using the envelope sent to you as an EVANGELIST subscriber, or one distributed by your pastor in your Church. But if you cannot give through your local church, by reason of distance or other circumstance, then we urge you to mail your contribution, in the self-addressed envelope, directly to the Publishing Company.

Your generous response will enable Brethren Publications to come to you and to your Church in a constantly improved form, and at the lowest possible price. W. S. B.

## Wedding Announcement

FOSDICK-MARTIN. William E. Fosdick, son of Mr. and Mrs. Sam Fosdick, Savanna, Illinois, and Betty Ione Martin, daughter of Mr. and Mrs. Walter Martin, Lanark, Illinois, on November 29th, at 3:00 P. M. The bride attended Ashland College, 1947 to 1949, majoring in Elementary Education. She taught in the Lanark Public Schools for four years. Her husband served in the U. S. Army for 2 years, 16 months of which were spent in Korea. He is employed by the Milwaukee Railroad as a Fireman. The young couple will reside in the Oak Park District of Savanna, Illinois. Ceremony by the undersigned.

H. Francis Berkshire, Pastor.

\* \* \*

HENDERSHOT-ROWSEY. Miss Regina Hendershot and John Rowsey were married Friday evening, December 18, 1953, in the Park Street Brethren Church, Ashland, Ohio. Regina is the daughter of Mr. and Mrs. Ross Hendershot, Berlin, Pennsylvania. John is the son of Rev. and Mrs. H. H. Rowsey, Milledgeville, Illinois.

The double ring ceremony was performed by Rev. H. H. Rowsey, assisted by Rev. J. D. Hamel, of South Bend, Indiana, brother-in-law of the groom. Music for the cere-

mony was furnished by Rev. Robert O. Byler, vocally; Mrs. Jean Hamel, sister of the groom, Violinist; and Rev. W. St. Clair Benshoff, Organist.

The groom is serving in the U. S. Navy, and is now located in the Eastern Mediterranean area. The bride is a student of Ashland College, and is the Secretary of the Brethren Youth Board.

W. St. Clair Benshoff, Ashland, Ohio.

## This 'n' That

### CORRECTION—JOB VS. JOY

An error in copy received by us caused the wrong impression to be made in Margaret Lowery's letter printed on the Mission Page two weeks ago. On Page 7, in her letter, the second sentence in the second paragraph should read, "It was a real joy for me to be able to carry your Christmas wishes to these folks." Not "job," as it appeared in the article.

Margaret, in writing about the error says, "I find it a joy to be serving the Brethren Church, and I do not want the people to feel that my work is just some job to be done. The Mission office, and the Editor are glad to make this correction, and to assure our readers that Margaret surely does enjoy her work and finds it a real joy to be of service to the Church.—W. S. B.

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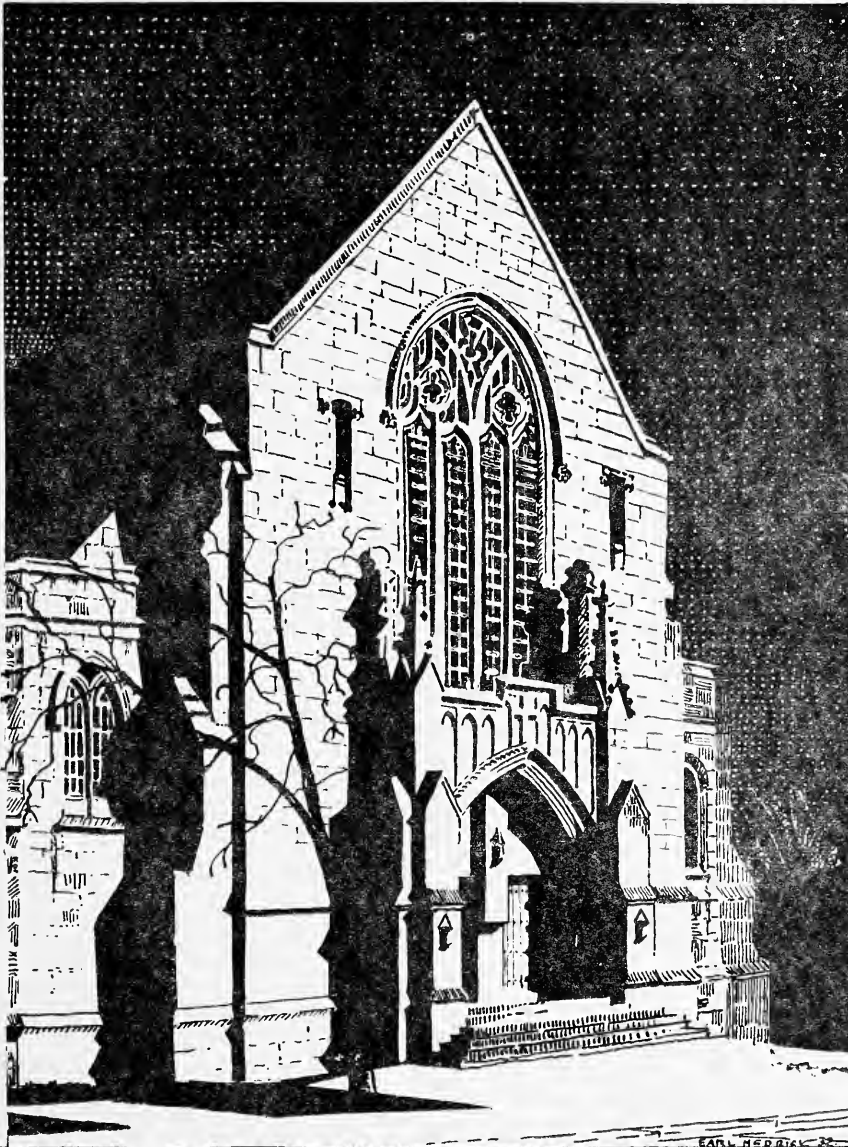


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Official Organ of The Brethren Church



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designated as "Youth Sunday," with a number of the youth participating in the morning worship service.

CAMERON, W. VA. Brother Cecil Bolton, new pastor of the Cameron-Quiet Dell Brethren Churches, has the following to say in his bulletin for January 24th: "We are happy to have arrived safely, after being delayed over a week by bad weather."

DAYTON, OHIO. Brother Percy C. Miller informs the Editor that the bulletin from which we quoted the number of Dayton's new members for 1953 as 27, was in error. Brother Miller says that the correct number of new members received into the Hillcrest Brethren Church during 1953 was 40.

GRATIS, OHIO. Brother William S. Crick reports in his bulletin that the attendance at the recent Miami Valley Laymen's Father and Son banquet, held in the Gratis church on January 18th, was 117. He says, "This was outstanding, since the attendances at their quarterly rallies have been running around 50."

Brother Crick also announces that the New Lebanon Church will be host at the next Quarterly Rally, to be held on April 19th.

Gratis Brethren used the baptistry of the West Alexandria church, on January 24th, when two girls were given the rite of baptism. A shortage of water at Gratis prevented the use of the Gratis baptistry.

FLORA, INDIANA. The W. M. S. presented their pub-

(Continued on Page 10)

## Items of General Interest

ST. JAMES, MARYLAND. Work continues on the improvement project in the church, being largely done by volunteer labor. Plumbing, the ceiling of the basement and the installation of an 82 gallon electric water heater are current phases of the St. James improvement program.

HAGERSTOWN, MARYLAND. The Father and Son banquet is scheduled for February 9th.

Installation services for new deacons and their helpers were held during the morning service on January 24th.

The Hagerstown church is engaged in the project of collecting "Old or new Bibles," to be sent to Rev. Glenn Shank, for use in our mission work in Krypton, Kentucky.

MEYERSDALE, PENNA. A Community Youth meeting was held in the local Methodist church on Sunday evening, January 24th. Rev. Charles Munson, of Ashland, Ohio, was the speaker of the evening.

PITTSBURGH, PENNA. Sunday, January 31st, was

## COMING EVENTS

NORTH MANCHESTER, INDIANA. Concert by the Dixie Four quartet—Sunday evening, February 21st—Sponsored by the Sisterhood. Rev. D. Richard Wolfe, Pastor.

### SOUTHERN INDIANA LAYMEN PLEASE NOTE

The Southern Indiana District Laymen will hold their regular quarterly meeting at the Huntington Brethren Church, on Monday evening, February 15th. We especially urge a good attendance from all churches.

Supper will be served from 6:00 to 7:00, with a fine program following.

The Church is located at 509 E. State St. Speaker of the evening's program, which will start at 8:00 o'clock, will be Dr. M. I. Burkholder, Dean of the Seminary of Huntington College.

Clarence E. Keplinger, Secretary.

# DATE FOR THE BENEVOLENT DAY OFFERING— FEBRUARY 21, 1954





# The Editor's Pulpit



## When We Grow "Old"

EDITORIALY, this week, we are speaking primarily to young people, and to younger married people. Yes, to those who look at all of life as something great and glorious, yet to be realized and enjoyed.

We would encourage adults above the younger married age, who catch the thought of this Editorial message, to see that younger people whom you know get to read what we have written.

To entitle our message, "When We Grow Old," is, perhaps, a rather blunt and harsh way to put it, but we have done it purposefully. None of us like to think of growing old—always there is the feeling of wanting to stay young—to always have all of life ahead of us. We shudder when we find that we are not in the "younger age group" any more. We don't like to say we are growing old—rather we would like to say we are reaching full manhood, or full womanhood. It does not happen all at once, this growing old, but, without intending to make a pun, we could say that, "it grows on us."

The years of the forties, the fifties, the sixties, the seventies—are all stages of life, just as precious and valuable as the earlier years. If the earlier years have been lived properly, there is no regret nor fear as we see the later years coming upon us.

To us, this is a true approach to the later years of life—but because youth considers such periods of time as "old," we have used that word in our title—in the hope of, perhaps, shocking youth and younger adults into a realistic approach to the later years.

Youth considers older people as "old," "old in ideas," "old in habits," and "just ready to drop into the grave." Youth often bides the time until aged ones have passed from the scene. Not all youth, mind you, but this is a tendency of youth, and it is not good.

The gravity of wisdom, and good common sense expressed by adults is often mistaken by youth to be the "slowing down of the aged."

Our main concern this week is the attitude of youth and young married people toward those who have grown older. Perhaps too often the younger people are prone to criticize and look with contempt upon those who have grown older. The cry everywhere seems to be for "younger men and younger women" to take charge, to do the work. It is certain that we must do everything in our power to give youth a chance for expression and activity in our

churches. However, it is possible for this to be done by the careful use of plans and programs which will not segregate youth into one arena, and all older ones into another. The ideal family operates this way; so does the church that is to continue successfully. The ideal family operates smoothly—youth and adults—so can the church. Youth needs the counsel and judgment of older ones—adults need the presence of youth's vigor, faith, and enthusiasm. Youth looks ahead, yes, but youth needs the light of adults to illuminate their visions.

We are concerned about the attitude of youth and young married people towards older ones, in another startling way. Ask any adult about this and you will get the same story. Youth's attitude towards older ones should be one of respect, consideration and love—because—it is just a matter of a few years until the miracle of youth will be transformed into the reality of adulthood. In other words, the fleeting years soon change younger people into older ones.

The stark reality of this was forcibly brought home to this Editor, when, a few years ago, he realized that, though considering himself among the "younger group," he had lived half of the normally allotted three score years and ten. He realized then that whatever was to be done for Christ and the Church had to be done soon, or not at all.

And now, on the threshold of that mystic year when they tell us that "life begins," this Editor is convinced that who ever said that "life begins at 40" really knew what he was talking about. (We, like many youth today, used to, mildly, think of 40 as some far off, never-to-be-reached, "old age.") Little did we realize how quickly the years would pass. Nor do we consider this age to be "old." Yet, no doubt, to younger people, this age is "old."

Here's the point we want to try to get across to young people! There is no such thing as "old age," for every age of life has its beauty, its opportunities, its advantages. Every age is as beautiful and worthwhile as any other age! Each age is made a reality for each of us because there is a special work for us to do in that age.

True, there comes the weakening of the body, and the mind, far too often. Often times as the sunset years approach, we must be cared for by others—younger ones, to

(Continued on Page 7)



# *What Will We Take Along?*

**JOHN R. JOHNSTON, President of the Board**

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I ONCE HEARD a public speaker make the statement from the platform, "When people die, the first question that is usually asked is—how much money did they leave?" This speaker, being a newspaper man, went on to explain that it was not how much people left behind when they departed from this life that he was interested in, but how much they took along that would make front page news.

Now this statement struck me as very amusing since I, like others, was thinking of material things. It was only recently that our minister made a statement from the pulpit of our local Church which started me thinking.

We all know it does not matter how much we accumulate during our life time—we leave all material things at the grave. It is what we do with our material gains that determines what we take with us. What is it we take with us then, if it is not material gain? The one thing that comes to my mind is the record book of life in which is written all our deeds—good or bad, and which is never closed until we draw our last breath.

It is how we live—what we do with our assets

that is written therein. Our assets need not include material things, but also may include our talents and time. These things do not belong to us, but are loaned to us for our use.

How do we use these things which God has so graciously given us? Do we use them to glorify His name or do we just scatter them around as chaff in the wind?

If we are to make the record of life we take with us a good record, we must use our material gains, time, and talents to the best of our ability. There are many ways in which this may be done, and I know of no better way than by joining hands with the other members of the brotherhood in helping with the care of God's children. These people appreciate the home you have so willingly provided, and many more in the years to come will no doubt express their appreciation that such a home is available when needed.

Let's write a good page in the book of life by making the Brethren's Home a better place in which to live. Let's support the Brethren's Home and Superannuated Ministers' Fund to our utmost.

New Lebanon, Ohio.

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# The Brethren's Home

## at Flora, Indiana

**REV. E. M. RIDDLE, Secretary of the Board**

THE BRETHREN'S HOME is an institution for good in The Brethren Church. It shows no distinction. Her board deals with every person on their own merits and ability to help. In case a member of the Church which sponsors this institution becomes homeless and helpless and needs care, this institution receives such a person, and cares for this member. There are undoubtedly many over the country who would like to share such blessings, but due to distance from friends or loved ones, they will not make the change.

The mercy and beneficence of Jesus ought to be the guide for such a Christian institution. Jesus went forth from place to place in the exercise of his mercy and love. He sought out the wretched; He ministered to the poor. His journeys were always designed to scatter blessings on the miserable and perishing, at Capernaum and all Galilee. His life is our model. Brethren! contrast His mercy and kindness with your course of procedure, in beneficence and charity. Too often our efforts have been feeble and worthless.

We have a responsibility to a goodly number of people. The Home at Flora becomes our outlet—our channel for blessing. It ministers to the homeless, the lonely and the needy. This institution has been directed in such a way that it has prospered well in the past years. In earlier years, it was a struggling proposition. However, we have increasing expense as we add more buildings, heat, light and repairs. We have increased expense as we provide food for more people. In

proportion as living has increased in your home so has it also in "The Brethren's Home."

Like any other institution, we cannot operate it to please everybody. People are constitutionally different. However, it is our aim, as a board and those whom we employ to help carry on this fine service in the Church, that we shall assiduously devote ourselves to the task of serving well and attempt to make happy all who are received into our Brethren Home. God surely expects that His people show kindness and love to all.

The other phase of our work was fully explained last year by the retiring President. That is, in spite of the Pension plan adopted by General Conference, there were people, ministers who were over 60 years of age and could not qualify. As they retire and need help, it is still the responsibility of the Benevolent Board. Also with this group there are at present a number of minister's widows who receive their check monthly and they depend upon it. This is a debt which the Church owes to these faithful servants. So our obligation is one of a DUAL NATURE; namely to help support the Home and also to support the fund which cares for those servants of the Lord, who do not live at the Brethren's Home.

EVERY MEMBER OF THE BRETHREN CHURCH SHOULD HAVE A PART IN SUPPORTING OUR INSTITUTIONS, IF AT ALL POSSIBLE.

Johnstown, Pa.



# A Note By The Treasurer

**REV. L. V. KING, Treasurer of the Board**

**T**HE NEEDS OF any growing organization constantly increase. Cost of labor and materials are very high. In fact, the cost of running the Brethren's Home has more than tripled in the past ten years. This, of course, is due not only to increase in costs, but in an increase in members at the Home.

In the past two years we have asked our Superintendent to spend as much time as possible in erecting the three new cottages. Thus we have saved considerable money in their construction. But this has meant a somewhat neglect in keeping up other necessary improvements. One man can do only so much. These improvements must be cared for in the next two years.

A couple has been hired at the Home recently. This will give another man on the force and so some of these will be cared for as soon as possible. However, it will have to be done at some cost. Then, too, the laundry equipment is wearing out, and new washing machines, etc., must be purchased at once.

The figures in the accompanying financial report will also show that our Ministerial needs have increased each year. This will continue to be true for several years yet. With the new pension plan we hope to look forward to the time when this fund will not become a necessity. But for the present, it must be supported.

Our Superintendent will have a complete report of cost of construction of the three new units or cottages. There are already proving a wonderful help. And we are indeed fortunate that we did not need to call on our reserve to meet this obligation.

The next forward looking project will have to be an addition to the present building. We will need this to provide for new applications. We also need to have a separate wing for women and one for men. We must also make better provision for hospital rooms. We plan to include these needs when we enlarge the present building.

Our reserve fund will be a great boon toward this construction. That is the reason we need

yearly to increase this fund. It will mean that the call for this addition will not need to be so heavy on the Churches.

We are very sorry to learn that the McDaniels are leaving the Home to take up their new work in a Rest Home in Peru, Indiana. They have done a great work at the Home. Their place will be hard to fill.

Will you pray that the right persons may be found to carry on this worthwhile work?

On the opposite page you will find the financial reports for the last almost 20 years. It includes the total receipts turned over to the Treasurer, the Superintendent, expenditures, receipts from Churches, and the National W. M. S., and the amount spent in Ministerial Appropriations of the Church. In another year, your present Treasurer will have served 20 years. He feels now he ought to be relieved and some younger member of the Board carry on this part of the Board's work.

—Louisville, Ohio.



A view of two of the new cottages at the Brethren's Home

FINANCIAL REPORT SINCE 1935

| Year | Total Receipts | *Ex. of Supt. | Gifts from Churches | Ministe. App. |
|------|----------------|---------------|---------------------|---------------|
| 1935 | \$ 6,018.41    | \$ 847.44     | \$ 2,719.74         | \$ 415.00     |
| 1936 | 7,396.14       | 817.27        | 2,415.22            | 900.00        |
| 1937 | 8,539.47       | 1,629.33      | 2,706.48            | 541.00        |
| 1938 | 10,638.77      | 2,001.37      | 3,323.27            | 1,225.00      |
| 1939 | 7,064.63       | 1,270.80      | 2,170.92            | 1,550.00      |
| 1940 | 10,189.44      | 2,742.84      | 2,817.77            | 1,455.00      |
| 1941 | 9,930.51       | 2,715.45      | 2,534.37            | 1,220.00      |
| 1942 | 9,616.35       |               | 2,891.50            | 1,677.70      |
| 1943 | 10,257.65      | 5,194.04      | 4,977.07            | 1,400.00      |
| 1944 | 17,571.24      | 3,155.35      | 6,102.05            | 2,322.00      |
| 1945 | 22,639.51      | 4,684.58      | 6,950.04            | 3,270.00      |
| 1946 | 28,307.46      | 5,308.15      | 5,889.05            | 3,570.00      |
| 1947 | 25,683.31      | 6,571.88      | 7,219.43            | 4,200.00      |
| 1948 | 26,750.28      | 8,694.94      | 7,384.72            | 4,245.00      |
| 1949 | 23,832.88      | 8,165.63      | 6,994.66            | 4,825.00      |
| 1950 | 33,638.97      | 5,733.71      | 8,013.26            | 5,000.00      |
| 1951 | 29,502.69      | 8,258.90      | 7,498.60            | 5,885.00      |
| 1952 | 53,377.16      | 13,094.98     | 7,652.52            | 6,330.00      |
| 1953 | 46,530.75      | 15,762.57     | 9,957.01            | 5,985.00      |

\*Ex.—Expenses of Superintendent.

Gifts from Churches in 1935: Long Beach—\$250.00; South Bend—\$57.00; Elkhart—\$51.00.

Gifts from Churches in 1953: South Bend—\$1,531.00; Elkhart—\$685.35.

\$1,500.00 of the South Bend gift came from one person. Their regular offering did not come until books were closed.

Elkhart has made a gradual increase almost every year.

L. V. King, Treasurer.

THE EDITOR'S PULPIT

WHEN WE GROW "OLD"

(Continued from Page 3)

whom God hath given the responsibility of our welfare. But still, in these years—life can be full!

There is nothing criminal about "growing old and helpless," any more than there was in being born into this world "young and helpless." Love brought us into this world, to be loved and cared for by those who did all they could for us. Love should cause us, then, to care for those who gave us that love and care, and who now are older grown.

One of the most heart breaking things to this Editor is the open, unkind criticism and the lack of respect for older people, on the part of some youth and young adults. We came across it in our pastorates when young married people would speak with hardened feelings about their

aging parents, or other older people in the church. Always we would mentally calculate the swiftness of the passing years until the late teens, the twenties, and the thirties of the person speaking to us, would pass into the late forties, the fifties, the sixties, the seventies . . .

Let the knowledge of the swiftness of the passing years be a check-rein on our thoughts, our attitudes, and our treatment of those who are older than we are. "Remember now thy creator in the days of thy youth." Govern your life carefully, live for Christ, and in Christ. Then, the passing years will not be a "growing old," but rather a joyous experience at any age, until life has been completed, our work finished, and heaven is realized. "So teach us to apply our hearts unto wisdom," says the Psalmist. It's a smart thing to note the guideposts and the warning signs along the road of life.

This month, the Brethren lift their offering for the support of the Brethren's Home, and Superannuated Ministers. As we give for their support, let us also dedicate ourselves to the exercise of love and respect for all, who by reason of their age in life, can give to us the light of experience for our visions and our plans.—W. S. B.

# Arriving or Leaving?

**JOHN C. ECK, Past President of the Board**

IN YOUR PERUSAL of the pages of this issue of the Official Organ of the Brethren Church, namely, the "Evangelist," you will note with much interest, and we hope with much satisfaction, the fine messages the Brethren of the Board have given you from their experience and intelligence. Your writer has had some experience but very little of that which you call education, to arrive at the intelligent station. Hence, the heading of this message.

You no doubt are wondering how your writer arrived at the post of being President of the Board; for this, it will be necessary to take you back to August, 1936, while attending Annual Conference at Winona Lake, Indiana, and taking dinner the first day at the Inn where where most of the delegates dined. Dr. J. Allen Miller and Dr. Martin Shively were among the diners and they invited me to sit at their table. During the conversation the matter of nominations of members to the Benevolent Board or the Brethren Home Board was discussed, and Dr. Miller looked at me and said, "Eck, would you serve as Trustee of the Home if elected?" My reply was, "I am too young to be placed in such an important place with such intelligent persons as Dr. Shively, C. G. Wolf, E. L. Culp and yourself."

However, my name was presented and I was elected and it has been my good fortune to so serve till the present time.

Many important and necessary improvements have been made in these years: namely, the new barn, fire escapes, elevator, and the cottages being the last major improvement. During these years, four different Superintendents and Matrons have served, and each has filled the position well. Now the time has arrived to make a change again and I am sure whoever will be selected for the position will do no less than the former administrators. However, this is one item that enters into the responsibility of the newly selected couple—We have a capacity family now, for our family at the Home has increased from 6, as I recall in 1936, to 26 today. Much more food and all other items necessary to maintain any home, and more so for such a fine home that the Brethren have provided and maintained during these years.

Therefore, I am sure I need not stress the importance that you arrive at some definite part of your substance that the Good Lord has given you, and as a good steward shall not withhold from those aged folk who have done their share in times past, to keep this haven a place of rest and contentment.

Many times as we would arrive at the Home and greet the residents, the word of greeting would be, "What a

fine place this is for us to stay in." And I am sure you shall not want that greeting to be changed.

My resignation as a member of this board had been sent to the Secretary effective at the August, 1952 Conference, but on arrival for our first meeting, the President had also resigned and therefore the Board refused to accept my resignation, and wished the President's position upon me.

While serving as President for only one year, I am sure the Church and Board did not lose too much in the way of progress, that the new President and Board members cannot regain, and that you too shall be inspired to a greater desire to serve your Lord in any capacity that you may be called to do. Always remember your Lord and mine came to serve and the servant is not greater than his Lord. We have a great Lord to serve and for such service we shall be repaid many fold. Only where Christ is known and His Gospel is proclaimed do you find such a place as a Home for the aged and benevolences for the needy.

Well, we have arrived, and are leaving the Presidency of the Benevolent Board in very capable hands in the person of the newly elected president, John R. Johnston, who has already proven his ability and willingness to assume the responsibility that this post requires.

Finally Brethren, be thou faithful to the end, for the Book of Books teaches us that in the last days there will be many that shall deny the faith.

Yours for a prosperous new year for the Brethren Church and all her interests.

—New Lebanon, Ohio.



Another view of the Brethren's Home

# MISSIONARY DEPARTMENT

## REPORT FROM KRYPTON, KENTUCKY

On our recent visit to Lost Creek, Kentucky, we took a quick trip to our work in Krypton, which is over fifty miles of the roughest road anyone would want to travel from Lost Creek. Even though we had a rugged journey, we did find a very fine welcome with the Shanks and Margaret Lowery.

At first it was very hard to find our way because of the thick smoke which was caused by numerous forest fires on the mountainsides. We had a wonderful fellowship with these young people whom we have learned to appreciate because of their deeply-founded love for Christ and for His service.

We were highly pleased with the excellent condition of our Mission Board property and especially with the deep interest which our workers there expressed by many hours of work among the people. Miss Margaret Lowery and Mrs. Glenn Shank have already won the hearts of the people because of their medical help which they have been able to provide through years of service in the nursing field; Reverend Glenn Shank is preaching every other Sunday and is taking the Bible into five different schools, many of which are inaccessible by car. One of the places where he goes to preach, Doc must walk two miles up into the mountains to reach.

Doc is doing quite a lot of repair work and takes real pride in the property which is under their supervision. These young people are to be commended by the Brethren Church for their excellent work and splendid service. It was a real pleasure to be able to visit with them.

The Kentucky Committee—Reverend J. Milton Bowman  
Reverend J. D. Hamel.



## OUR SUNDAY MORNING WORSHIP

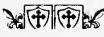
(Taken from the "Hillcrest News," student publication from the Hillcrest School, where Janet teaches.)

Each Sunday morning finds us Hillcresters in our Sunday school classes. This term we have changed our routine and are having the worship period following classes. We're happy to have Mrs. Muir of S. U. M. as one of our teachers.

Mrs. Wine plans a fine worship service each Sunday morning. The older boys and girls have been reading the Scripture and offering the morning prayer. The choir sang one Sunday too.

We have been having guests to bring some of the morning messages. Mrs. DeDevitt spoke to us on the life of Mary Slessor the week before she flew home to Scotland on leave. Miss Hyde from Kontagora gave us a worthwhile talk. Mr. Bobbey spoke to us while he and Mrs. Godbey were here in Jos visiting Donna and Keith. Last Sunday, Mr. Grimshaw told us about a missionary he met in British Guiana who was such a devoted Christian and

an inspiration to all with whom he came in contact.—  
Diana Tyler, H. S.



## HOME MISSION OFFERING INCREASES

### R. P. M. Records

|                                |     |
|--------------------------------|-----|
| Waynesboro, Pennsylvania ..... | 93% |
| Valley (Jones Mills), Pa. .... | 58% |
| Carleton, Nebraska .....       | 48% |
| Johnstown (Third), Pa. ....    | 46% |
| Dutchtown, Indiana .....       | 46% |
| Teegarden, Indiana .....       | 43% |
| Warsaw, Indiana .....          | 20% |
| Masontown, Pennsylvania .....  | 15% |
| Gratis, Ohio .....             | 13% |
| Muncie, Indiana .....          | 8%  |
| Fort Scott, Kansas .....       | 8%  |
| *Goshen, Indiana .....         | 4%  |
| Quiet Dell (Adrian), Pa. ....  | 2%  |

\* This church—and a number of others—sends in mission offerings at various times during the year; hence their increase may really be larger than this.



## ARE YOU EXCUSED?

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe the world is not lost and does not need a Saviour;

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature;

Those who believe the Gospel is not the power of God and cannot save the heathen;

Those who wish the missionaries had never come to our ancestors and that we ourselves were still heathen;

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory;

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."—Missionary Digest.



## INTERESTING ITEMS

(Continued from Page 2)

lic service, Sunday evening, January 17th. A play, "The Family Altar," was given.

Brother C. A. Stewart reports the baptism of three, 2 young men and a girl, on the evening of January 23rd.

ROANN, INDIANA. Improvement work on the church has progressed to where the old plastering has been removed, and the new is being put on—is probably on and finished up by the time you read this.

SOUTH BEND, INDIANA. Pictures of mission work in Ecuador were shown in a recent Brethren Youth Crusaders meeting by Mrs. Robert Gibson, missionary to South America.

NAPPANEE, INDIANA. The Brethren Youth Ambassador's Quartet, from Ashland, Ohio, presented a musical program in the Nappanee church, Sunday morning, January 31st. Brother Clarence Stogsdill, National Brethren Youth Director, was the guest speaker.

MILLEDGEVILLE, ILLINOIS. Brother H. H. Rowsey

reports that their Sunday School attendance during the 4th quarter of 1953 averaged 22 per Sunday above the same quarter a year ago.

Brother Rowsey also notes that their Junior Youth Crusaders, came up from a low of 3 when the meeting was held at 6:30, to a high average with 64 different children in attendance during the quarter when the meeting time was changed to 7:30.

Four new members were received into the Milledgeville church on January 3rd.

WATERLOO, IOWA. The Waterloo church is scheduled to make a 45 minute broadcast at 8:00 on Sunday morning, February 14th, over KWVL, Waterloo. The program is to be recorded beforehand.

MORRILL, KANSAS, FALLS CITY, NEBRASKA. An arrangement has been effected between the Morrill and Falls City churches, whereby Brother Edwin Puterbaugh, who has been pastor of the Morrill church since last fall, will serve both churches. Brother Puterbaugh will divide his calling time between the two churches, and will conduct a Sunday morning worship service in each church, holding the evening service in the Morrill church. The two churches are about 15 miles apart. Brother and Sister Puterbaugh will continue living in the Morrill parsonage.

## OFFERING NOTES

THE BRETHREN'S HOME AND BENEVOLENT offering may be received any time in February. A letter and envelopes have been sent to every Pastor or Secretary in the denomination. In case you did not receive the package, please mail a card to the undersigned. Remember—this offering helps to sustain the Brethren's Home at Flora, Indi-

ana and the Ministers and Widows of Ministers who are no longer able to carry on their work. (Pastors will do well, when mailing bulletins to non-resident folk, if an envelope is included.)

The Secretary of the Board.  
Rev. E. M. Riddle  
186 Spring Street  
Johnstown, Pa.



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Make checks payable to L. V. King, Treasurer, and address Rev. L. V. King, 1033 E. Main St., Louisville, Ohio.

### NOTICE

ATTENTION: ALL BRETHREN  
MINISTERS: ADVANCE NOTICE

The Pastors Conference, arranged by the National Brethren Ministerial Association, will meet the second week following Easter, April 27th to 29th, beginning on Tuesday evening, and concluding Thursday night with a Brethren Pastor's Communion Service. All Pastors are encouraged to schedule their programs accordingly. More complete announcements will be made later.

### Committee:

N. V. Leatherman,  
D. B. Flora  
C. A. Stewart.

# What I Heard In Hollywood

Dr. George C. Carpenter

"BRING YE ALL THE TITHES into my storehouse, saith Jehovah, and see if I will not open ye the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." You do not believe it.

"Seek Ye first the Kingdom of Heaven and His Righteousness and all these things shall be added unto you." You do not believe it.

Why not take God at His word?

Some pay \$1.00 for a church dinner worth \$1.50 and go away proud of his contribution to the Lord's work. The tithe is a debt we owe the Lord. A colored preacher tried to convince his parishioner that he should pay this debt, and he answered, "Yaas Sir, but the Lord is not pushing me like my other creditors are."

Some claim that they are giving the widow's mite. Those who give thus give their all.

There are over a million dogs, the preacher said, in Methodist homes in our country. They cost an average of more than 50 cents a week for each dog. Some one says, "Pity the dog that is limited to 50 cents a week for upkeep. More

money is spent for these dogs than is given for "Kingdom service."

A canvass was made in a certain church to determine the amount of money spent by its members for tobacco, and the amount was found to be larger than the budget of the church. Will you make a check of your expenditures for these two items?

One preacher said to a small congregation, "If all the members of this church will pay the Lord's tithe, you will soon be able to gold plate the doors of this church."

Another preacher said to his large congregation, "If all the members of this church will pay the tithe I will guarantee that in five years I will build and equip a splendid church worth half a million dollars, and multiply the budget many times, and will have remaining a half million dollars to turn over to the church board to spend as they see fit for the Kingdom."

Why not take the Lord at His word, and prove Him and find the joy that comes therewith?

—Hollywood, Florida.



## News From Our Churches

### MULVANE, KANSAS

On November third, the writer and Mrs. Grisso arrived in Mulvane, Kansas, to assist the splendid group of Brethren at that place, and their pastor, in a two weeks' evangelistic effort. It was our second visit with these Brethren, as we had been with them six years ago in a similar effort.

In our first meeting the services were held in the basement, as the sanctuary had not been completed. The Lord was pleased to give us a goodly number of souls for our labors at that time. It was planned to have a very extensive job of remodeling complete when we would begin the meeting this time, which plans failed to materialize by a few days, hence we spent the first four evenings again in the basement, moving into the new sanctuary on Saturday evening. We will not take the time and space to

speak of their new building in this report, only to say that it is beautiful, very well planned and will meet the needs of a rapidly growing church in this growing city. The seating capacity of the auditorium has been practically doubled which we believe will soon be needed.

It was a pleasure to work with our good brother J. F. Burton and his faithful companion. They know the field and its needs. They also are well acquainted with their membership and know where to find every one of them. While these workers have only been on the field about two years they have added around a half-hundred to the membership of the church, with plenty of others in prospect. The meeting of course was not all that we had hoped for by way of immediate decisions for Christ. That is always true. However, the pastor baptized eight persons, five of them being heads of families, and three young people. We believe, that, should our Lord tarry in His coming for His church, that Mulvane will find its way to the top of the list of our larger and stronger churches of our brotherhood, for these brethren seem to have the qualifications necessary to a going, growing church.

The evangelist and Mrs. Grisso enjoyed the fellowship of the pastor and his people greatly, and we shall never

(Continued on Page 14)

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fabbanks Topic Writer

Topic for February 14, 1954

### CHRIST IS THE ANSWER—IN DEATH, "FRIEND"

Scripture Readings: 1 John 1-10; 2:1; John 15:13-16

**INTRODUCTION:** In the last few years, Fulton Oursler has written several books on religious themes with such titles as, "The Greatest Story Ever Told," "The Greatest Book Ever Written," and "The Greatest Faith Ever Lived." It is certainly true that when we turn to Christianity, we must speak of the superlative. To St. John, Christ was the greatest person who ever lived and His message was the greatest message ever preached. All of us who receive Jesus Christ as our personal Saviour will find that He is the greatest friend that ever lived. What was there about Christ that made Him so great? Of course we cannot give the complete answer here, but here is some of the answer as St. John gave it:

#### 1. THE GREATEST MESSAGE EVER PREACHED.

"This then is the message which we have heard of him." 1 John 1:5. What is this message? "That God is light and in him is no darkness at all." In almost every religion you may study you will find this contrast between light and darkness as representing the difference between good and evil. Many crimes and evil deeds are committed in the shadows of darkness that would not be possible in the full glare of the sun's light. Africa is known as the dark continent, not because the people there have dark skins, but because it is a land of ignorance and superstition. Aside from God there is no light, for "God is light, and in him is no darkness at all."

The prophets of the Old Testament were constantly looking forward to the day when "the people who lived in the land of darkness would see a great light." It was in answer to that ancient dream that John wrote in the first chapter of his gospel, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness was not able to put it out." On one occasion Jesus was in Jerusalem at one of the Jewish feasts and when they reached the point in the ceremony when the whole city was plunged into darkness, Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. The great message for our world is that we no longer live and walk in darkness, but in the light that Jesus Christ has given us.

#### 2. THE GREATEST FELLOWSHIP EVER EXPERIENCED.

"If we walk in the light as he is in the light, we have fellowship one with another." Certainly, we have fellowship with other Christians, but the meaning of our text goes much deeper than that. We have fellowship with Jesus Christ because we walk in the light as He is in the light. In our other Scripture reading this evening we find Jesus telling His disciples, "Ye are my friends, if ye do whatsoever I command you." We are not to

think of ourselves merely as the servants of Jesus Christ but as His friends. One of the great differences between being friends of Christ and being mere servants is this matter of fellowship. "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." What is it that Christ commands us to do? Walk in the light as He is in the light.

**3. THE GREATEST CONFESSION EVER MADE.** To realize and to confess with the prophet Isaiah that "all we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6) is to make the greatest confession that either sinner or saint can make. Isaiah and John see the same result from the confession of sin. Isaiah says, "The Lord hath laid on him the iniquity of us all." John points out the same thing but in different words, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In His death, Christ was and is the greatest friend that man has ever had.

#### 4. THE GREATEST ADVOCATE EVER EMPLOYED.

When we have sinned against the laws of our land, we are brought into court to answer our crimes. At such a time most of us find that we need a lawyer to advise us and to plead our case. The lawyer becomes our advocate. When we sin against the laws of God, we need someone to help us, advise us, and to plead our case. By His death Christ has become the perfect advocate for the Christian and for the sinner. He who knew no sin, became sin in our place. He has access to the throne of grace and intercedes for each one of us. Like every good judge, God is not so much concerned about punishing wrong doing—although at times He must do that—as He is about helping the offending person. He seeks—through Christ—to help and advise the sinner, to give him strength where there was weakness and to cleanse him from his sin.

The forgiveness of sin implies more than merely saying that your past sins do not count any more. It means that when we have been cleansed from our sin that our minds, our wills, our desires are cleansed of the desire to sin. Here is where so many of us make our mistake. We resolve that we are going to live the Christian life while all the time there is the desire to live the life of the world. To say that Christ cleanses us from all sin, does not mean that we are to take a new set of resolutions. It means that Christ has changed our lives. Paul found this to be the secret to the Christian life for he said that he (Paul) was dead and that Christ was now living in him. Of course physically speaking, Paul was still alive, but his old nature was dead and Christ was now living in him. We need an advocate like that. In His death, Christ has become our advocate and our greatest friend.

#### 5. THE GREATEST LOVE EVER GIVEN.

"Greater love hath no man than this, that a man lay down his life for his friends." In an emergency most of us would willingly sacrifice our lives to save the life of someone else, but how many people are there in the world for whom you would deliberately set out to give your life? There are a few, but only a few for whom we have reserved this great love. Now turn to Romans 5:8-9 and observe for whom Christ's love was extended in death. "While

e were yet sinners Christ died for us." v.8. In verse ten e read that we were not only sinners, but enemies of od when Christ died for us. No wonder John remem- ered the mind of God when he wrote, "For God so loved ie world that He gave His only begotten son." In His eath on the cross, Christ demonstrated the greatest love ver given and proved that He is the world's greatest iend.

Prayer Meeting  
Studies  
By C. Y. Gilmer



ON THE POTTER'S WHEEL

Firm are the Potter's fingers,  
His hands are strong as steel—  
For, oh, I've felt their pressure  
On His mighty wheel!

A trusted friendship faltered  
And proved itself unreal,  
And then I knew a turning  
Of the Potter's wheel.

A promise made was broken—  
Broken like a seal,  
And again I felt the molding  
On the Potter's wheel.

Once, when words of harshness  
Cut like sharpened steel—  
Oh, here, I felt the shaping  
Of the Potter's wheel.

Hope's rainbow colors faded  
To later on reveal  
Themselves much better blended  
On the Potter's wheel.

A carriage took my loved one  
And left me sorrow real—  
Until I saw the imprints  
Of the Potter's wheel.

Now, trials and tribulations  
Give my spirit zeal—  
For I know He's molding  
On the Potter's wheel.

—Wilma Wicklund Burton.

FOR GOD TO RECOVER US from the ravages of sin and to deposit the treasure of His presence in us as vessels to His glory we have to be re-made (2 Cor. 4:7). To understand this He invites us down to the Potter's house (Jer. 18:1-6). If as clay we are properly yielded to the Potter's touch and are re-shaped by His skill He shall not have to throw us into the discard (Job 23:10). Billy Sunday said, "I have thanked the Lord ten thousand times for the roses but only recently have I learned to thank Him for the thorns" (2 Cor. 12:10; 4:17). So the

saints have joy under afflictions (Job 5:17; James 5:11), knowing that they will end in joy and blessedness (Psalm 126:5, 6; Isaiah 61:2, 3; Matt. 5:4; 1 Peter 4:13, 14). They feel that afflictions exhibit the love and faithfulness of God (Deut. 8:5; Psalm 119:75; Prov. 3:2; 1 Cor. 11:32; Heb. 12:6, 7; Rev. 3:19).

We learn that God appoints afflictions (2 Kings 6:33; Job 5:6, 17; Psalm 66:11; Amos 3:6; Mic. 6:9). He dispenses as He wills (Job 11:10; Isaiah 10:15; 45:7), and regulates the measure of them (Psalm 80:5; Isaiah 9:1; Jer. 46:28). He also determines the continuance of afflictions (Gen. 15:13, 14; Num. 14:33; Isaiah 10:25; Jer. 29:10). But He does not send afflictions willingly (Lam. 3:33). Man is born to afflictions (Job 5:6, 7; 14:1). The saints are even appointed to afflictions (1 Thess. 3:3). They are to expect them (John 16:33; Acts 14:22). In view of the good they do for us in time and eternity they are comparatively light (Acts 20:23, 24; Romans 8:18).

Humanity's afflictions are a result of the fall (Gen. 3:16-19). Sin itself produces affliction (Job 4:8; 20:11; Prov. 1:31). It is often severe (Psalm 42:7; 66:12), but always less than we deserve (Ezra 9:13; Psalm 103:10). Afflictions are often tempered with mercy (Psalm 78:38, 39; 106:43-46; Nah. 1:12), and frequently terminate in good (Gen. 50:20; Exod. 1:11, 12; Deut. 8:15, 16; Ezek. 20:37).

Lesson Hymn: "Have Thine Own Way, Lord."



Lesson Comments by Fred C. Vanator

Lesson for February 14, 1954

JESUS DECLARES HIS DEITY

Lesson: John 7:37-44; 8:12-19

WE ARE NOW ENTERING the period of growing hostility to Jesus. Open opposition to His ministry is beginning to definitely show itself. Whereas He had a following of people who were always looking for healing and for the messages which fell so graciously from His lips, there was now a growing feeling among the high officials of the Jews that to permit Him to continue as He had been would only bring added controversy and trouble for them in their religious relationships.

So now it was no longer possible to teach openly in Judea—it was even dangerous, and since He must continue to teach His chosen Twelve more fully, it becomes necessary to move on to other territories—Tyre and Sidon; through Phoenicia and on to Caesarea Philippi and Capernaum. But everywhere He seems to meet new opposition.

There is no doubt now that the Jewish leaders are planning to get rid of Him, even going so far that they planned His death. But we read time and time again that "His hour had not yet come."

To those of us who are genuinely Christian there is

no need to argue the fact of the Deity of Jesus. We have the knowledge of faith. And no better definition of faith can be found anywhere than those words given us by the author of the Letter to the Hebrews: "Now faith is the assurance of things hoped for, the conviction of things not seen." Assurance and conviction are those things in one's life that hold back fear and distrust. They are the bulwark of a life lived in the presence of our "Unseen Master."

How do we know that Jesus is GOD? **Because He said He was.** Note just a few of His words: "I am the Light of the World." "Before Abraham was I AM." "I that speak unto thee am He." But most important of all is the assurance in the heart of the individual who has given his heart to the Master, that Jesus is, in truth, the Son of the living God. John rightly puts it that His Spirit beareth witness with our spirit that we are God's sons—joint heirs with Christ to the great inheritance from the Father.

When we fully realize that Jesus' claims concerning Himself are true and that He is all that He said He was and is, then we have found the key that unlocks the treasure chest of God's love and providence. And this is not a "blind faith" for we read that "Faith cometh by hearing and hearing by the Word of God." When we go to a text book to study regarding any subject we must realize that the author knows his subject and we through our faith in him begin to grasp the rudiments of the subject itself. It is the same way with the Word of God. It is the "text book" of the Christian. In it we find the pathway that leads through the tangled way of doubt and fear, out into the clear open spaces of real knowledge. Read the eleventh chapter of Hebrews again and see where the faith leads us.

When we give ourselves over to the "assurance" of faith we are never doubtful of the divine position of Jesus Christ. Of a truth, He is the Son of God. How do I know? Because He said so—and that is enough for me.

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## NEWS FROM OUR CHURCHES

(Continued from page 11)

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forget the fine homes that we visited and shared in the wonderful meals; also the splendid love-offering given at the close of the meeting. We also acknowledge the many kindnesses received in the home of Brother and Sister J. R. Adams where we were so comfortably located for the meeting.

En route from Mulvane to our Indiana home we spent a few hours in Morrill, Kansas, where last year we spent several months in labors among these good brethren. We were made happy to learn that their new pastor Brother "Eddie" Puterbaugh was getting nicely started in his pastorate that he was being very graciously received. Again, we stopped over just one night with our children at Cedar Rapids, Iowa. It is here that our youngest daughter lives. Our son-in-law is with Brother George Ronk in his factory there. The membership of our children is at Lanark, and although it is a hundred miles distant, they are in the services there many times during the year. Once more, our route brought us through Lanark where again

we spent some time with old-time friends. Here for five years we spent one of the most blessed pastorates of our ministry and where the Lord was pleased to give us nearly one hundred souls. A few minutes with the new pastor Brother Francis Berkshire and his good wife, and we hurried to our home for three days before beginning another meeting at Teegarden, Indiana.

—C. C. Grisso, Evangelist.



### TEEGARDEN, INDIANA

This is our regular pastorate, having served these folks since last Easter. First, as a supply, and since September as regular pastor. This is one of our good and real-for-sure-alive village churches. They are well organized in practically all of the various organizations of the church and each one functioning in their particular field. The attendance and interest in general has kept up well during the summer and fall. At present there seems to be much sickness in the community. Accordingly, with those conditions and the Thanksgiving Holiday season we soon learned that it was not the best time for a special evangelistic effort. However, the attendance was good, but not at all what it might have been under more favorable conditions. The pastor did the preaching, and Brother "Bud" Hunter of North Manchester had charge of the singing throughout the meeting. Needless to say, the folks all liked the singer. He did his part well and was a real help in the meeting in many ways. He will always be welcome at Teegarden.

The pastor and Mrs. Grisso made their home for the two weeks at the Welcome Metcalf home, and it was a real home in every sense of the term. There are plenty of these fine Brethren homes in this church, too, which never spare their fine hospitality toward their pastor, and this time the guest singer. Brother "Bud" made his home with the Hollands, where he too was well cared for in every way. A very fine man and his wife, former deacon and deaconess of the now closed church in Lapaz, were received into membership of the church with their office.

We were encouraged on several occasions with the presence of a number of the Brethren from North Liberty, including their pastor and his wife, Brother and Sister Edgar Berkshire, Brother Gilmer and a number of his people from the County Line church were present on several occasions and one evening the Ladies' Chorus brought several beautiful musical numbers. Likewise, the Pine Creek Church of the Brethren with their pastor came in a group on one evening and furnished two numbers from their Men's Chorus. Brother Meyer, and Napanee brethren were present one night. These folks and also the North Liberty brethren brought special musical numbers.

We are greatly encouraged with our work here. The Lord is blessing the work in every way, and with the vision that seems to possess every member of the church, we could see no reason why this work should not accomplish great things for Christ and His church in the community. The church building has recently been given a new coat of paint, a new "Name" placed over the front entrance and a new basement floor installed. We hope to have a parsonage before too long. A lot has been promised and a goodly sum on hand to begin, whenever

the opportune time arrives. We continue to serve these brethren from our home in North Manchester, fifty-five miles away. It is true that this is not an ideal arrangement, but perhaps the best for the present.

Again, it was the writer's privilege to be the guest speaker in two Homecoming services in early fall. The first at Tiosa. This was one of our early pastorates. We spoke to a full house and had a wonderful time of fellowship with the Brethren there. The work is responding to the leadership of its present pastor, Brother Wayne Swihart.

On October eleventh it was our joy and delight to be with the fine group of Brethren and their pastor, Brother Berkshire, at North Liberty in their annual Homecoming and Rally Day. A very fine audience greeted us in the afternoon service. Here in other years we lived and abored with this people.

Thus, Brethren, our "Pastoral and Evangelistic" labors have kept us busy. The Lord has been good to us in that He has spared us and kept us in good health, and best of all, opened unto us fields of service and then was pleased to bless our labors in those fields. To Him be all the Praise and Glory and Honor. To all my friends I am reminding you of my change of address to North Manchester, Indiana.

C. C. Grisso, Pastor and Evangelist.



#### LOST CREEK, KENTUCKY

Since you last heard from us there have been many important things happen here with this work. All of them cannot be described in this letter. Going back somewhat, there was the visit of two members of the Mission Board, together with two other Brethren with them. In this visit, things were cleared up, and a better spirit resulted. Then there was the visit of the Bryan Brethren with a truckload of dormitory provisions, then the visit of the Flora Brethren with that large fine amount of meat, and other things. There was also the cookies that the W. M. S. sent. Also there was the formation here of an Advisory Committee composed of business men and women, and community leaders from different sections, Lexington, Hazard, and Jackson. There was also the supper at the dining room of the girls' dormitory, which was so successful, with some money being left after the supper for the new building. There was also the very successful Christmas programs, the one at Rowdy being outstanding in that they put it on themselves; there was a larger attendance at the services here at Riverside. All the above are very important. But I want to tell you in this letter about a more important thing than all that.

This most important thing was the revival meeting held here from December 1st to 13th. It was the latest that we had ever had such a meeting, but the weather was good during the time, and the week after the meetings closed we had some very cold weather with a bit of snow, which would have made a big difference with the meeting. We had two rainy nights of the meeting, but possibly the largest attendance on those nights, which thing was very encouraging. The Evangelist was the Rev. Joe Rice, of Edmund, Oklahoma. He brought splendid Gospel

messages, avoiding any mention of any controversial passages of the scriptures.

Altogether there were 44 confessions, including first time and reconsecrations. This meeting has brought a number of families into the fellowship of the Church here, with some remarkable conversions, one being a man around 70 years old. This man, now a brother in the Lord, had always resisted the appeals of the Gospel. He lived near here, but was never, that I can remember, in a church service here. We had prayed for him for over forty years, had often visited him, and unless you have had a similar experience, you cannot imagine the joy that welled up in us when he stepped out for the Lord the last night of the meeting. We could not help exclaiming, "Forty years of prayer answered." Let us never grow weary praying for the lost. He was received into the fellowship of the church the last Sunday of 1953.

One of the vital things about a revival meeting is the after effects; does it last, and do those who made confession prove up? Well, in this meeting, this after effect is very real and effectual. One of the members, who with his wife, has come into the church, said this to me on this last Sunday morning. "If the bus does not start next Sunday morning, I will come down with my large coal truck and pull it for you." (We had a lot of trouble getting the bus started on cold mornings.) He and his wife, and his father and mother, never missed a service during the revival; he, with others, has been very faithful in attendance since then.

Also of importance have been the gifts in money and clothing, and Christmas toys that have come in. All of these donors will be personally written just as fast as we can get to it. Mrs. Drushal has not been well for some time, but she is better now, and she does a lot of this writing. There are many, many letters to write, and writing a letter, either with pen or typewriter, means work. So, if you will please be patient with us, you will hear from us just as soon as we can possibly get to it. Our gratitude to all who have helped, abounds Godward and to you who heard His call for help for His work here.

God bless everyone of you, and may the new year be your most blessed yet. I know you will pray for us and the work, as there are many problems that only prayer can solve. Thank you.

G. E. Drushal.



#### ARDMORE, INDIANA

On January 3rd, at the close of the evening service, a mother and her twelve-year-old daughter, received the rites of baptism and have become members of the church. They both accepted the Saviour in their hearts during our revival meetings. Evening services were dismissed on January 10th in order for those who desired to do so could attend the services at the South Bend First Brethren Church, since Robert Byler was the guest speaker. There were about thirty-five persons from the Ardmore church that attended, some going early in order to participate of the delicious supper that was so kindly provided by the members of the First Church.

St. Joseph County Youth For Christ Singpiration was held in our Church the evening of January 31st.

Mrs. Reah Harman, Cor. Sec.



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## COMING EVENTS

**NORTH MANCHESTER, INDIANA.** Concert by the Dixie Four quartet—Sunday evening, February 21st—Sponsored by the Sisterhood. Rev. D. Richard Wolfe, Pastor.

**MEXICO, INDIANA.** Revival Services—March 7th to 21st—Rev. James Davis, New Paris Brethren Church, Evangelist; Rev. Wayne E. Swihart, Pastor.

**PLEASANT HILL, OHIO.** Revival Services—March 1st to 21st—Rev. Woodrow B. Brant, Vinco, Pennsylvania, Brethren Church, Evangelist; Rev. Floyd Sibert, Pastor.

**MILLEDGEVILLE, ILLINOIS.** Evangelistic Services—March 15th to 28th—Rev. J. D. Hamel, South Bend, Indiana, Brethren Church, Evangelist; Rev. H. H. Rowsey, Pastor.

**NEW LEBANON, OHIO.** Revival Services—March 21st to April 4th—Rev. and Mrs. L. O. McCartneysmith, Evangelists; Rev. John T. Byler, Pastor.

**BRYAN, OHIO.** Revival Services—March 22nd to April 4th—Rev. Smith F. Rose, Brighton, Indiana, Brethren Church, Evangelist; Rev. Alvin Grumblin, Pastor.

### BIG BIRTHDAY PARTY

PENNA. DISTRICT YOUTH RALLY  
SECOND BRETHREN CHURCH, MOXHAM,  
JOHNSTOWN, PENNSYLVANIA  
FEBRUARY 15, 1954—7:30 P. M.

THEME: "Lives of Great Men"

This will be an unique party. There will be a short, but impressive (different) program, and an evening of Fellowship, Games, and Refreshments.

W. B. Brant.

(Continued on Page 10)

## Items of General Interest

**MAURERTOWN, VIRGINIA.** The Southeastern District Board of Christian Education met at the home of one of its members, Mrs. John F. Locke, on January 9th. Present were Elders Ludwig, Klingensmith, Robinson, and Swartz. Plans for Camp and a Youth Rally were made.

**ST. JAMES, MARYLAND.** From Brother Ankrum's bulletin we learn that Camp Pinnacles, the Southeastern

(Continued on Page 10)

## ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

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# The Editor's Pulpit



## The Diary Of The Heart

SEVERAL WEEKS AGO we mentioned on this page that the heart kept a diary all its own. We would like to enlarge on that thought this week.

There are some things we can easily avoid in this life. Other things, such as the results of our desires, thoughts and acts, we cannot avoid. Scripturally, we are told to "Keep thy heart with all diligence, for out of it are the issues of life." In other words, what happens in our heart becomes the record of our life. That's why it's so important that we guard carefully what goes on in our hearts, "For as a man thinketh in his heart, so is he!"

The famed story of Dr. Jekyll and Mr. Hyde illustrates one way in which the heart keep a diary. This story, which, for its moral, should be read by every Christian, shows what happens to a person who tries to live a double life. It shows the constant struggle between the desire to live right, and to give in to the baser passions of life. In this story, we see the contest of the upright Dr. Jekyll as he plays around with his counterpart, the evil Mr. Hyde. To shorten a long, but valuable story, we see the final triumph of Mr. Hyde over Dr. Jekyll. Though the upright Dr. Jekyll never intended to succumb to the vile Mr. Hyde, yet the diary of the heart was written, and Mr. Hyde conquered. He could not escape the diary of the heart.

We know that the record of our life is recorded in heaven, and that nothing is said or done that is overlooked by God. We know also that the diary of the heart is kept in this life. Worry, strain, fear, sin, uncertainty, are all written in the lines of our face. Peace, joy, happiness, hope, faith, love, are also written there. It's what's down in the heart that determines what is written on the face.

The lines of the face are as moveable as our thoughts. Moment by moment we can change our expression—laughter, crying, hope, despair, piety, passion—all can be written across our faces and changed in a moment. The gaiety of a happy hour can be changed into a time of sorrow, and it shows on our face. The expression of hope can give way to one of despair almost instantly. And the expression of piety as often expressed in such a way as to impress people that we are "godly saints," can, and does too often, give way, when apart from our religious surroundings, to that of passion, lust, greed, hate and sin! It is possible to play the Dr. Jekyll and Mr. Hyde game for long periods of time, giving no evidence to friends or loved ones of our secret thoughts or acts. But, as in the

case of Dr. Jekyll, the baser elements begin soon to mar the finer qualities of facial expression.

Everyone, no matter how "perfect" a life we try to live, even as a Christian, faces to a degree this constant struggle of the sinful against the righteousness. Some, who are weaker, or who actually desire to, yield to the temptation of sin. Others, who are stronger, are often able to conquer evil temptations. BUT NO ONE, NO MATTER HOW PERFECT THEY MAY PRESUME TO BE, lives completely free from the pressure of sin, in one form or another!

Everyone, to a more or less degree, lives a Dr. Jekyll and Mr. Hyde existence. Only through a constant abiding in Christ, can we hope to conquer the baser passions of life. Though it is possible to change from one to the other, we cannot avoid the slow, permanent recordings of the diary of the heart. That's why we must abide in Christ, so that the writings of the diary of the heart will be what they should be.

Slowly being etched upon the permanent character of the face are the marks of sin, of greed, hate, lust, jealousy, and envy—if that is the condition of the heart. Likewise, there appears upon our faces, if we are truly in Christ, the etchings of peace, hope, love, happiness, trust, patience, etc.

That is why you can tell the happy, the carefree, from the heavy laden and sorrowful. That is why you can tell those who have the peace of Christ in their hearts from those whose lives are filled with sin.

Dr. Jekyll became Mr. Hyde more than he was Dr. Jekyll simply because it became easier to be Mr. Hyde. Even the Christian, if he gives in to baser ways of life, will find it easier to live the baser kind of life.

THEREFORE—it behooves each and every Christian to guard carefully everything that goes on down in the heart.

WHAT DO OTHERS READ when they read the diary of your heart, on your face? It's all there for the world to see. There is the light, or the absence thereof, which we are to let shine; there is the candle which we are not to hide; there is all that Christ wants us to be, if we are wholly yielded to Him.

Lest some soul, overtaken in sin, and having found Christ as Saviour, should despair, we quickly point out

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# *A Challenge*

*Rev. H. E. Eppley*

IN NEHEMIAH 2:18 we read these words: "Let us rise up and build." Then over in the 4th chapter and the 6th verse we read: "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."

What were the conditions which led up to these statements? No better explanation can be given than that in the Word itself, in Nehemiah 1:1-3. "And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, That Hanani, one of my brethren came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."

The Jews were God's chosen people and Jerusalem was the center of their worship, some times called the holy city. Therefore, God's people and their city were pressed down with persecution.

From the beginning of time there has always been opposition to God's plan and to His followers, and at times open persecution of His followers. In the garden of Eden, Satan opposed God's plan and deceived the first man. It has been so ever since, and will continue so until Jesus comes to set up His millennial reign on David's throne.

How did this report affect God's prophet and what did he do? Let us read the record itself in Nehemiah 1:4-11. "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, And said, I beseech

thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayers of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

"We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses. Remember, I beseech thee, the Word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather thee from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer."

God had his faithful prophets then and He has them today. He knew who they were then, and He knows who they are today. Nehemiah laid hold of the first line of defense—not the only line. "I sat down and WEPT, and MOURNED certain days, and FASTED, and PRAYED before the God of heaven." In his prayer he confessed his sins and the sins of his people. He cleaned the slate, making it possible for God to hear and answer and to work for them. God has His true

prophets today who are crying before Him day and night. Not all who pose as followers of God are true followers, but let us remember God knows today as He did then who the faithful ones are.

Nehemiah's prayer is over. Following the prayer must come action. He continued his regular duties, but with a sad countenance. He was the King's cupbearer and took up the wine, and gave it to the king. The king looked at him in astonishment, and said, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." (Nehemiah 2:2).

Shall we pray? Most certainly. After that, continue in regular duties until God leads into other paths.

Nehemiah was smitten with fear and he poured into the king's ears the plight of his people and their city, and begged the king to allow him to go to them and help them. His request was granted, and letters of authority given to him by the king, even to the point of supplying timber for the gates of the church. When all preparations were completed, he went forth on his mission. "Then I came to the governors beyond the river, and gave them the king's letters . . . So I came to Jerusalem, and was there three days. (Nehemiah 2:9, 11).

It is not recorded why he did nothing for three days after he arrived in Jerusalem. Was he idle? Not likely. I imagine these three days were spent in fasting and prayer, as he had done when he received the report. God does not always reveal the end in the beginning. Nehemiah may have been seeking God's direction now upon the field.

Now he acts. He takes with him a few trusted men and makes an inspection of the leveled walls at night. The reason for the inspection is not told. "Neither told I any man what my God had put in my heart to do at Jerusalem. (Nehemiah 2:12).

The time is now ripe for action. "Then said I unto them." Who? Verse 16 will give us a hint. "And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rest that did the work. What was his admonition to these rulers, and Jews, and Priests, and nobles: and the rest? "Let us build up the wall of Jerusalem, that we be no more a reproach." "Let us rise up and build."

Today, I would say to the officers, and the leaders, and the Laymen's organizations, and the Woman's Missionary Society, and the members of the Brethren Church: look about you and see the real conditions which exist, namely, the walls of Zion have been thrown down. Let us build up the walls of Zion; let us rise and build.

Nehemiah's admonition was accepted and things began to happen. One group worked on one section, another worked on another section, until the entire area of the wall was being worked on, and began to rise rapidly. So rapidly, in fact, that their enemies were aroused. Was there progress? Chapter 4 and verse 6 tells the story: "So we built the wall; and all the wall was joined together unto the half thereof: FOR THE PEOPLE HAD A MIND TO WORK."

What was the secret? THE PEOPLE HAD A MIND TO WORK. What could happen; what would happen in The Brethren Church if it could be truthfully said: THE PEOPLE—all of them—the professed followers of the Lord—HAD A MIND TO WORK? Here is a challenge large enough to demand the best of any group. Will the Brethren Church accept the challenge?

Winona Lake, Indiana.





# MISSIONARY DEPARTMENT

## NEWARK, OHIO—HOME MISSION PROJECT

The new home mission project at Newark, Ohio, will get under way early in March. The Reverend W. S. Crick of Gratis, Ohio, will assume the pastoral responsibilities. At such a time, when it seems wise, the Brethren Youth chapel, will be moved onto the lots on Twenty-sixth Street.

Newark is located on state route 16, east of Columbus about thirty-five miles. It is a growing industrial center with a diversity of industries, including Westinghouse, Western Products, Newark Stove Company, Owens Glass and others. The population is approximately 35,000.

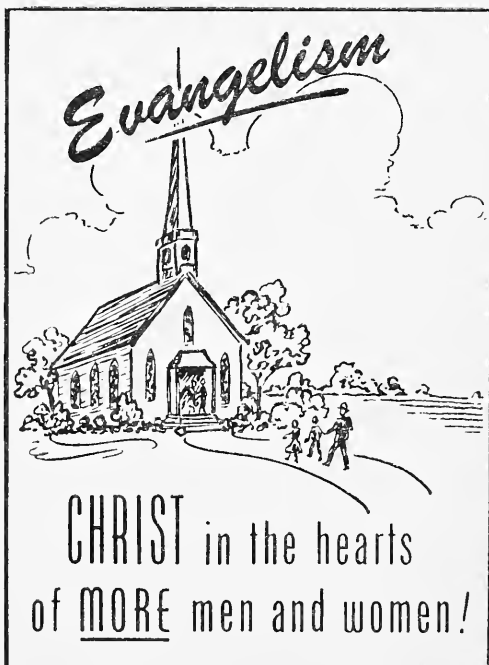
Our church will be located on the west side of Newark, on Twenty-sixth Street, just off Main Street. The city bus is routed on Main, which will make the church accessible to those who must use public transportation. The church will also be located near the Cherry Street Elementary School, to which there has recently been added a new modern unit to care for the children in the relatively new and rapidly growing community.

Watch the work grow here and pray daily for the establishment of a strong church.



A scene on Twenty-sixth Street, at the location of the site of the Newark Church.

## OUR WORLD VISION



"Christ in the Hearts of More Men and Women," should

be the objective of every church that claims to be Christian in the Biblical sense. Essentially, this is the goal of evangelism which has been defined as "the presentation of the Gospel to persons, in the power of the Holy Spirit, with a view to winning their response—in faith and trust—to Jesus Christ as Lord and Saviour."

The power for evangelism is from God, but the witness and invitation must come through the church. The witness and invitation are so important that we dare not leave them to chance, but must plan for them with all the skill and devotion which the churches possess.

Here are a few factors that can contribute to the building of an effective program of evangelism:

- Setting a goal—(winning one new convert for every twenty members could be a worthy goal for any church);
- Making ample place for prayer;
- Training personal workers who will carry on a continuing evangelistic emphasis;
- Sounding the evangelistic note regularly from the pulpit and through the auxiliary agencies (Sunday school, classes, etc.);
- Conducting a series of evangelistic services, periodically.

The pastor is expected to be the key individual in build-

ng and executing the program of evangelism. He is the shepherd of the flock and must go ahead of the sheep. He must take the initiative in launching such a program in the church for which he is supremely responsible.

Let us as Brethren people recognize more than ever this year that our home mission as well as our world mission is to get Christ into the hearts of more men and women.

## THE EDITOR'S PULPIT

### THE DIARY OF THE HEART

(Continued from Page 3)

that Christ has a tremendous transforming power. He is able to take the sin-ridden heart and make it pure and clean. When the beauty of Jesus thus fills the heart, it also shows on the face. Sin's deep etchings are often written for all of life upon the face, the character, and the record of life, yet we must remember that the hardened, sin worn marks, are softened and toned down when the soul finds Christ. Yes, as the soul begins to radiate the glorious beauty and grace of our Lord, it transforms the face. After all, what else could the diary of the heart record but that which is found in the heart?

All Christians can be beautiful! In spite of physical facial imperfections, in spite of past sin, the soul who abides in Christ, is beautiful. On one occasion we find that the people who saw Peter and John, "took knowledge of them, that they had been with Jesus." How did the people know that Peter and John had been with Jesus? That's easy—it showed on their faces. And showing on their faces, it also showed in their lives.

Someone has jested that "life is an open book." There is more truth than fiction in that statement, for, because of the diary of the heart, our life is an open book. How glorious it is when the diary of our heart shows to the world that Christ lives there as Lord and Master, filling our life with heavenly radiance, and love for one another."

"Let the beauty of Jesus be seen in me,  
All His wonderful passion and purity;  
O thou Spirit divine, All my nature refine,  
Till the beauty of Jesus be seen in me."

—W. S. B.

## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Make checks payable to L. V. King, Treasurer, and address Rev. L. V. King, 1033 E. Main St., Louisville, Ohio.

## Bible Studies



By S. E. Christiansen

### THE UNITY OF THE CHURCH OF CHRIST, HOW?

Texts: Romans 16:17, 18. "Now I beseech you, Brethren, mark them who cause divisions and offenses contrary to the Doctrine which ye have learned; and avoid them."

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

I Cor. 12:25, 26, 27. "That there should be no schism in the body; but that the members should have the same care one for the other."

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

"Now ye are the body of Christ, and members in particular."

(John 10:14-16) "I am the good Shepherd, and know my sheep, and am known of mine."

"As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep."

"And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

Read verses 27-30.

The unity expressed in the Word is a unity or relation to Christ, who is the head of all things. He is the head of the Church, and all the members are joined to Him.

So our union is not an external union, but in the bonds of love we are united in Christ Jesus. And as His love is imparted unto us we learn to love and to live in union one with another.

The Church of Christ consists of a diversity of members, folks with different make-ups, that is, different temperaments, as well as different nationalities and colors; different in intellect, different in possessions.

Some are ready to sacrifice life and possessions, while others will do little or nothing in any way.

To some, the Lord is set first, in worship. They, as in the days of old, will bring and do more than others. As it is written, "Their hearts were set to do it."

Paul is urging Timothy, "Be strong in the Lord, in the grace that is in Christ Jesus." "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach other also."

"Thou, therefore, endure hardness as a good soldier of Jesus Christ."

"Blessed is that servant whom his Lord shall find watching."

## REPORT OF YOUNG HOME MAKER'S CAMP

(The following report was submitted for publication by Bob Keplinger.)

From August 24th to 29th (the week following General Conference) at Shipshewana Lake, Indiana, the first Young Homemakers Camp was held. This camp was made up mostly of young married people who were alumni from the different Brethren Camps. There were 14 regular campers for the week which included—Mr. and Mrs. Dorman Ronk, Industrial Art Teacher and housewife from Marion, Ohio; Mr. and Mrs. Ivan Ronk, Elementary and Secondary Teachers of Mansfield, Ohio; Mr. and Mrs. Glenn Shank, Missionary Recruits from Hagerstown, Maryland; Mr. and Mrs. Bob Keplinger, Seminary Student and Music teacher from Ashland, Ohio; Mr. and Mrs. Charles Kraft, Seminary Student and Physical Education Instructor, Peru, Indiana; Rev. and Mrs. D. B. Flora, Dean of Seminary, Ashland, Ohio; Dr. L. E. Lindower, Dean of College, Ashland, Ohio. There were also several visitors during the week—Rev. and Mrs. Alvin Grumblin of Bryan, Ohio; Rev. and Mrs. Francis Berkshire of Lanark, Illinois; Rev. and Mrs. James Ault of Hagerstown, Md., and Rev. and Mrs. Willis Ronk and family of Goshen, Indiana.

The main reason for instituting this camp was to give old campers a chance to go to camp once more, and also while there, not only to relax but to reflect their ideas on some very important ideas. The Camp Schedule was as follows:

- 7:15—Rise
- 7:45—Morning Watch
- 8:00—Breakfast (The meals were excellent)
- 9:00—Discussion Group
- 10:00—Chapel
- 10:30—Free Time
- 12:00—Dinner
- 1:00—Siesta (Rest)
- 2:00—Discussion Group
- 3:00—Recreation
- 4:00—Swim
- 6:00—Supper
- 7:00—Vespers
- 7:30—Activities
- 9:00—Camp Fire
- 9:30—Devotions
- 10:00—Retire

Not a rigorous schedule, but one which was beneficial to all. An account of the discussion groups will be given later. Some of the other highlights of the camp week are as follows: A visit to Camp Mack to see the murals depicting the history of the Church and to learn more about their camp program. We also attended an auction in Shipshewana one day which was very interesting. The Shanks showed pictures of the Philippines, and Rev. Flora showed pictures of his trip abroad and the fire at Ashland College, during our activities periods. A corn roast, scavenger hunt, and pop-corn party also added to the fun of the week.

Every camper came away with a restful spirit and a

feeling of accomplishment. Plans were made to have the same type of camp next year for young homemakers. The planning committee includes—Mr. and Mrs. Ivan Ronk, Mr. and Mrs. Bob Keplinger, Mr. and Mrs. Chuck Kraft, and Rev. and Mrs. Flora as advisors.

### DISCUSSION NOTES

#### CAMP ORGANIZATION AND WORK

(The following are expressions of thoughts and unofficial recommendations):

**CAMP PURPOSE—CHRISTIAN LEADERSHIP.** This purpose should be kept clearly in mind in preparing camp and in the selection of campers to attend. The local church can help and the campers should be informed of the purpose before attending—as it is not a recreational camp.

**CAMP STAFF.** Camp must be planned well in advance. A mid-winter camp planning session should be held to give plenty of time for the staff to plan their work. There is a great need for training of camp staff. The College could help, the various districts could help in the planning institutes, the Sunday School Association is available for help, and the Brethren people who are school teachers could be used more on the camp staffs. The proper ratio of staff to camper (to maintain a good balance—given to us by several other Church camps):

Junior Camp—1 staff member to every 5 campers

Intermediates—1 staff member to every 8 campers

Senior or Young People—1 staff member to every 10 campers.

— **Unofficial Recommendation:** The Sunday School Association make more rapid strides toward the securing of a full time camp director to help develop a better program over a long term basis. At present, the District Camp Boards and the Sunday School Association should lead in the improvements of our camps. Stress should be applied to make a standardization of our camp programs.

**CAMPERS.** They should be regular Church or Sunday School attendants. Camp pledge should be signed to acquaint them with the purpose and rules of camp. In making the age groupings for camp, public school grade level should be used for the main basis. The home pastor should help in determining which camp the camper should attend.

**SUBJECT MATTER.** There should be a correlation of one theme in all activities. There should be a theme for each week of camp (Leaders, Workers, or Disciples for Christ—as example). The main areas of study could be built around these three—Bible—Church—Christian Living. The suggested themes could be adapted to different age levels, and then these three phases can be developed through history, leadership, and social areas. There should be a further integration of Crafts, Visual Aids, and Recreation into the entire program of the camp, for the purpose of developing more fully the purpose of the camp (Christian Leadership) and then it should be integrated into local programs. More activities—classes

where camper can participate more in the study. Not merely the taking of notes and keeping a notebook.

**GRADES.** Evaluation is necessary but a letter grade is not the best. A Profile Sheet was suggested which would include the camper's participation, cooperation, conduct, and general attitude. By this means all the phases of camp would be brought into the evaluation. The Church and campers should know of these evaluations to help bring the work of the camp and camper into the home church.

**CAMP HANDBOOK.** A booklet to include the history of the camp, the rules for the campers, and a manual for counselors would be a great asset to our camping program.

**Unofficial Recommendation:** The Committee on Camp Handbook of the Sunday School Association should function. These findings and recommendations on camp work be given to the National Sunday School Association to assist their Handbook Committee in preparing the Handbook as soon as possible.

Another discussion was held on **WORSHIP AND MUSIC IN A CHURCH SERVICE.**

Worship is: God talking to man,  
Man talking to God,  
Man talking to Men.

The Church Service is meant to be a Worship Service. It should be planned so as to draw each person closer to God.

I. Every service should be correlated in song service, anthem, scripture, and sermon. Early preparation should be made so that all taking part can be well informed.

II. Suggested aids for a Worship Service.

A. Music of the organist or pianist should be of a devotional nature.

B. Hymns—should be of a devotional nature—proper use of bulletin or hymn board eliminates lengthy introduction of hymns.

C. New Hymns—may be introduced Hymn of the Month, Sunday School, Prayer Meetings, or as a special number by the Choir.

D. Scripture—make more use of responsive readings, to be read with the thought that God is talking to men. Previous preparation is most important.

E. Prayer—pray distinctly, keeping general needs of congregation in mind without airing problems. More use of the praying of the Lord's Prayer, thereby giving the congregation a definite part in the service. Directed prayers are helpful for a change, also silent prayer periods.

F. Special Music—correlated with the theme of the service. Hymns can often be used as anthems.

G. Ushers—when the prelude of music starts the worship service begins. Ushers should keep this in mind when seating people. Do not seat people during the Scripture, Prayer, or Special Music. A musical interlude during certain parts of the service is suggested for seating people.

H. Minister—conduct and appearance of the minister are important in creating and maintaining an atmosphere of worship.

III. We suggest to the National Youth Director that the use of a paragraph of directed prayer be made in the Brethren Youth Magazine.

We also had the privilege of having Rev. Ronk give us a lecture on CHURCH HISTORY. It was only a brief lecture and all the phases could not be covered. He stirred us first by asking what is the genius of the Brethren Church? This should be obedience to the commands of Christ and the love that He showed—Jesus must be our Master. Rev. Ronk told briefly of the beginnings in Germany, concerning the revolt against the ideas set up by the Reformation, a Counter-Reformation. The early Brethren people were pietistics and had strong individualism. Rev. Ronk reminded us that in regarding the distinctive doctrines of the Brethren Church, we must not neglect the "all"—the other great doctrines of Christendom. We have a great heritage as Brethren—we are "Living Epistles." We must teach individually and we must make the Word of God, all of it, our Guide.

We are sure that you will agree with the campers that a great deal was accomplished in our First Young Homemakers Camp and we are looking forward to a bigger and better camp next year. Start to make plans now to attend the Second Young Homemakers Camp which will be held the week after General Conference, at Shipshewana Lake, Indiana.

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» » » » *Our Poet's Corner* « « « «

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*A LITTLE FELLOW FOLLOWS ME*

A careful man I ought to be;  
A little fellow follows me.  
I do not dare to go astray  
For fear he'll go the self-same way.

Not once can I escape his eyes;  
Whate'er he sees me do he tries.  
Like me he says he's going to be,—  
The little chap who follows me.

He thinks that I am good and fine,  
Believes in every word of mine;  
The base in me he must not see,  
The little chap who follows me.

I must remember as I go  
Through summer sun and winter snow;  
I'm building for the years to be  
That little chap who follows me.

When I look back upon life's way  
What joy 'twill be if I can say,  
I've led him in the path I've trod,  
A way that leads to Heaven and God.

—Author unknown.

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## INTERESTING ITEMS

(Continued from Page 2)

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District Camp, will be held this year, near Wardensville, West Virginia. The dates are July 11th to 17th.

HAGERSTOWN, MARYLAND. Family Night is scheduled for February 24th.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. The Boys' Brotherhood presented their Public Service, Sunday evening, January 31st. According to Brother N. V. Leatherman's bulletin, this was the first Public Service sponsored by this new boys' organization.

MEYERSDALE, PENNA. The Public Service of the Boys' Brotherhood Organization was held on Sunday evening, January 31st. The film, "The Bible on the Table," was their inspiring feature of the evening.

AKRON, OHIO. FIRESTONE PARK BRETHREN. Brother J. G. Dodds informs us that the Official Board Public Service was held, Sunday evening, January 24th. Features of this Service included special music by the Board members, a quartet; ten minute talks on the subjects, "Church Organization," "The Church Program," and "Church Finances," by various members of the Board; and a message by guest speaker, Paul McGraw, on the Subject, "Building Up the Church."

ASHLAND, OHIO. GARBER MEMORIAL BRETHREN. Four new members were received into the church by baptism, Sunday, January 24th.

Brother Kenneth Solomon is scheduled to present his mission pictures and message in the Garber church on Sunday evening, February 28th.

DAYTON, OHIO. HILLCREST BRETHREN. Two new members were received by letter, on Sunday, January 24th.

ELKHART, INDIANA. Four new members, three by baptism and one by letter, were received into the church on January 11th.

A new Junior Church, for children aged 6 to 12, meeting in the Lower Auditorium of the church, was scheduled to hold its first service on February 7th, with Mrs. Helen Crane, in charge. Mrs. Crane is the Elkhart Church's new Children's Worker and Pastor's Assistant.

WABASH, INDIANA. COLLEGE CORNER BRETHREN. The College Corner Brethren, with their Pastor, Brother Bright Hanna, recently visited the revival services of the Peoria Methodist Church. Twenty-two Brethren were in the visiting group.

NAPPANEE, INDIANA. Brother Virgil E. Meyer reports an attendance of 176 at the Northern Indiana Brethren Youth Banquet, held on January 26th, in the Nappanee Church.

SOUTH BEND, INDIANA. Annual Guest Day was observed by W. M. S. Group I on February 3rd. A morning business meeting, lunch, and an afternoon program featured the day. Guest Speaker was Mrs. P. D. Pointer, State President of the Indiana Council of Church Women.

Brother Virgil E. Meyer, Pastor of our Nappanee

Church, was guest speaker at the Wednesday evening Service on February 3rd, in the South Bend Church.

LANARK, ILLINOIS. The Junior Sisterhood recently had a meeting and potluck supper, at which time their Pastor's wife, Mrs. H. Francis Berkshire, reviewed their mission study book. The mothers of the girls were their special guests of the evening.

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## COMING EVENTS

(Continued from Page 2)

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### SOUTHERN INDIANA LAYMEN PLEASE NOTE

The Southern Indiana District Laymen will hold their regular quarterly meeting at the Huntington Brethren Church, on Monday evening, February 15th. We especially urge a good attendance from all churches.

Supper will be served from 6:00 to 7:00, with a fine program following.

The Church is located at 509 E. State St. Speaker of the evening's program, which will start at 8:00 o'clock, will be Dr. M. I. Burkholder, Dean of the Seminary of Huntington College.

Clarence E. Keplinger, Secretary.

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### NORTHERN INDIANA LAYMEN Please Note!

The Northern Indiana District Laymen will hold their regular quarterly meeting at the South Bend Brethren Church, March 1, 1954.

We urge a good attendance. Supper will be served.  
Lillie Garwood, Church Secretary.

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## NOTICE

### ATTENTION: ALL BRETHREN MINISTERS: ADVANCE NOTICE

The Pastors Conference, arranged by the National Brethren Ministerial Association, will meet the second week following Easter, April 27th to 29th, beginning on Tuesday evening, and concluding Thursday night with a Brethren Pastor's Communion Service. All Pastors are encouraged to schedule their programs accordingly. More complete announcements will be made later.

#### Committee:

N. V. Leatherman,  
D. B. Flora  
C. A. Stewart.



We invite all Pastors, church leaders, to avail themselves of this column, for announcing special events in their churches. Be sure the information reaches us at least three weeks ahead of date of scheduled event.



News From Our  
Churches

CHEYENNE, WYOMING

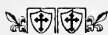
Our church attendance is again beginning to climb, as usually the case at this time of the year. We are looking forward to a year of advancement. The Sunday school gave a Christmas program on Christmas Eve.

The Ladies' Missionary Society held their annual Christmas dinner, with more than 50 present. Their annual election of officers was held after the dinner, and resulted in the election of Mrs. Bernice Curtright as President. The women have a very much alive society. Our laymen have been busy, too. They have installed the plumbing in our church, which is surely a great improvement.

We are planning an Evangelistic Campaign to be held the last of January and the first of February.

This section of the city is experiencing a rapid growth at present. Lately, 30 new homes have been built, all right around the church. This will give us some added homes to draw from. Pray for us that we may have open doors to enter, and that the work will experience a great outpouring of the Holy Spirit and a great growth in numbers.

Frank W. Garber.



NEW LEBANON, OHIO

With 1953 in the past there will be lasting memories for some; while some hearts were glad, others were sad. Every one has much to be thankful for in the coming of the new year. There is much to look forward to. May our lives be lived in a way that will be a blessing to others, as well as pleasing to Him.

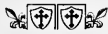
Homecoming and Rally Day was held on October 4th, with a special message from Rev. Don J. Odle. Fruit and vegetables were also brought in for the Brethren's Home at Flora, Indiana. A revival was held the two weeks following Homecoming, with Rev. S. E. Byler as Evangelist. His sermons were heartwarming and inspiring. A great many decisions were made, and added to the church. Sunday evening, November 16th, the Claus Indian family had charge of the service. They were in full Indian costume, and regalia. The program was mostly musical. A Thanksgiving service was held on Thanksgiving morning, with Robert O. Byler in charge.

Over Christmas, the Children's Department brought in 86 gifts and some cash for the Kentucky mission. William

Curtis, student at Ashland College, brought the message on December 27th.

In 1953, this church lost 5 members by death, and 8 by letter, leaving a net gain of 34 members.

Anna Cashour.



FROM CUMBERLAND TO OAK HILL

It was with the deepest regret that I tendered my resignation as pastor of the First Brethren Church, Cumberland, Maryland, taking effect on December 30th.

Mrs. Robinson and I had a fruitful and enjoyable time while serving the good people of Cumberland. We arrived on the field officially on August 1, 1951, and began a most interesting pastorate. We found a people who loved their Church and were willing to follow the leadership of one who would set an example in hard work and faithfulness to the job. Most of all, we found a people who were willing to put personal feelings in an inferior place for the good of the Church. They are a people who love one another and are considerate of one another. The reputation of the Church membership in the community was that they worked hard and got along well together.

As a result of this willingness to work and sacrifice, Mrs. Robinson and I were able to enjoy what many would call a fruitful ministry. Because of their understanding and not having to worry about settling petty quarrels, we were able to devote full time to activating the inactive and dealing with the unsaved. As a result, we were able to add 48 new members to the Church rolls, 40 of whom came through baptism.

Every Evangelist who conducted revivals (two a year) in the Church, was impressed by the harmony that existed. Some meetings were more productive visibly than others, but each revival reaped the seed that had been sown in previous meetings. We were privileged to have as our Evangelists men like Claud Studebaker, Percy Miller, Woodrow Brant, and L. O. McCartneysmith. During these meetings we experienced something that is unusual in that we were able to have many unsaved in our meetings. The men worked tirelessly and preached fervently and true to God's word. The results were forthcoming, and they were good. Our lay people let everything else go, to work in this revival. Many of the additions to the Church were through their witness. Other Churches could do lots more if the laymen would carry the gospel to their friends and the people among whom they work.

Another factor that made our work in Cumberland more enjoyable was our radio broadcast. Station WCUM, in Cumberland contributed free time for a broadcast I called, "The Brethren Hour." It had a wide hearing. The first broadcast took place on June 29, 1952. At first the

(Continued on Page 14)

**DATE FOR THE BENEVOLENT DAY OFFERING—  
FEBRUARY 21, 1954**



## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for February 21, 1954

#### CHRIST IS THE ANSWER—IN DEATH—"VICTOR"

Scripture Reading: John 16:28-33

**I**N OUR LESSON THIS EVENING, our Lord is preparing the disciples for the day when He will no longer be with them in the flesh. They will have to endure many hardships, and face many foes before the final victory will be theirs. In order that they might have peace, Christ warns them that they will be scattered as sheep without a shepherd. They are going to fail Him—that certainly is no cause for rejoicing, nor is it to be a source of peace. What our Master promises is that although they will fail Him, He will never fail them. In Christ we will have peace because He forgives us of our sins and shortcomings, and strengthens us for the tasks ahead of us.

**1. TRIBULATION IN THE WORLD.** "In the world ye shall have tribulation." Is there anything else the disciple of Christ can expect? "If they have hated me, they will also hate you." The warning is plain enough, that if a man seeks to live in the fellowship of Christ, he must expect to share the world's dislike and persecution. A man who shows his colours, Christ's colours, will sooner or later draw the world's fire.

We are not to court tribulation or wilfully bring it on our own heads, but neither are we to make concessions of principle in order to secure immunity. There is such a hunger in the heart for peace that we are willing to pay almost any price for it. And the price that we pay is often that of principle and of testimony. Many a man has obtained peace with the world by allowing it to master him. The world masters and conquers us when it comes between us and God, when it fills our desires, when it absorbs our energies, when it blinds our eyes to the things unseen and eternal.

**2. VICTORY IN CHRIST.** "I have overcome the world." In contrast to what we have in the world, Christ promises us victory. Our Lord conquered all opposed to Him. Calm, confident victory rests upon every page of the sacred story. Christ overcame the world, He never bowed to the enticements or the glitter; they would make Him a king of the worldly order, but He rejected the allurements and went away to pray. He overcame the flesh; His life is characterized by order and beauty; on the one hand there was no harsh asceticism, and on the other hand there was no unseemly excess. He overcame the devil; they met again and again; "the prince of this world cometh"; he was always coming, but he came to no purpose, and he achieved no victory. Jesus Christ was always victor over the Devil who continues to stand in our way today.

**3. THE COMMAND TO BE OF GOOD CHEER.** "Be of good cheer." In one of his prayers, Robert Louis Stevenson asks that we may meet every day as it comes to us,

whatever it may hold in store for us, with a smiling face. That is what is meant by being of good cheer. It need hardly be pointed out how much depends upon what lies behind this attitude to the future. There is behind the optimism of the Christian a calm trust in the Divine Saviour as having all power in heaven and on earth, bringing the firm assurance that no difficulties in the path will be too great for Him to overcome. There is faith in the unfailing goodness of God as revealed to us in Christ and in His Almightyness, so that His loving purpose toward us cannot possibly be defeated.

Whittier, in answer to a question about the perplexing problems life often presents to us, writes:

I have no answer for myself or thee,  
Save that I learned beside my mother's knee;  
"All is of God that is, and is to be;  
And God is good." Let this suffice us still,  
Resting in childlike trust upon His will  
Who moves to His great ends unthwarted by the ill.

The famous missionary, Alexander Mackay, of Uganda was at times greatly disturbed and depressed by the fierce opposition encountered in seeking to win the people of that dark land to Christ. He was sometimes tempted to abandon it in despair. The way in which he recovered himself was by retiring to the secret place and there listening to the voice of Jesus saying to him, "BE of good cheer, I have overcome the world," or bathing himself in the atmosphere of the Psalms in which the ultimate triumph of God's cause is so confidently predicted.

**4. PEACE IN THE MIDST OF WAR—CALM IN THE MIDST OF STORM.** "These things have I spoken unto you that you might have peace." It is said that in a certain chamber in the Eiffel Tower one might sit with the lightnings playing on every side. Indeed, the lofty summit attracted the electric currents, and drew them to the ground. But the chamber was so constructed that one within it remained unscathed. In the center of commotion, circled by the electric blaze, there where all the storm was raging, He was safer than in the most sheltered retreat.

In this world's confusion and unrest, the Christian can expect to meet with tribulation, trials, and temptations many times; but there is a shelter to which we can flee for safety and security. Let us observe that this peace does not come to us by ignoring or by fleeing from our trials, but by facing them courageously in the strength and spirit of our Lord. There are times when the captain of a ship will order his ship out to sea, because he knows that it is safer to face and ride out the storm than it is to remain anchored in some port. Christ does not promise that we are secure from all storms and tribulations—these are a necessary part of our lives—but He does promise to give us the strength to overcome them.



# Prayer Meeting Studies

By C. Y. Gilmer



## WHAT IS PRAYER?

Prayer is not just the spoken word  
Our fellows hear us say;  
Until the inmost soul is stirred,  
We do not really pray.

Prayer is a consciousness of need  
Of something that is higher,  
Of something deeper than our creed—  
The soul's sincere desire.

Where'er men plead with upstretched hands,  
Though tongues be mute or crude,  
There is a God Who understands,  
For prayer's an attitude.

To walk with God so close each day  
That we can feel Him near;  
Just asking Him to show the way  
And trusting—that is Prayer.

—The Christian Index.

PRAYER IN THE BIBLE is described as bowing the knees (Eph. 3:14), looking up (Psalm 5:3), lifting up the soul (Psalm 25:1), lifting up the heart (Lam. 3:41), pouring out the heart (Psalm 62:8) and the soul (1 Sam. 1:15), drawing near to God (Psalm 73:28; Heb. 10:22), seeking unto Him (Job 8:5), beseeching Him (Exodus 32:11), making supplication (Job 8:5; Jer. 26:7), seeking His face (Psalm 27:8), calling upon His name (Gen. 12:8; Psalm 116:4; Acts 22:16), crying unto Him (Psalm 27:7; 34:6) and unto Heaven (2 Chron. 32:20).

Victor Hugo said, "Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees." H. More declared that "Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech but earnestness of soul." "Prayer," said Tyron Edwards, "is my language of worship, as a man; of dependence, as a creature; of submission, as a subject; of confession, as a sinner; of thankfulness, as the recipient of mercies; of supplication, as a needy being." H. W. Beecher wrote, "Prayer covers the whole of a man's life. There is no thought, feeling, yearning, or desire, however low, trifling or vulgar we may deem it, which, if it affects our real interest or happiness, we may not lay before God and be sure of His sympathy. His nature is such that our often coming does not tire Him. The whole burden of the whole life of every man may be rolled on to God and not weary Him, though it has wearied the man."

Prayer is to be accompanied with repentance (1 Kings 8:33; Jer. 36:7); confession (Neh. 1:4, 7; Dan. 9:4-11), self-abasement (Gen. 18:27), weeping (Jer. 31:9; Hos. 12:4), fasting (Neh. 1:4; Daniel 9:3; Acts 13:3), watch-

fulness (Luke 21:36; 1 Peter 4:7), praise (Psalm 66:17), and thanksgiving (Phil. 4:6; Col. 4:2).

Mankind is to plead in prayer with God on the strength of His promises (Gen. 32:9-12; Exodus 32:13; 1 Kings 8:26; Psalm 119:49), His faithfulness (Psalm 143:1), His mercy (Psalm 51:1; Daniel 9:18), His righteousness (Daniel 9:16).

Scriptural postures for prayer are standing (1 Kings 8:22; Mark 11:25), bowing down (Psalm 95:6), kneeling (2 Chron. 6:13; Psalm 95:6; Luke 22:41; Acts 20:36), falling on the face (Num. 16:22; Joshua 5:14; 1 Chron. 21:16; Matt. 26:39), spreading forth the hands (Psalm 1:15), and lifting up the hands (Psalm 28:2; Lam. 2:19; 1 Tim. 2:8).



## Lesson Comments by Fred C. Vanator

Lesson for February 21, 1954

### SIGHT FOR MAN'S BLINDNESS

Lesson: John 9:24-38

SOMEONE HAS SAID, "By the miracle of the opening of the eyes of the man born blind, Jesus demonstrated His divine power and made known to the world the truth of His statement, 'I am the Light of Life.'" And when He said "I am the Light of this world," He meant just that.

This "man born blind" had never known the meaning of "light"; he had lived to adulthood in a world of darkness. Through no fault of his own, nor through being brought into this world by sinful parents, was he in a state of physical blindness. In Jesus' words, "neither hath this man sinned, nor his parents that he was born blind," forever refutes the oft-times heard words that all sickness is the result of sin. But it is different in the case of spiritual blindness. Parents are, in a measure, responsible for the spiritual blindness of their children.

It seems to the writer of these notes that the key to our lesson is to be found in the sixth and seventh verses of this ninth chapter of John (the printed text begins at the 24th verse.) Note Jesus' action and command, "go—wash." The result is found in man's action and obedience to the command—"he went—washed—and came back seeing." Just suppose the man had said within himself: "It is too simple a thing to do! whoever heard of a blind man getting his sight that way? But here I am, with my eyes full of mud, so I guess I might as well go there as any other place and wash this mud out of my eyes." Would the result have been the same? My guess is that it would not have been. Remember that Jesus had a habit of saying to those with whom He dealt, "Be it according to thy faith."

Too many times we are prone to ask the same question as did the Pharisees, "How did He do it?" Too

often we are skeptical as to the power and ability of the Lord to heal. Too often we fail to give God the praise for what He has done for us and we are hesitant to give the credit to Him. Not so the blind man, now given his sight in the miraculous manner in which it came. He was more than glad to witness—glad to testify to the healing power of Jesus. True, he did not fully understand the nature of the Lord, but he did know, even as he said, "Whereas I was blind, now I see!"

If you will pardon a personal illustration—Mrs. Vanator will never hesitate for a moment to sing forth the praises of Dr. Max Brown of Mansfield, Ohio, who, after all others had told her that nothing could be done to save her sight, performed the operation which gave her 100% vision in the operated eye. But along with that she never ceases day by day to give the major part of the credit to the help which came from God and the obedience to His word as recorded in James—the anointing. But how few are the ones who are real witnesses to the One who not only gives physical sight but inner sight as well.

We have in our lesson for today the three great steps which lead to the acceptance of Jesus Christ as Lord and Master as exemplified in the man who received his sight. 1. Trust; 2. Faith; 3. Worship. The "trust" was shown in his willingness to take Jesus at His word and go wash in the pool of Siloam. The "faith" came when Jesus asked him if he "believed on the Son of God," to which he replied, "Lord, I BELIEVE," and this "faith" found action in the "worship" that followed. Just remember this that no one can trust Jesus and fail to believe in Him. After all it is impossible to withhold the worship which is His due.

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## NEWS FROM OUR CHURCHES

(Continued from page 11)

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broadcast was a weekly one. Then in November it went on daily. A total of 340 broadcasts were made from the first one till the final broadcast. We owe a vote of thanks to Mal Campbell, station manager of WCUM, for making this time available. We also owe a debt of gratitude to the editors of both Cumberland Daily newspapers, for the fine publicity they gave us for anything we wanted publicized.

There are many more things that we could say about our stay in Cumberland, but neither time nor space will permit. One other word, however would add to the picture there. And that's the economic situation in Cumberland. As soon as new members would be added to the Church others would move away looking for work. Therefore, it was always an uphill struggle to keep growing. While we showed growth in all areas of the Church each quarter, the growth was small because of the above mentioned conditions. Then, too, they are working heroically to pay off the debt on their parsonage. They're doing this slowly, but surely. They're also working to become self-supporting as a church. And they'll do it, too, because they don't give up easily in the face of adversity.

For onc, I pray God's richest blessing upon them and

their new pastor, Rev. L. O. McCartneysmith, when he arrives on the field.

When we arrived in Oak Hill, we found a group of people who, like the Cumberland people, were, and are willing to work. In very bad, icy weather, 40 of them turned out to "pound" the preacher and his family. They attend the services well, and they listen well. They seem very kind and generous. We're looking forward to a long and fruitful ministry among them. We covet your prayers.

Milton M. Robinson.



## FORT SCOTT, KANSAS

Just a few lines from Fort Scott, and we really think we have something to write about. We were at a standstill, even going back a little, or so we thought. But praise the Lord, things are changing. Rev. Steadman Aldis, a Methodist missionary in India for 38 years, is giving us a service each Sunday morning. We feel we are greatly blessed by having this spiritual man for our minister. Under his leadership we feel certain we will go forward for Christ. He makes many personal calls, in the interest of the church, and people are responding.

Our Sunday School attendance is rapidly increasing which gives a promising outlook for the future. Redecorating of the upstairs and downstairs classrooms has just been completed which adds much to the appearance of the church.

We have a robed choir of 12 young people, with Mrs. Earl Parks in charge. We have a good attendance for prayer meeting, with Ralph Barnum as our faithful leader. We are using the lessons in *The Brethren Evangelist*. Our W. M. S. always has very interesting meetings. Mrs. Edith Culp is our President; the attendance is very good.

December 21st, our choir gave a very impressive program, followed by a Christmas message by our minister. Forty-eight were present. In the evening, 26 of the young people went caroling, which was appreciated so much by a number of shut-ins. New Year's Eve, we held a watch meeting, with a candlelighting service, and a message by our minister. Forty-five were present.

We covet your prayers for the work here at Fort Scott, Kansas.

Mrs. L. S. Russell, Cor. Sec.



## MUNCIE, INDIANA

It has been quite awhile since we have reported anything from Muncie, and since we look every week for news from other churches, I believe there is a real interest on the part of others to hear about the work in this part of Indiana.

There is no doubt in our minds that the Lord led us to accept the call to the Muncie Church. This has been indicated in many ways. The first and most important to us is that many have been saved and have entered into the fellowship of the Church. Then too, the steady growth of every department. The prayer meeting can be an example. Beginning with six, the number in attendance has grown to an average of between forty-five and fifty-five.

good weather, and not less than thirty-five to forty stormy weather. The other services are improving proportionately. This is being accomplished by the mercy of the Lord and the full co-operation of ALL the people. To the best of our knowledge every member is working and supporting the Pastor and his wife to the very best of their ability in work and gifts.

The Junior Church, under the direction of Mrs. Black, and Mrs. Bernard Middleton, assistant, is proving a real blessing to the children between three and twelve. After visiting our Junior Church, three other churches have started ones of their own. In this department too, several have been saved.

The Intermediate Church, for children between twelve and sixteen, was organized about eight months ago and is progressing very nicely, directed by Mr. Oakie Cruea. This is the group that is too old for Junior Church, and too young for adult worship.

The Prayer Room, costing about \$250.00 to furnish, paid for by the Junior Church, is proving a real blessing. Every Church should have one. This is a quiet place to pray before services, also an ideal spot to take people to talk and pray over problems.

Our new Tower System, playing fifteen minutes prior to every service, lends a spirit of worship as the folk enter the Church. They are heard over twelve blocks away and enjoyed by the whole neighborhood.

A time of spiritual refreshing was enjoyed last Fall as Brother Arthur Tinkel, Jr., came to us as our evangelist for two weeks. Although no tangible evidence resulted, we feel that all experienced a spiritual uplift. The Spring Revival under the direction of Rev. V. D. Geren, of New Jersey, will be held April 20th to May 2nd. This will be Rev. Geren's third meeting with us in one year and a half.

Our beautiful new Church is free and clear of debt as

well as all the equipment. We have never been forced to beg for any offerings in any department. The pledge to Ashland College for rebuilding Founders' Hall was \$1800.00, to be raised in three years, at \$150.00 per quarter. The result of the first two offerings was \$500.00.

There are other blessings which we are enjoying here that space prohibits me sharing the knowledge of them with you, but we earnestly pray from our hearts that all our other churches and pastors may enjoy the same blessing of the presence of the Lord, and cooperation of a praying and working congregation.

E. J. Black.

## Laid to Rest

GRADY. George Preston Grady, born May 17, 1867, son of George and Elizabeth Grady. He was one of the founding fathers of the First Brethren Church in Cumberland, Maryland, his daughter and granddaughter being active in the church today. He passed to his eternal reward on August 6, 1953. Service conducted by the undersigned, and Rev. Arthur Scrogum, of the Living Stone Church of the Brethren.

Milton M. Robinson.

\* \* \*

MOSSER. Mrs. Mary (Shaffer), born October 19, 1879; died October 30, 1953. Daughter of Mr. and Mrs. Daniel Shaffer, Garrett County, Maryland. Was a life-long member of the Brethren Church.

Milton M. Robinson.

### PUBLICATION DAY OFFERING

January 20-28, 1954

|                                                 |         |                                                |           |
|-------------------------------------------------|---------|------------------------------------------------|-----------|
| H. J. Riner, Gratis, Ohio .....                 | \$ 5.00 | New Paris, Indiana Brethren Church .....       | 155.09    |
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| Mrs. Dan Stout, Bunker Hill, Indiana .....      | 1.00    | Guy Edwards, Oakville, Indiana .....           | 2.00      |
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| Haddix, Kentucky Brethren Church .....          | 2.00    | C. P. Baer, Meyersdale, Penna. ....            | 100.00    |
| J. E. Himes, Bryan, Ohio .....                  | 4.00    | Emma Aboud, Los Angeles, Calif. ....           | 1.00      |
| Rev. W. R. Deeter, Topeka, Kansas .....         | 1.00    | Emma S. Fogle, Somerset, Penna. ....           | 8.00      |
| Mary D. Collett, Pittsburgh, Penna. ....        | 3.00    |                                                |           |
| Mrs. Clara E. Begeman, Polo, Illinois .....     | 5.00    |                                                |           |
|                                                 |         | TOTAL .....                                    | \$ 531.99 |
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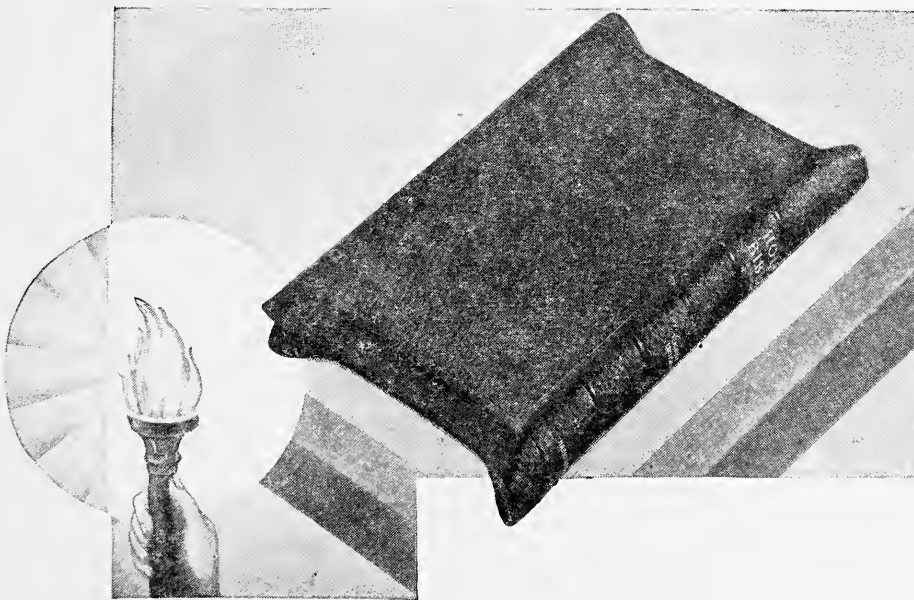
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## Items of General Interest

WASHINGTON, D. C. Brother J. Ray Klingensmith was the Baccalaureate speaker at the graduation exercises of the Anacostia High School, on January 24th.

ST. JAMES, MARYLAND. Brother Freeman Ankrum tells us that on January 31st they had a Sunday School attendance of 153. He also says that that means that their attendance is "climbing."

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. Guest speaker on Sunday evening, February 7th, was Rev. Hartman Rice.

JOHNSTOWN, PENNA. SECOND BRETHREN. Public services were conducted by the W. M. S. and the S. M. M. on the Sunday evenings of January 17th and January 31st respectively.

BERLIN, PENNA. Two new members were received into the church recently.

AKRON, OHIO. FIRESTONE PARK BRETHREN. The Father and Son Banquet was held the evening of February 12th.

SMITHVILLE, OHIO. The Wayne County Christian Endeavor held its annual banquet in the Smithville church on Monday evening, February 1st.

DAYTON—NEW LEBANON, OHIO. "54 in '54." That is the goal which we printed several weeks ago concerning New Lebanon's goal for new members in 1954. Recently visiting in Ashland, Brother Percy C. Miller, Pas-

tor of the Hillcrest Brethren Church, at Dayton, told us that their goal was "54 in '54." Conferring with him that that was also New Lebanon's goal, he told us that that is the challenge between the two churches for this year.

Brother John T. Byler, of New Lebanon, reported 34 members during 1953, and Brother Miller reported 40. A year from now we hope to report on the gains of these two churches as they report the results of their witnessing for Christ in the Miami Valley of Ohio.—Editor.

SOUTH BEND, INDIANA. From the South Bend bulletin we learn that Mrs. Charles A. Bame had the misfortune to fall and break her hip, and is a hospital patient. Her address is 4126 Johnson Ave., Western Springs, Illinois. Let us pray for God's mercy and blessing upon her in her time of need.

MUNCIE, INDIANA. From the Muncie bulletin of January 3rd, which we received in this office a few days ago, we learned of the passing, on December 20th, of Mrs. M. R. Sands, wife of Rev. Sands. Death occurred at the Brethren's Home, at Flora, Indiana. Brother and Sister Sands served the Brethren Church for many years. We extend our sympathies and message of hope of life everlasting to the loved ones who remain.

## COMING EVENTS

NORTH MANCHESTER, INDIANA. Concert by the Dixie Four quartet—Sunday evening, February 21st—Sponsored by the Sisterhood. Rev. D. Richard Wolfe, Pastor.

MEXICO, INDIANA. Revival Services—March 7th to 21st—Rev. James Davis, New Paris Brethren Church, Evangelist; Rev. Wayne E. Swihart, Pastor.

PLEASANT HILL, OHIO. Revival Services—March 1st to 21st—Rev. Woodrow B. Brant, Vinco, Pennsylvania, Brethren Church, Evangelist; Rev. Floyd Sibert, Pastor.

MILLEDGEVILLE, ILLINOIS. Evangelistic Services—March 15th to 28th—Rev. J. D. Hamel, South Bend, Indiana, Brethren Church, Evangelist; Rev. H. H. Rowsey, Pastor.

NEW LEBANON, OHIO. Revival Services—March 21st to April 4th—Rev. and Mrs. L. O. McCartneysmith, Evangelists; Rev. John T. Byler, Pastor.

BRYAN, OHIO. Revival Services—March 22nd to April 4th—Rev. Smith F. Rose, Brighton, Indiana, Brethren Church, Evangelist; Rev. Alvin Grumbling, Pastor.

### NORTHERN INDIANA LAYMEN

#### Please Note!

The Northern Indiana District Laymen will hold their regular quarterly meeting at the South Bend Brethren Church, March 1, 1954.

We urge a good attendance. Supper will be served.

Lillie Garwood, Church Secretary.



# The Editor's Pulpit



## How Many?

YOU WILL NOTICE under the "Coming Events" that a number of Revival Meetings are being scheduled. Others are to be announced in the next week or so. There are probably others to be held which we do not know about. What we have just said is not the point of our writing this week.

Rather, these announcements serve as a reminder that we are in that season of the year which precedes Easter. Also that we are in a season which affords great soul winning opportunities.

In what we have to say in the rest of this Editorial we are not thinking particularly of these announced meetings, nor those to be announced—rather we are thinking about the soul winning activity of every Brethren Church—your church!

How many souls will find Christ through the witness of your church—of you, between now and Easter?

The time-worn, thread-bare, excuses will probably crop up in the mind at the reading of the above question—you can't get the unsaved to come to the meetings, or services—they won't listen to you when you try to talk to them—"I can't talk to somebody about their soul—I'd be scared and wouldn't know what to say—I'd be afraid they'd turn me down"—or, they (the unsaved) can hear the church bells ringing, and they know we're having services; if they want to come, they'll come—or, "I don't think we ought to bother them; they seem to be pretty nice people, probably belonging to a church somewhere." Even the excuse, "We have a preacher—it's his business to get new members—that's what we're paying him for," can often be heard.

If any one or more of the above excuses is serenading your mind this spring, we can just about tell you how many souls will find Christ by way of you—**none!**

Soul saving work is the responsibility of every Christian! There are two things necessary to bring about the conversion of a soul. First, the individual must be conscious of his sin, and come under the convicting power of the Holy Spirit. Second, some Christian must reach that person, recognize his need, and present unto him Jesus Christ.

It is our conviction that there are many people who, day by day, are convicted of sin by the Holy Spirit, yet because no one has spoken to them about Christ, knowing not what to do, go on living unsaved. (In other words, our field of those who could be won to Christ is unlimited, but we are not recognizing it as such.)

Our personal witnessing should be such that those around us, who, even not desirous of becoming Christians, would be able when under the conviction of sin, to know the way through us. Every person in our sphere of life should have heard from our lips an invitation to come to Christ, so that if and when they do become convicted of sin they would know whom to seek for help.

To bring this to pass, we must be sure our own daily living is truly Christian. Christ sent His disciples into the world to witness. He has also told us to go. Therefore to win souls to Christ, we must go with the message and the invitation.

The average revival, or even the regular church service sees a group of church members, a few visitors from other churches, and a number of children. Everyone wonders why no unsaved come in to hear the gospel and to receive Christ.

How many in your church this spring? To win people to Christ we must first of all be a redeemed people ourselves. We must be people of piety, humility, love—we must be a people of much prayer—for purity in ourselves, and for the salvation of the lost. Then we must overcome social and racial barriers—we cannot just pray for those, or seek to win just those who are in our own social "class." Then too, we must put our revival, or our church soul winning efforts in first place in our lives.

No revival will ever be successful even with a hard working, gospel preaching Evangelist preaching away night after night, and a God-fearing pastor sitting behind him who must wring his hands because he knows the indifferent, unmoveable conditions of the congregation.

Revival and results will come when a congregation will gather for soul searching prayer, confessing and forsaking sin, and dedicating of self and substance to obeying the commands of Christ to preach the Gospel.

It is our prayer that our Brethren churches will listen to the Holy Spirit's pleading, pray for, seek out, and win to Christ those whom the Holy Spirit is, and will bring under the conviction of sin. Many are faithfully doing this, but we need a greater multitude of our people who will dedicate themselves to this work.

Then it will not be a question of how many, but how well have we done our job of winning others to Christ. Under these conditions, the fruits of our labors will tell the story. W. S. B.

## Brethren Church History

By Rev. Freeman Ankrum

# The Contribution of the Dogwoods

SPRING COMES LATE to the hills and valleys of Northern Pennsylvania. Long after the trees and grasses of the extreme Southern part indicate the advance of Spring, the North is just commencing to awake. One of the least venturesome flowers, if it may be styled a flower, at least it is a blossom, takes no chances. It comes when Spring is actually here. Every farm boy around Glenford, Ohio, where the Author grew up knew the old saying, "When the oak leaves are as large as squirrels ears, it is time to plant corn. When the Dogwood is in bloom the corn should be in the ground." The tree to which our first reference is made is that of the dogwood. Why mention the Dogwood in a historical article? Well, it was on May 20, 1805, that a serious minded and deeply religious company of individuals saw for the first time the land locked valley some six miles North of Williamsport, Pennsylvania. While the earlier flowers and blossoms of Spring had lost their beauty, the white flowers of the dogwood gave them a reception. So when the matter of giving a name to the Community came up in which these Dunkers had settled, what better name than "Blooming Grove?" Thus to this day the settlement was and is known as "Blooming Grove."

The valley is some two and a half miles long and about three-fourths of a mile wide. One who visited it in an early day stated that "it was like an Eden in the Western world." Few of that number who looked that day upon the site which was to be that of their new homes had ever seen the valley before.

The Quakers had established the "Quaker Hill" settlement in Loyalsock township, in Lycoming County, Pennsylvania, in 1802. The Quakers, and the Dunkers had much in common, both were a Pietistic and peace loving people. The group which bought the section in the land-locked valley was known as "Haller's Group." It was a Quaker speculator, Jesse Willits, of Berks County, Pennsylvania, who persuaded Wendel Harmon, the financier of "Haller's Group," to buy approximately 422 acres of land called "Hopewell," for 316 pounds, seventeen shillings, and six pence (about \$1,500.00), a cost of \$3.65 per acre. Although the deed was made out to Harmon on May 31, 1805, others were mentioned in the title purchase of the deed.

Let us look into the background of this group of German Dunkers so far from their Fatherland.

Napoleon was running wild and insisting upon all aligning themselves with the Military service in 1803. Militarism was rampant. Many of the Germans from Wurtemberg and other sections of southwestern Germany looked

across the seas to the new land of America. While there were groups of various faiths who left Germany and other countries, space will permit only a brief mention of the sailing of those who represent the Brethren. Those not bowing down to the Military were styled "Non-conformists." The group which we have in mind boarded the ship "Margaret," and sailed westward on July 3, 1804. They were on the ship however nine days before actually setting forth upon their journey to their homes in the new world.

On this ship were men of various trades. For instance there were farmers and skilled workers such as a tailor from Mohringen, a printer from Waldeck, a weaver and dyer of silk from Ludwigsburg, a musician from Stuttgart, a stone cutter from Unterhausen, a clerk from Heilbronn, an architect from Westhof in Hesse, and a sixteen-year-old Jewish clerk from Kreuzenath. Though these were serious and zealous people of many skills, they were relegated to a low scale in the minds of the Military authorities. One who was a passenger on the ship wrote in his diary regarding the passing of the white cliffs of Dover, "It was a beautiful sight to see the rising sun shine on the white shores of England . . . The thought that we were looked upon as no better than sheep for the slaughter affected me very much. But on His account we overcome, on His account who loved us all."

Their passage was made with much suffering, such as to almost beggar description. A violent storm arose on Wednesday, July 18th and lasted for three days, causing not only seasickness among the passengers but fear of the loss of the ship and its passengers. George Kiess, a fifty-two-year-old farmer-passenger from Mohringen, relates much of the story of the crossing in his diary. He states, "God have mercy upon us! . . . the one side of the ship nearly touches the water, and the other side rises up like a mountain. A gust of wind blew my grandchild out of the cradle." After the storm subsided he wrote in his diary, "The board on the ship is very poor for weak people . . . We are living in a crowd of people who get their livelihood by stealing from fellow creatures . . . Some of our fellow travelers caused me much sorrow." After many sufferings the ship finally reached port in Philadelphia, having been on the way one hundred and one days, of which sixty-eight had been huddled together upon an overcrowded emigrant ship at sea. The Brethren at Germantown welcomed them with open arms.

A Dr. Frederick Conrad Haller, who had preceded them, landing in Baltimore in September, 1803, had come to Philadelphia. After being in contact with the Brethren

## FREEMAN ANKRUM

## WRITES

## FIFTIETH ARTICLE

We make special note of the fact that this is the 50th article to come from the pen of Brother Freeman Ankrum, in this series on Brethren Church History. They have been appearing at the rate of one a month in *The Evangelist*.

Brother Ankrum is here pictured in "the scene of operation" where he prepares his articles, at St. James, Maryland, where he is the Pastor of the St. James Brethren Church.—W. S. B.



he joined them. It was said that he was the spiritual force behind the Blooming Grove settlement with its fifty original citizens. He was a man of many accomplishments and became their judge, lawgiver, teacher, scholar, linguist and physician. As a physician he distinguished himself in the epidemic of 1813-15.

The first task was to clear the forest and construct for themselves simple huts. Their creature comforts were of necessity. Likely they worshipped first in their simple homes, as many of their kind had done. Soon, the exact date unknown, they erected for themselves a primitive log building which served the double purpose of Church and School. Their beloved leader, Doctor Haller died on October 14, 1828, at the age of 74. He was buried in a small farm plot about two miles from the present church site. Some forty years ago one of his descendants had his grave moved to the church cemetery.

The year that Doctor Haller passed away, 1828, they erected a log meeting house, still standing, which was a structure thirty feet wide, forty feet long and twelve feet high. It was made of flat hewn logs with joints chunked and daubed as was the custom of the time. There were huge girders hewn by hand, by men skilled in the use of the broad ax. Only the weather boards of some fifty years or less ago and the new roofing alter the original appearance of the building. One states, "The size of the logs attests to the existence of towering pines and fertile soil; the candle holders and the old hinges on the door reveal the skilled ironmaster. The plain spineless benches show common men and women of vigor and backbone."

Dr. Haller was followed by a practicing Physician, Dr. Max Adam. He, after coming to America from the Fatherland, had settled in the growing village of Williamsport, some six or seven miles south of Blooming Grove. Let us listen to the Dr. himself, as he tells how he met the people with whom he cast his lot. "Soon I had the privilege of seeing these people, (Blooming Grovers or Anabaptists, he called them. Author) on their homesteads, about six

miles north of Williamsport, situated in the hills. I was called to give medical attention to a very sick old mother . . . The woman had refused medical attention and her wishes had been granted until it was seen that it was absolutely necessary that a doctor be called . . . I stood before the bed perplexed, when suddenly the plaintive tones of a piano were heard accompanied with a voice of song . . . by the son of the sick mother . . . I could hardly believe my own ears. Music in the immediate vicinity of the death bed of your own mother was beyond my conception. I looked at the face of the dying mother to see the effect the music would produce. She folded her hands as in prayer and the features of her face brightened strikingly, so that a smile appeared on her face and seemed to wipe the tears from her eyes.

"As I stepped into the living room I expressed to the musician my surprise at finding a piano in this out-of-way place; not only that but that he could play it so well. He answered, 'Music and song are for me a source of great comfort, and also for my sick mother. Yet it cost me some labor and pains until I brought this instrument to completion.' My astonishment reached its highest point; that a farmer with his own hands could construct a piano." The musician was none other than the beloved Christian Heim, leader, preacher and teacher of later years.

Dr. Adam also writes in his diary after this experience, "When I returned to Williamsport from the sick call, I thought that I had never met people who attracted me as much as these. It is my belief that whoever resides with you in Blooming Grove must live in Paradise." He soon removed to this location and became one of them. Dr. Adam was a Saxon, educated in Germany. He was an eccentric bachelor who did not like women or children. We must pass over his life with the brief statement that though somewhat inclined to be a hermit he contributed much to the community. His death occurred in 1880.

The Blooming Grove congregation reached its zenith of

(Continued on Page 9)

# MISSIONARY DEPARTMENT

## OUR MISSIONARY FAMILY RETURNS TO ARGENTINA



**THE BYLER FAMILY**

Jane, Steve, Susan, Rev. Byler, and David.

After a furlough in the home land (a year and a half for Jane and the children, and ten months for Rob) the

Bylers are returning to Argentina for their second term of service—probably five years.

The Bylers are sailing on February 18th, on the S. S. Uruguay; they are scheduled to reach Buenos Aires March 9th.

Brethren people will be happy to know that Jane's health is once more very good. The entire family passed their physical examinations without difficulty.

The Bylers will return to their former residence at Arcos 3099, Buenos Aires, Argentina, where June has lived and held the residence until their return. As soon as one can be obtained, they hope to move into quarters more adequate for the expanding work.

Rob plans to continue teaching in the Instituto Biblico, counseling and training Brethren students and ministers, and participating in the radio program, "Adelante Juventud." Jane will serve in a number of capacities as the work continues to develop and grow.

These young people now have behind them four years of experience on the field and a restful furlough, during which time valuable contacts with the churches were made; they should make commendable strides in the future—with Brethren people sustaining them in their prayers. Brethren friends have given them excellent help while they were in the homeland. May the prayers, as well as the material support, of all our people go with them.

## MISS LISKEY BACK HOME

According to word received in the Missionary Board office, Miss Veda Liskey arrived in New York on January 30th, having returned from Nigeria by plane for a medical furlough.

Before leaving New York she received a medical check-up at the Associated Mission Medical office. At present she is at her home in Harrisonburg, Virginia. As soon as an official report is received in this office, friends will be given information about her through these pages.

\* \* \*

## LOST CREEK BUILDING

The floor plan of the Lost Creek gymnasium-classroom building, which was shown in the *Evangelist* recently, did not indicate the location of the classrooms. Some inquiries have been made with reference to this, and we hasten to explain that the plan that was shown was the first floor plan. The classrooms will be on the second floor on the one side and end of the building

above the various rooms that are shown on the first floor plan.

In a number of areas throughout the brotherhood, there has been a growing interest in this project. We are anticipating a definite response from these areas as well as from the whole brotherhood. The progress of this project depends upon your interest and willingness to participate.

All money for the project is cleared through the office of the Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.





# Sunday School Suggestions

Rev. Spencer Gentle

(Sponsored by the National Sunday School Association of the Brethren Church)

## SUNDAY SCHOOL ASSOCIATION DISPLAYS

by Rev. N. V. Leatherman, General Secretary of the  
National Sunday School Association

**A**MONG OTHER THINGS your National Sunday School Association of the Brethren Church seeks to do in service for our churches and their Sunday Schools is to furnish information regarding special materials for use in our Sunday Schools. Some of these materials may be purchased through our office at Ashland College; some are referred to and furnished by The Brethren Publishing Company; while others are loaned by the Association upon application from churches and their pastors. These few words are to tell you of the way our Association endeavors to give you this information through displays of these materials in our General and District Conferences.

A very large display of these materials was made in a commodious room in the basement of the new Chapel during our last General Conference. Many people visited this room and were surprised at the splendid portrayal of guides, helps, and aids in teaching and administration. But there were many more who, though numerous and attractive announcements were made concerning this display, simply did not allow themselves to be persuaded of its value and passed this opportunity by, never seeing it. This leads us to exclaim how intensively appeals must be made, when so many interests are making their encroachments upon our attention! The next time you will not want to miss this display either.

There were samples of graded lessons for a fully graded Sunday School. There were pictures to go along with these lessons. There was a flannelgraph board with an easel, as well as a table model, with picture sets accompanying each. There were instruction books on how to use these flannelgraphs, and other guides.

There were displays of audio-visual education equipment, including projectors, screens, slides, filmstrips, records, and record-players. Some will remember the demonstration during the Sunday School Association hour in General Conference when a filmstrip on teacher training, synchronized with a record, was a part of the evening program. This was in the display room. You were free to test these projectors, filmstrips, and records there at your leisure.

Much of this same display was also made at the southeastern District Conference at Hagerstown, Maryland, and at the Pennsylvania District Conference held at the Vinco Brethren Church this last summer. (Displays were also exhibited at the Indiana, Ohio, and Cen-

tral district conferences.—ed.) You will continue to see them in our conferences.

The purpose of these displays is to show you how our Association is willing and able to help you to become acquainted with all the teaching aids furnished today, and to assist you in securing them. We have quite an extensive supply of filmstrips on hand in our office at Ashland College that may be rented for a very nominal sum. Our office will be glad to furnish you with a list of them, if you have not already been supplied with one.

Your interest is our interest to aid in better Sunday School administration and teaching. If our Association can be of any aid to you, please be free to write our office.

\* \* \*

## A PICTURE IS WORTH A THOUSAND WORDS

by Mrs. E. J. Black, of the Muncie, Indiana, Brethren Church

**T**HE ABOVE CAPTION is used to advertise a certain photographer's business. It left an impression that could well be applied to the teacher training course distributed to the Moody Bible Institute. This is made available to all churches in the Brotherhood by the National Sunday School Association of the Brethren Church.

The course is produced in color and is divided into eight phases of the teaching field. It is interesting and very helpful, especially to the inexperienced teacher; and it serves as a good refresher course to those who have taught for some time.

A born-again experience is the first requisite for every teacher, with time for prayer and Bible study. Emphasis was placed on the fact that the Holy Bible is the main source for information. Other helps, including commentaries and visual aids, are for the teacher to use in helping the student apply Bible truths to present-day living.

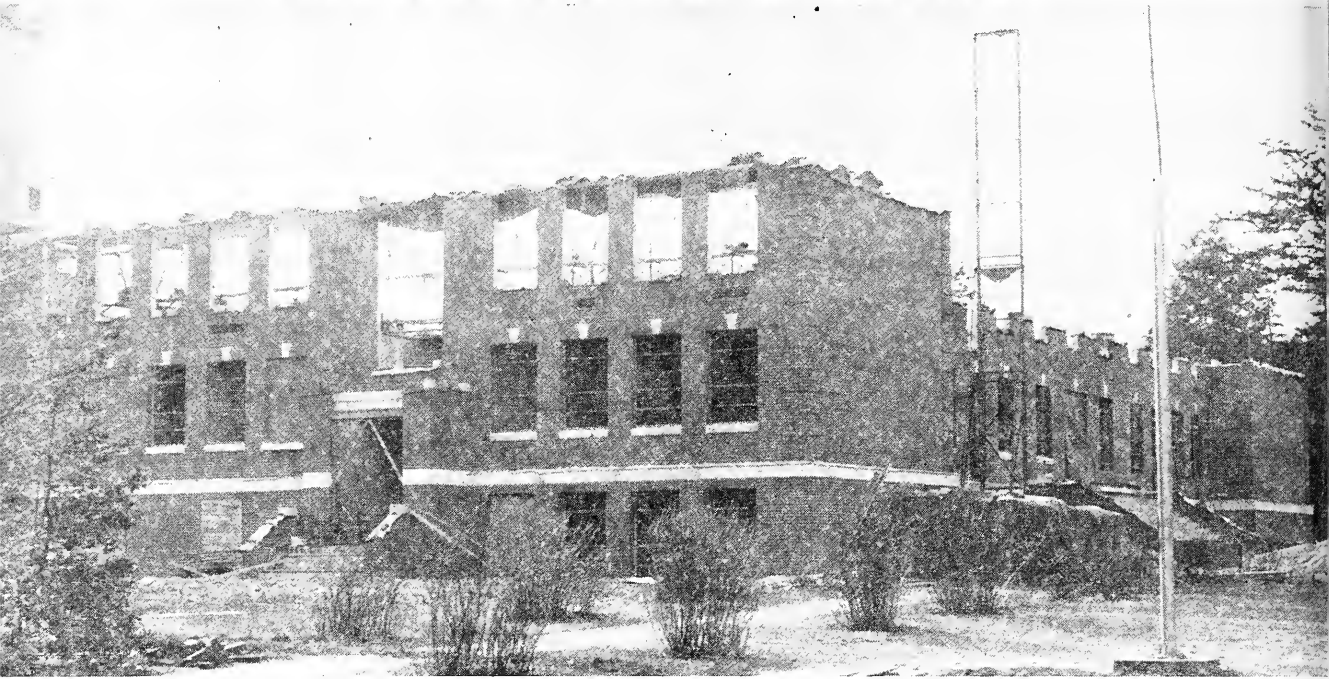
Some suggestions for consideration were: the conditions in the room; the attitudes of teacher and pupils; words boats (using words understandable to the age group). Then, an opportunity should be given to the children to respond. Problems were presented with the cause and remedy discussed.

Rather humorous, but very important, was their method of correcting wrong impressions through reviews.

Our people enjoyed the discussion period that followed the showing of the pictures; at that time they expressed what particularly appealed to them.



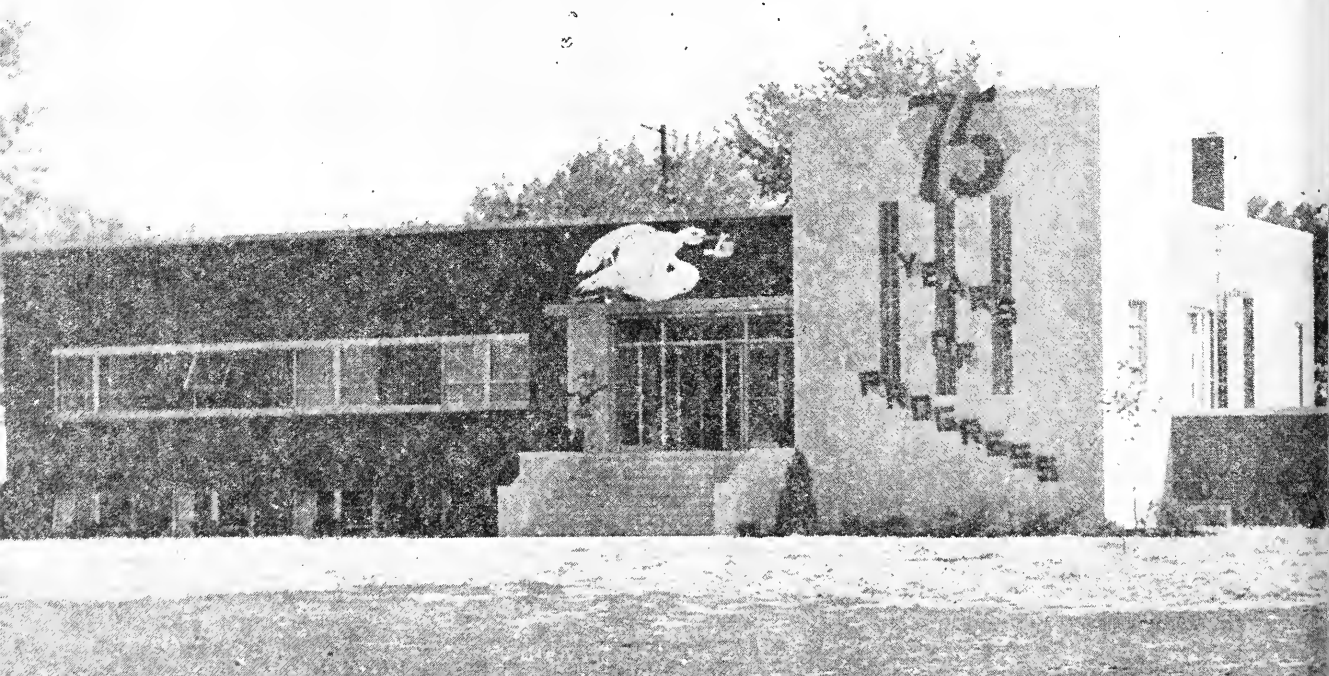
# ASHLAND COLLEGE BUILDING PROGRAM



Above, through the courtesy of Ashland College, we show you a view of the partly constructed new Founders' Hall on the Ashland College campus as it appeared late in January. We know that every Brethren, investing their money in this building program is interested in how the work is progressing. We are glad to bring you this view of the new Founders' as taken from the front of the Library building looking towards the girls' dormitory. Favorable weather has seen even more progress as of this

date. An architect's drawing of the new Founders' appeared in the *Evangelist* a few weeks ago.

Below, we show you the completed, and now in use, Student Union, as it appeared in its festive garb at Homecoming time. The decorations illustrate the fact that Ashland College is now 75 years of age. With your help, a bigger and better Ashland College is being built for the Brethren Church.—W. S. B.



## THE CONTRIBUTION OF THE DOGWOODS

(Continued from Page 5)

fluence and strength during the middle of the nineteenth century. Its location was far from the beaten track of the church, which isolated the group. Being detached physically, they also became isolated mentally. While they were pious and entrenched in God's word, they could not break with the past. Finally the rut in which they lived and moved for a period of time had its ingress and exit closed by the hastening feet of time and therefore became a grave.

This was and is yet a beautiful section of the Keystone state of Pennsylvania. Williamsport, on the wide Susquehanna River, just a few miles below Blooming Grove, was founded in 1795, and incorporated as a Borough in 1806. Today it is a charming and progressive city beautifully located. Just a little north of the city is the "Grand Canyon" of Pennsylvania, worth any one's time to drive through its beautiful scenery. Northeast of Williamsport is "Land's end" State Park. Near by is "Eagles Mere."

It is well worth the effort to visit the settlement of Blooming Grove. As late as August 10, 1942, the Williamsport Sun, reported regarding the valley in which the Brethren settled: "The entire valley was a dense forest of principally white pine, many trees reaching one hundred and fifty feet in height."

This church, like many another church, lived, thrived and then passed into oblivion as an active congregation. Never the less its efforts were not all lost for there went to other locations many who had been nurtured within its beautiful valley and the log walls of its church.

Let us listen to the voice of another as he pens, "The church building of 1828, the old cemetery behind it, and the recent stone museum are evidences of the Blooming Grove settlement. The museum houses about one hundred and seventy items, many reminiscent of the nineteenth century. The word 'handmade,' must be applied to the flax brake, swingle, or hatchel; to the shovel, plant, splint box, wooden and metal locks, last and shoes; to the coopered dipper, liquor container, and meat tub; to the straw hat, bread and charcoal baskets, butter label and barrel. Lanterns, hard lamp, spinning wheels, reels, flail, turnip cutter, apple peeler, lard cutting machine, sausage stuffer, corn cutters, wool cards, shingle splitter, candle molds and snuffer, wagon jack, water pipe augur and rimmer, crocks and bottles, a model cider press, salt box, pewter hot water bottle, collection plate, cooper's tools, drafting instrument, dinner horn, soap made by Dr. Haller, music box, piano made by Christly Heim, bier, grain sickle, mallet, maul, and Christly Heim's pipe, whetstone, cane, compass and tuning fork—these and other articles one may see in the museum."

The interior of the Blooming Grove church is still in use. It tells of its struggles and hopes, the joy of conversion and the sorrows of death. To all these it is a silent witness as it is used for only one service, and that is the last service accorded the dead, their funerals. The property at the present time belongs to the Blooming Grove

Cemetery Association, which is an interdenominational organization. Here the descendants of the Brethren of other days, whatever their creed, may come and weep as they lay their dead away. There are no other services held within its chinked log walls.

The measure of a church or an institution is not to be found in its fluted halls, its ornate columns, turreted towers or its high spires, but in the lives of those who have been improved and made fit for the Master's use, as it were. There are none left of the original members, or even members of a nearby day, but scattered all over Lycoming County as well as adjoining counties, even to Nebraska or other states in the West, are some of the finest and most progressive individuals, that one may hope to find any where. They are descendants of those splendid characters, pioneer settlers, who looked into the pristine valley and rejoiced in the welcome of the dogwoods.

The dogwood is found in many states, and wherever it is found, it speaks of winter's cold as past, and the warmth and heat of Spring time and approaching Summer. The Author and Mrs. Ankrum, while in Atlanta, Georgia, the past Christmas holidays, found that Georgia delights in the blossoms of the dogwood, along with the more northern states. There we secured this commonly called, "The Legend of the Dogwood." Not that it was first learned there, as it is universal. So we close this article with a repetition of the legend which has inspired so many.

"At the time of the crucifixion, the dogwood was the size of the oak and other forest trees. So firm and strong was the tree that it was chosen for the timber of the cross.

"To be used for such a purpose caused the tree great misery and distress. Jesus observed this, and in the gentle pity for all sorrow and suffering, made the tree this promise.

"Never again shall the dogwood grow large enough to be used as a cross. Henceforth it shall be slender, bent and twisted. Its blossoms shall be in the form of a cross with prints of the nails in each petal. In the center of the flower will be the crown of thorns, and all who see it will remember that it was upon a dogwood that I was crucified. Therefore this tree shall not be destroyed or mutilated, but cherished as a reminder of my death upon the cross."

—St. James, Maryland.



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Make checks payable to L. V. King, Treasurer, and address Rev. L. V. King, 1033 E. Main St., Louisville, Ohio.

# Why I Became A Brethren Minister

Rev. Robert L. Hoffman

The Editor has asked a number of our younger ministers to write articles on the subject "Why I Became A Brethren Minister." We hope in this way to stimulate the interest of young men in our churches to give careful and prayerful attention to the high calling of the Christian ministry as their life's work. The first of these articles comes to you this week from the pen of Brother Robert L. Hoffman, who graduated from Ashland Theological Seminary in the spring of 1953, and who is now the Pastor of the Smithville, Ohio, Brethren Church.—W. S. B.



SOME TIME AGO (longer than I care to say) the Editor asked me to write an article on "Why I Became a Brethren Minister." There were several reasons for the delay but since the Editor has "put the pressure on" with a reminder now and then, that he is still waiting for the article, I will do my best to comply.

To begin with, I did not aspire to become a minister in the Brethren Church, or in any church for that matter. I accepted the call of the Holy Spirit to the ministry very reluctantly. I thought that I was sure then, as I sometimes feel now—that God was making a serious mistake. Perhaps He had the wrong name or perhaps He called at the wrong house, I thought. Having some knowledge of God and His workings, I knew that God can not be wrong or mistaken. So, like a captured wild animal, I kicked and bit less and less as time went on.

My conversion was not as spectacular as Paul's on the road to Damascus. At about the age of twelve or thirteen I became increasingly con-

scious of God and of my need for a Savior. I accepted the Lord at this time and I was baptized and became a member of the local church. It was at about this time in my life that the first mention of my becoming a minister occurred. The pastor who baptized me, very casually one day, asked me if I ever thought of becoming a preacher, "No!" was the unstudied and immediate reply. In those days I thought that people were divided into three groups—men, women, and preachers. As a typical boy I went merrily on my way forgetting about the incident. Although I had forgotten about it, there were times when that thought played with my imagination. **Why, the very idea!** "IF I had ever thought of becoming a preacher!" ME! a preacher! ha! How ridiculous can one become?

It was quite a thrill to stand behind the pulpit and talk to the pews on several occasions, even though they were empty. The occasions being when I went along with my boy friend to help make fire in the church. (His folks were the custodians of the church.) I have noticed since, that youngsters like to stand behind the pulpit and look, as well as act, somewhat like preachers, that is, whenever they can escape the ever watchful eye of their parents for a few minutes after some meeting in the church. There must be something intriguing about it.

Several years passed. I was sixteen now. Circumstances found me in another home, attending church in another community. The Holy Spirit kept tugging away at my heart. Finally, one night while alone in the house reading a book

the call came so unmistakably plain that I could no longer refuse. As I so well remember, I dropped my head in my hands and prayed to God. I offered (like Moses) all the excuses that I could think of to convince God that He had called the wrong person. "I can't speak in public, I can't preach. I can't do this—I can't do that." I suffered mental and soul anguish until finally I gave in and said, "All right, if you want me to preach, you will have to help me speak in public, teach me what to say and do." I was relieved because I thought that that was an impossibility, considering even the power of God.

At about this same time the Berlin Brethren Church extended a call to five of her young men to become ministers of the gospel. I was one of the five. Still, I was not too much worried because I doubted that God would succeed with His end of the bargain.

I was a Sophomore in high school. I hadn't taken the right course to prepare one for college work. Furthermore, I didn't have the necessary money to go to college. The war was on—the draft taking boys as soon as they were through high school. Although I was still rebelling, I began to see that the way was beginning to present itself. I was drafted and spent eighteen months in the U. S. Navy. Some experiences there further convinced me that I ought to enter the ministry and help in the preaching of the message of salvation to a lost and dying world. So, with some help from the government under the G. I. plan to aid returning service men, a promise of financial backing (if needed) from a close friend, I started to Ashland College to begin preparation for the ministry. With this help, supplemented by working in some of Ashland's factories, stores, and various other jobs, I managed to get through College. Later, when I was a senior in College, a student pastorate took the place of working around in town. The rest of the story is pretty

generally known so it will not be recounted here in order not to burden you further.

I say again, I did not choose the ministry—it chose me. I have tried all along the way to evade it but could not, **and of course** be completely honest with my conscience. The call came to me slowly and ever increasingly through the years. It was not a sudden decision or sudden jump into the ministry. As I look back over the circumstances now, it appears that the call came first, to become a Christian, then it deepened into a call to preach "the unsearchable riches of His gospel." There was no logical stopping place for me. The call to become a Christian led me into the ministry. Why should I witness on a limited scale when I could give myself completely in full-time Christian work? I hope that other young people will not feel that if the call does not come to them as it did to Paul, or the way it came to me, that they are not called.

The call of God is as varied as the power and operation of God. To say that it has to come to all exactly alike is to actually try to limit the power and operation of God through the Holy Spirit. If this is to help other young people to answer the call of God to the ministry, you can learn one thing from my experience, namely this, If God has called you, you will not be able to escape Him. He doesn't take NO for an answer. No matter how many excuses you think stand in the way, God has the answers. What you need to do is commit yourself fully to Him.

Although, your name will not be blazoned high on some monument in this world you can with the "innumerable company of witnesses" of all ages help point others to the Way of Faith. Even though you feel weak and humble, you can help to echo the great words of Saint Paul when he said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto Salvation to every one that believeth."

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**DATE FOR THE BENEVOLENT DAY OFFERING—  
FEBRUARY 21, 1954**

## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fabrbanks Topic Writer

Topic For February 28, 1954

#### CHRIST IS THE ANSWER—IN DEATH—"HOPE"

Scripture Reading: Psalm 16:7-11

**H**OPE IS ONE of the great springs of strength in life. "It is," says Carlyle, "The constantine sign in the sky which has conquering power." So long as hope still lives in the heart, the feet will move, but when hope dies the life within sags and becomes limp and inert. When we consider our own sinfulness and the terrible struggle that we have to continually put up against the world, it is easy to lose our optimism and become down-hearted. Again, we may have struggled and worked hard with little to show for our labours—then it is that Satan tempts us to give up once and for all time. "Curse God and die" was the way the matter was put to Job. The idea seemed to be that he had struggled against this thing long enough. Now he could give up and quit.

**1. THE IMPORTANCE OF HOPE TO OUR PHYSICAL WELL BEING.** Once there was a man who imagined himself to be incurable of his illness. As a result he lost all interest in life. His eyes became lustreless, his words mechanical, and his bodily movements slow and heavy. Then a friend persuaded him to go to a surgeon. The surgeon gave him a thorough examination and then turned to the man and said, "You are a very sick man. You will need an operation, but I can guarantee a complete recovery." The effect was electrical. He left the doctor's office a transfigured personality. He squared his shoulders, his eyes sparkled, and his walk recovered its poise and elasticity. Such is the power of hope to the well being of our physical bodies. Convince a sick person that he is not going to get well and very probably he will not recover. Convince him that he will recover and his chances of regaining his health will be greatly improved.

**2. THE IMPORTANCE OF HOPE TO OUR SPIRITUAL WELL BEING.** Last week we talked about the necessity of cheer—"Be of good cheer for I have overcome the world." The Gospel of Jesus Christ makes people cheerful, happy, and full of hope. We do not like to be around people who are always pessimistic. Take away the Christian's hope, and Christianity will die. Paul tells us that "if in this life only we have hope in Christ, we are of all men most miserable." Again, he says, "If the dead rise not again, let us eat, drink, and be merry for tomorrow we die." Take away the Christian's hope of immortality and in a few years all of our churches will be closed and man will have returned to the base paganism that existed in the world before Abraham set out from Ur to the promised land.

I remember hearing Dr. Bernard Small of Scotland tell of a mine explosion in Wales. The rescue workers had toiled day and night to reach the trapped men below. They felt that if they could just break through the big

rock in front of them that they would find the men, but when they got through they found another rock bigger than the one they had just conquered. Their strength was gone. They were exhausted, tired and hungry. No prodding from the top of the shaft could persuade them to go on. Then as they were sitting there waiting for the car to take them back to the surface, they heard a tapping noise on the other side of the rock. New strength and energy flowed into their muscles and soon they had broken through and rescued the trapped miners. The difference between success and defeat was hope. And it is true of us as Christians for Jesus has given us our hope in His death and resurrection—"Because I live you shall also live."

**3. THE IMPORTANCE OF HOPE TO OUR WITNESSING FOR CHRIST.** I am told that when the King (or Queen as the case may be) of England is in Buckingham Palace that the flag of England flies over the palace. Hope is the Christian's flag to show that the King of Kings is in residence in our hearts. There is little value in trying to give others what you do not possess yourself. Christ keeps hope alive in our hearts and shows us through His death on the Cross that we need not be afraid of man's most terrible enemy. Let us keep our lamps trimmed and burning brightly with the hope of Christ in our hearts.

**4. THE SOURCE OF OUR HOPE**—the goodness of God. Verses 10-11. Here the Psalmist contemplates his future and says that "after my death, thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Although this has come to refer to the death and resurrection of Christ, the Psalmist very probably had himself in view. If there is one thing that Jesus taught, it was that we can view God as being as good as our earthly parents. If our earthly parents are concerned about us and do everything they can for our good, we can count as much on God. Since God has not made us for a brief day here on earth but has planned for us to live in eternity, he will show us the path of life that we may enjoy the fulness of joy and pleasure for evermore.

**5. THE SUMMONS TO HOPE.** "Come unto me all ye that labor and are heavy laden, and I will give you rest." To those who are tired and weary, Christ promised renewed strength. To those who have met disappointment and are discouraged, Jesus gives a new optimism. To those who have sinned, Christ offers forgiveness and salvation. Here is Christ's summons to a world that has lost its way—"have faith in me and I will give you a new hope that will put a new song in your heart, a smile on your face, and a hope in your life that is worth more than all the treasures of the world."

#### NOTICE

##### PASTORATE TO BE VACANT

The Linwood, Maryland, Brethren Church will be without a pastor as of the first of July. Any Brethren Pastors who would be interested in assuming the charge at that time are invited to contact:

Mrs. W. P. Wantz, Cor. Sec.,  
Box 147, New Windsor, Maryland.



# Prayer Meeting Studies

By C. Y. Gilmer



## GOD ANSWERS PRAYER

God hears and He answers prayer;  
Cast on Jesus your every care,  
Trust in His promises, they cannot fail,  
For with the Father He'll ever prevail.

God hears and He answers prayer,  
Frees my spirit from all despair,  
Hasten to take Him your problems,  
For God answers prayer.

—Fay Wallinford.

**G**OD GIVES ANSWER TO PRAYER (Psalm 99:6; 118:5; 138:3). Christ received answers to prayer (John 11:42; Heb. 5:7), and He gives answers to prayer (John 4:10, 14; 14:14). Answers to prayer are granted through the grace of God (Isaiah 30:19), sometimes immediately (Isaiah 65:24; Daniel 9:21, 23; 10:12), sometimes after delay (Luke 18:7), sometimes differently from our desires (2 Cor. 12:8, 9), and sometimes beyond our expectations (Jer. 33:3; Eph. 3:20).

He answered prayer!  
Not in the way I sought:  
Not in the way that I had thought He ought!  
But in His own good way: and I could see  
He answered in the fashion best for me.  
And I was glad that I had such a share  
In His parental love and gracious care,  
That He thus answered prayer.

—W. Luff.

Leighton said, "True prayer never comes weeping home. I am sure I shall get either what I ask, or what I ought to have asked." Judson, the missionary, said, "I never was deeply interested in any subject, I never prayed sincerely for anything, but it came. At some time, no matter at how distant a day, somehow, in some shape—probably the last I should devise—it came." And Tyron Edwards said, "'Never think that God's delays are God's denials.' True prayer always receives what it asks, or something better." Again he said, "The end of our prayers is often gained by an answer very different from what we expect. 'Lord, what wilt thou have me to do?' was the question of Paul; and a large part of the answer was, 'I will show him how great things he must suffer.'"

God has promised to answer prayer (Isaiah 58:9; Jer. 29:12; Matt. 7:7), especially in times of trouble (Psalm 50:15; 91:5). Melancthon said, "Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble." Answer to prayer will be received by those who seek God (Psalm 34:4) with all their heart (Jer. 29:12, 13). Some conditions to answered prayer are: Return to God (2 Chron. 7:14; Job 22:23, 27), wait upon Him (Psalm 40:1), ask in faith (Matt. 21:22; James 5:15) in

the name of Christ (John 14:13) according to God's will (1 John 5:14). Call upon him in truth (Psalm 145:18), fear Him (Psalm 145:19), love Him (Psalm 91:14, 15), keep His commandments (1 John 3:22), abide in Christ (John 15:7), be humble (2 Chron. 7:14; Psalm 9:12), be righteous (Psalm 34:15; James 5:16).

God has promised to relieve the poor and needy (Isaiah 41:17), the oppressed (Isaiah 19:20), and the afflicted (Psalm 18:6; 106:44; Isaiah 30:19, 20). God will hear His saints when they pray (1 John 5:15), and they will love Him (Psalm 116:1), bless Him (Psalm 66:20), and praise Him (Psalm 116:17; 118:21) for answered prayer. Answered prayer should encourage us to continue in prayer (Psalm 116:2).



## Lesson Comments by Fred C. Vanator

Lesson for February 28, 1954

### THE GOOD SHEPHERD

John 10:1-11

**H**ERE WE MEET THE PARABLE of the "Good Shepherd," or as some have called it, the Parable of the Sheep Fold. Three things stand out prominently: 1. The Sheep-fold; 2. The Open Door; and 3. The Shepherd. In reality we cannot just use the few verses which are printed in the lesson text, but must apply ourselves to the study of the entire chapter, for it is always the "result" that John is seeking to bring forth, and that is to be found in the very last verse of the chapter (verse 42) where we read, "And many believed on him there."

It is always very interesting to note the various terms which Jesus uses to characterize Himself. The "I am's" of Jesus form a very fascinating study in themselves—as in this lesson: "I am the 'door'; I am the 'Good Shepherd.'" We have met and will still meet a number of other "I Am's" in our studies.

It seems to me that there is a grave warning to be found in this lesson. There are those who seek to merely "join the church" in the hope that it will bring them prestige or that it is really rather "good business" to be known as a member of this or that church. It is as one man when asked whether he was a Christian answered, "Well, my name is on the church books and I believe it is the . . . Church I stay away from." (Do you supply the blank with the name "Brethren?") Jesus says that such are "thieves or robbers" inasmuch as they do not enter "by the door" which is provided. To such we would say, "Just remember that the 'DOOR' is Jesus Himself." To try to enter by any other way except that which He has provided—a new birth; a humble and a contrite heart; a genuine confession of sin; and a downright repentance—is to seek entrance over the wall and not "through the DOOR."

This applies also to those who affiliate themselves with



false religions—who seek to substitute something else for the atoning blood of Christ and the salvation which it offers.

We should interest ourselves in the word “porter” which we find in this lesson. Note the words in verses 2 and 3: “But he that entereth by the door is the shepherd of the sheep. To him the PORTER openeth . . .” This “porter” is really the under-shepherd into whose hands the sheep are given for safe keeping after they are “folded.” He becomes an important link in the matter of shepherding. Is it not possible that the “older” Christians are in reality the “porters” or undershepherds of the flock? At least each and every minister of the Gospel would surely fall into this category. How important it is to keep the walls and approaches clear of hin-

dering stumbling blocks that might harm the lambs—“the babes in Christ.”

In verse 4 we find the good “Shepherd” goeth “before” the sheep. He becomes the leader. A minister (while a congregation should ever put him up on a pedestal should, however, be the “leader of the flock.” He should lead in purity of life, honesty, labor, missionary zeal and in “giving.” “He goeth before them” is truly the program of the ministry of the church. But should this only apply to the minister? Let the layman answer that himself.

Jesus is still the “Good Shepherd” that cares for His sheep, but He also needs every under-shepherd which he can trust with the task of keeping the sheep well protected. Are you an under-shepherd?

## Young Men and Boys' Brotherhood Program

Percy C. Miller

Month of March

Topic—“The Psalm of Creation”

Scripture Reading—Psalm 104

1. The study of this Psalm may remind us of a season. However, a season may come and go and bring us no nearer to God. This would have astonished an ancient Hebrew, for to him the earth was full of the glory of the Lord, and nature was a revelation at once of His majesty and His love. To spell nature with a capital letter would be a sort of treachery to one of the fundamental ideas of the Old Testament: nature was not God, she was God's. Through her, the seeing eye and the understanding heart were led instinctively to Him.

2. The great hymn of creation which we know as the 104th Psalm is one of the most wonderful poems in the world, written by a man who had lovingly observed the most stupendous and the tiniest things in the universe and found the secret of them all in the power, the greatness, and the goodness of God. The first four verses introduce us to this magnificent One, clothed with light, dwelling kinglike in His palace above the firmament, with the mighty forces of nature as His chariots, His horses, and His ministers.

3. Then, verses 5-9, the scene changes to the earth, for this mighty Lord of the universe is especially interested in the world, where men were later to understand His purpose and to do His will. So in the words of lyric beauty, the creation of the world is described in a way which recalls the thoughts of the earliest part of Genesis 1. The Psalmist next goes on to show in verses 11-8 how God peopled the world with living creatures, and how He eternally provides for them all. There is drink

for the beasts; there are trees where the birds may nest and sing; there is grass for the cattle; there are mountains where the wild creatures may roam; there are simple comforts and joys for sustaining and gladdening the heart of man, the noblest creature of them all.

4. From the earth he passes again to the heavens in verses 19-23 with their sun and moon, and this fine mind is touched to beautiful thoughts at the contemplation of the wonder of day and night. The day is for man to toil in, but in the night, when he rests, the beasts roam forth for their prey, and their roaring he interprets as a prayer to God.

5. Then comes the turn of the sea in verses 24-26 with its wealth of wonderful creatures, and (most wonderful of all) the great monster whom God—or one view of verse 26—made a sort of plaything for himself. The next four verses, 27-30, describe the beautiful provision with which God satisfies the wants of all His creatures, and they take on a more sombre hue as the great fact of death rises before the eye of the psalmist; but of death, as of life, his God is Lord.

In the last five verses and notably in the last verse of all, it becomes clear that the psalmist has not forgotten that other terrible fact—the fact of sin—which has darkened the fair world he has so nobly described. He is resolved that he at least will play his part and respond with all the energy of soul in songs of ceaseless praise to the glorious Lord of the universe: and if the last verse sounds to us harsh, it is because we do not feel as he felt the monstrosity of sin. Wicked men are a blot and a disgrace to a world so crowded with tokens of the goodness and the glory of God: that is why he would wish to see them vanish from the face of the earth.

6. What a loving heart the psalmist had! Birds and fishes, beasts tame and wild, mountains and valleys and seas, sun and moon—he loves them all, in this like his God, who hears the prayer of the young lions, and daily opens His bountiful hand to satisfy us all.

(Suggestion: Be certain to read each verse, or groups of verses, as you hear read the corresponding paragraphs.)



## What's Doing in the Churches



### MEETING AT CENTER CHAPEL CHURCH

Again we shared in a meeting for two weeks with our fellow pastor and highly esteemed neighbor, Rev. Austin Gable. He is the very popular pastor of the Denver Brethren church and the Center Chapel Rural church, each being located Northeast of Peru and both are doing well. The Center Chapel church is completing an addition to their church and completely remodeling and rearranging auditorium that will more than double space, giving classrooms and a well equipped downstairs under the entire building. Rev. Gable anticipates that they will be able to dedicate free of debt. This is a fine step forward and this pastor and his people are to be highly congratulated.

Rev. Gable is not so well known to our denomination, because he grew up in this community and has served only in this area of Indiana, but he is a very capable minister and talented singer, has a lovely family and farm home and is a grandson of Elder John Fox. I am not his press agent and he does not care for any, but you will appreciate knowing him better. We remained in our home and rode with the pastor each evening, and also to do personal visitation.

Owing to an early Christmas party of one of our large classes on November 23rd, because the teacher, Mr. Elmo Kunkle and wife were leaving for a month in South America for sightseeing and to visit a son and family in Brazil, we did not preach on the first Monday night. Mr. Kunkle has taught this class for more than 30 years, and is a capable teacher and greatly appreciated. The class presented him with a fine camera and we expect to have some reports in pictures and lecture.

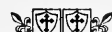
We began preaching on Tuesday evening and preached over two Sundays in the evenings, but at home for our Sunday morning service. Our young people provided a splendid service at Loree on one Sunday evening and dismissed one service and attended Center Chapel, our choir singing two lovely numbers.

It seemed to me the spirit of the meeting could hardly have been better and they were very appreciative of our sermons. The attendance was encouraging. Visitors from Denver, Peru, Mexico, Erie, Rich Valley, Loree, North Manchester, Roann and from various communities, but these were Christian people from other churches and we were delighted to have them, but as usual these days, those who are not members of any church were conspicuous by their absence. Of course the churches need a revival of interest and a stimulant to zeal, but most of those who are reached for Christ and the church are reached by personal visitation and pastoral ministry.

It was a real joy to share in the ministry with this

fine pastor and his people. To see the progress of this fine rural church, not only in their building, but they have received a goodly number into the church the past year and have a fine group of young people. Many of these young people were in church every night. My thanks to pastor and people for their kindness and generosity and hearty congratulations and very best of good wishes and prayers for their future growth and ministry of the gospel in that fine community.

Claud Studebaker, Bunkerhill, Indiana.



### TIOSA, INDIANA

The Tiosa Brethren Church observed Homecoming, September 27th, with Rev. C. C. Grisso, of Mexico, as guest speaker. This was one of the largest Homecoming attendances in years. The following Monday, Rev. S. M. Whetstone, of the Roann Church, began a two weeks' revival meeting. The church was greatly strengthened by Rev. Whetstone's sound, Bible messages. Rev. Whetstone had served this church almost 40 years ago as a young pastor, and it was a pleasure to have him and Mrs. Whetstone renew old acquaintances, and form new friends.

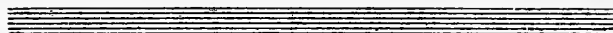
While the visible results were only one confession and baptism, we feel that the presence of the Whetstones in our midst will not soon be forgotten. This is a field rich for the harvest of souls for the Lord, and a challenge to serve these Brethren more diligently in the future. Our Communion Service is growing in interest and attendance. We feel this is a good indication of more loyal service and devotion to our Saviour.

The W. M. S. secured Miss Josephine Claybourn, a local African Missionary on furlough, as speaker for their Public Service program. She showed colored slides of her work in Africa, and many beautiful landmarks of the African interior.

In January, the church held a dedication service for the new "Service Hymnal" hymn books. These were secured in maroon binding to harmonize with the pulpit furniture and carpets.

After serving this church the past two and one half years, we find it to be progressing, and a field rich for the harvest of souls. We pray for guidance to lead these fine people in the future.

Wayne E. Swihart.



### SUNDAY SCHOOL TEACHERS:—

Would you like to have materials sent to you every month to aid you in your Sunday School work? The National Sunday School Association wants to help you. If you would like to receive materials on Sunday School teaching, organization, visual aids, Vacation Bible School, etc., send your name and address to The National Sunday School Association of the Brethren Church, Ashland College, Ashland, Ohio, and you will be placed on the mailing list.

Jerry Flora, Office Secretary,  
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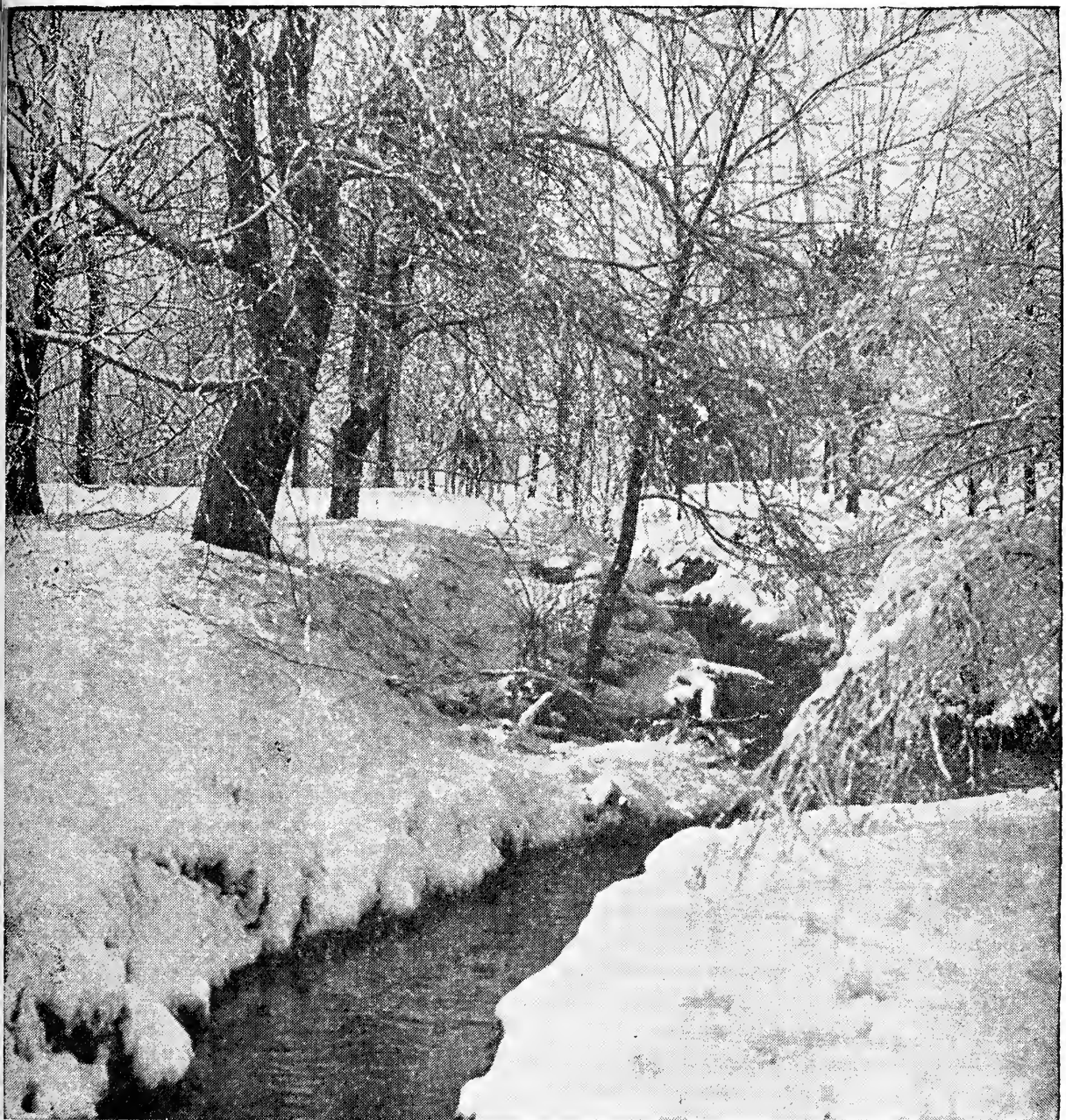
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## Items of General Interest

MAURERTOWN, VIRGINIA. The S. M. M. of the Maurertown Church presented their public program, recently, in which the book, "Forty Years in the African Bush," was reviewed by Dr. John Locke. The S. M. M. Patroness is Mrs. Fred Emswiler; Betty Orndorf is President. W. M. S. members were invited guests.

BETHLEHEM, VIRGINIA. Mr. and Mrs. Grove Showalter, members of the Bethlehem church, celebrated their golden wedding anniversary, on Sunday, February 14th. Brother John F. Locke, pastor, in reporting on the event, says that many friends came to call and to wish them well.

At the morning service on February 14th, four newly elected deacons and their wives were ordained to their new office, by prayer and the laying on of hands of the elders, T. D. Swartz, and John F. Locke. Those ordained were Mr. and Mrs. Hugh A. Logan, Mr. and Mrs. George L. Wenger, Mr. and Mrs. Mark A. Logan, and Mr. and Mrs. Stanley Cox.

ST. JAMES, MARYLAND. We learn from Brother Freeman Ankrum's bulletin, that his article, "The Church That \$100.00 Started," which appeared in The Brethren Evangelist, under date of January 23rd, was printed in "The Pilot," Union Bridge, Maryland, newspaper, under date of February 11th.

MEYERSDALE, PENNA. MAIN STREET BRETHRENS. The W. M. S. Public Service is scheduled for Sun-

day evening, February 28th. The two Meyersdale W. M. S. groups, and the Summit Mills W. M. S. will participate. Miss Miriam M. Bird, Pennsylvania District W. M. S. President, of the Meyersdale church, will be the speaker.

MASONTOWN, PENNA. Confession of faith was made by four on February 7th. The scheduled baptism for these people was postponed because of the illness of the pastor, Brother William D. Keeling, who suffered an attack of quinsey.

AKRON, OHIO. FIRESTONE PARK BRETHRENS. The

(Continued on Page 10)

## COMING EVENTS

MEXICO, INDIANA. Revival Services—March 7th to 21st—Rev. James Davis, New Paris Brethren Church Evangelist; Rev. Wayne E. Swihart, Pastor.

PLEASANT HILL, OHIO. Revival Services—March 1st to 21st—Rev. Woodrow B. Brant, Vinco, Pennsylvania Brethren Church, Evangelist; Rev. Floyd Sibert, Pastor.

MILLEDGEVILLE, ILLINOIS. Evangelistic Services—March 15th to 28th—Rev. J. D. Hamel, South Bend, Indiana, Brethren Church, Evangelist; Rev. H. H. Rowsey, Pastor.

NEW LEBANON, OHIO. Revival Services—March 21st to April 4th—Rev. and Mrs. L. O. McCartneysmith, Evangelists; Rev. John T. Byler, Pastor.

BRYAN, OHIO. Revival Services—March 22nd to April 4th—Rev. Smith F. Rose, Brighton, Indiana, Brethren Church, Evangelist; Rev. Alvin Grumbling, Pastor.

### NORTHERN INDIANA LAYMEN

#### Please Note!

The Northern Indiana District Laymen will hold their regular quarterly meeting at the South Bend Brethren Church, March 1, 1954.

We urge a good attendance. Supper will be served.

Lillie Garwood, Church Secretary.

### ATTENTION: ALL BRETHREN MINISTERS: ADVANCE NOTICE

The Pastors Conference, arranged by the National Brethren Ministerial Association, will meet the second week following Easter, April 27th to 29th, beginning on Tuesday evening, and concluding Thursday night with a Brethren Pastor's Communion Service. All Pastors are encouraged to schedule their programs accordingly. More complete announcements will be made later.

#### Committee:

N. V. Leatherman,  
D. B. Flora  
C. A. Stewart.





# The Editor's Pulpit



## What Kind Of A Church Member Are You?

**A**CROSS THE EDITOR'S DESK there flows a constant stream of bulletins, circulars, etc. These we scan and read, often gleaning ideas and thoughts which we, on occasion, endeavor to pass on to you.

One of these, recently received, is a definition of church members. Such definitions are almost "a dime a dozen," but this particular one, (received first by way of Brother R. K. Higgins' Elkhart bulletin) impressed us as being outstanding in its particular way. So, we are passing it on to the readers of *The Evangelist*, urging careful and prayerful observation thereof. Here it is:

A lot of Church Members are like **WHEELBARROWS**, no good unless pushed. Some are like **CANOES**—they need to be paddled. Others are like **KITES**—if you don't keep a string on them they fly away. Some are like **KITTENS**—they are more contented when petted. A lot are like **FOOTBALLS**—you can't tell which way they'll bounce next. A lot are like **LIGHTS**—they keep going on and off. Others let the Holy Spirit lead them. They show their faith by their good works and faithful service.

Which category are you in?

This has raised a thought in our mind—"What makes a good church member?" Here again the definitions and shades and hues of interpretation could number into the hundreds. We therefore, speak in a general way.

First, a church member is a Christian. In Matthew 16:18, Jesus commends Peter and says, "Upon this rock I will build my church . . ." What "rock" did Jesus mean? Referring back to the 16th verse of that same chapter we note the words of Peter, "Thou art the Christ, the son of the living God." Thus Christ establishes His church on faith in Himself as the Son of the living God. Likewise, (Matt. 10:32) Jesus says, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father, which is in heaven." John tells us (I John 1:9), "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We are safe in asserting, then, that the church is composed of those people who have seen Christ as the Son of the living God, as the one who is able to cleanse them from all sin (I John 1:7) through His precious blood, and who have confessed Him before men, taking Him as their Lord and Master. Thus the true Church member is one who is a personal believer in Christ, and a follower of His.

Next, the Church member is one who is obedient to his Master. Christ has commanded many things. Among them is the matter of our church rites and ordinances—baptism; the communion service, feet-washing, the common meal and the Eucharist; the separated life, "abstaining from fleshly lusts, which war against the soul." Thus we can safely assume that a good church member is one who seeks to follow Christ in every command, keeping himself free from the worldly life.

Then, too, the good church member is one who looks further than himself, or his own church. Here is Christ's command, "Go ye!" How far have you gone? Evangelism, evangelistic meetings, revivals, personal work, soul winning campaigns, intercessory prayer meetings, personal workers' meetings, visitation, giving, etc., are all a part of the command. The good church member is interested in, and is concerned about all of these factors of his church life.

We could go on and mention a multitude of things such as—a good church member attends the services, is always on time, brings others, takes part, sings, prays, gives, etc. But we know that a good church member, because he is a Christian, is obedient to Christ's commands, and sees the vision of outreach and evangelism, will do all these other things, too.

In other words, a good church member does not need to be pampered, worried about, or held on to. A good church member is "in there—solid." He rises above petty quarrels, differences, jealousies, etc. He sees only God's love for sinful man as expressed in Christ, His Son. He willingly accepts and follows Christ, exercising in all things the primary Christian doctrine of love. Yes, love for God and love for and toward his fellowmen. He also seeks the power of the Spirit. This, in brief, in our estimation, is what makes a good church member. Are you agreed?—W. S. B.



# New Testament Doctrines

Believed and Practised by People Called Brethren.

By L. O. McCartneysmith

"Teaching them to observe all things whatsoever I have commanded you."

## THE DOCTRINE OF SALVATION

### Part Two

IN MY ARTICLE in the October 3rd issue of *The Brethren Evangelist*, four very dangerous and erroneous doctrines regarding the Doctrine of Salvation were presented and refuted, namely: (1) All who "Only Believe" Are God's Sons; (2) All Unsaved people Must Pray for Forgiveness, and Publicly Confess Their Sins; (3) God Selects Certain People Destined to Be Saved, and Saves Them in Spite of Themselves; (4) There is Nothing One May Do After Being Saved that will Alter One's Salvation. Each of the above doctrines are the doctrines of men, and not of God; therefore let us now consider the True Doctrine of Salvation as outlined in God's Holy Word. That we may fully understand just what we are contemplating, let us first consider:

#### I. WHAT IS SALVATION?

There is a vast difference between "Salvation" and "Saved." The word "Saved" described the state or condition of people who have complied with God's plan of deliverance from the penalty of sin. The word "Salvation" describes the "means" or "plan" God has provided whereby men may escape the penalty of sin. These "means" which God has provided through Jesus Christ must either be accepted and applied by the individual, or rejected as God's only remedy for removing the penalty of sin. "Salvation" is therefore the "means," and "Saved" is the end that may be accomplished through this "means" alone. There is no middle ground upon which men may stand. Men are either Saved, or they are Lost.

#### II. SALVATION IS GOD'S FREE GIFT TO MANKIND.

Paul declares this fact to the Saints and Faithful in Christ Jesus to whom he writes in Ephesians 2:8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." This "Gift" is presented by God's Grace or "unmerited favor" toward mankind. God does not owe mankind anything; therefore this great blessing comes from Him to man as a free Gift,—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). In Hebrews 2:9, we discover that through the suffering and death of Jesus Christ, provision was made for all men to share in this free Gift: "But we behold Jesus, on account of the suffering and death, crowned with glory and honor, having been made for a little while inferior to the angels, so that, by God's

favor, (or grace) He might taste of death on behalf of everyone" (Hebrews 2:9, O.G.). Not for the "elect only" as some teach, but available for all who will accept the Gift.

#### III. SALVATION IS IN THREE TENSES

- (1) Past.
- (2) Present.
- (3) Future.

##### (1) THE PAST TENSE

Salvation is first of all applicable for the past sins of lost, unregenerated men and women. In the finished work of Jesus Christ on the cross He made a complete and satisfactory reconciliation between sinful mankind and a righteous God, for we read: "And, having made peace through the blood of His cross, by Him to reconcile all things unto himself; by Him, I say, whether they be things in earth or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight: if ye continue in the Faith grounded and settled, and be not moved away from the hope of the Gospel which ye have heard" (Colossians 1:20-23).

Furthermore: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us . . . For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Romans 5:8, 10); "For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6). In other words, Christ suffered in our place for our sins; taking upon Himself the penalty of our sins. From God's viewpoint, He saved us from our past sins on Calvary's Cross. Unsaved people must therefore believe on and in Jesus Christ and accept this Great Gift through faith.

##### (2) THE PRESENT TENSE.

This phase is applicable to the Christian's present sins. We, as God's children, are now being saved from our sinful habits and inclinations, through coming before Jesus Christ, our Great High Priest, confessing our sins, and asking for forgiveness therefore. We are still living in the form of "sinful" flesh, and temptations continue to pre-

ent themselves to us through our "fleshly" desires. Far too often we succumb to these temptations, and sin is the result. Well do I recall listening to the prayers of old-time ministers for forgiveness of sins. These they catalogued as the "sins of omission," and "commission." "Omission: failing to do, or leaving out, what God has commanded. "Commission: a sin committed or done. We should be thankful that God has provided for the forgiveness of His children's sins. As outlined in 1 John 1:9 **the Christian is promised two great blessings** in approaching the Throne of Grace: (1) Forgiveness of sins; (2) Cleansing from all unrighteousness; for we read: **"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"** (1 John 1:9). Here is forgiveness for sins we remember and confess to Him; and cleansing from all sins and iniquities we have forgotten to present before Him. What great blessings! "Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace (or favor) to help in time of need" (Hebrews 4:16). "Seeing then that we have a Great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, for we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:14-15). In speaking of making confession of sins, John, the beloved disciple, uses the personal pronouns "we," "our," and "us," which undoubtedly included himself. John's three short letters were written to "little children," or God's little children, which had been born again into God's family. These considerations eliminate the false supposition that this "confession" is for the unsaved, as some claim erroneously.

The Advocacy of Jesus Christ as described by John in (1 John 2:1-2), reads as follows: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (or helper) with the Father, Jesus Christ the righteous. And He is the propitiation (mercy seat, or satisfaction) for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1-2). Satisfaction for the Christian's sins to be obtained through humble confession and forgiveness. Satisfaction for the unsaved through the Great Gift of Salvation through Jesus Christ our Lord, who in His suffering and death made a satisfactory reconciliation for all sinful men. Unsaved mankind must either accept this reconciliation, according to God's terms and be saved; or reject the salvation offered through Jesus Christ, and remain in a lost condition.

### (3). THE FUTURE TENSE OF SALVATION

This has reference to two future events: (1) The Redemption of our bodies in, or at, the resurrection; (2) Salvation from the outpouring of God's wrath at the end of the age.

(1). **Redemption is to deliver, or bring out of bondage.** God redeemed His People Israel out of Egyptian bondage and brought them into the Promised Land, which is a type of God's redemption of His present people, both Jew and Gentile from the bondage of sin, through Jesus Christ with the promise of "New Heavens and a new earth, wherein dwelleth righteousness." This redemption is a spiritual redemption. We are made a "New Creation

in Christ Jesus" from the spiritual standpoint, and must "bring our bodies into subjection" because they have not yet been redeemed. Speaking of this, the apostle Paul tells the Roman Christians: "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, **the redemption of our body**" (Romans 8:22-23). Paul informs the Corinthian Brethren just how this redemptive process is carried out in and at the resurrection; "It is sown a natural body; it is **raised a spiritual body**. There is a natural body, and there is a spiritual body . . . howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual . . . and as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Corinthians 15:44-49).

Relative to those of God's children who are living when Jesus comes for His Bride, Paul has this to say: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:51-53).

Speaking to the Brethren at Thessalonica, this statement is made by Paul: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16-17). Then, and then only, my Brethren, shall our bodies be redeemed! For this reason Paul counseled with the Roman Christians, who had undoubtedly become somewhat careless in waiting for the coming of the Lord: "And that, knowing the time, that now it is high time to awake out of sleep: **for now is our salvation nearer than when we believed**" (Romans 13:11).

(2). **Salvation from God's wrath at the end of the age.** Abundant references relating to this are to be found in God's Word. God's wrath will be poured out upon both the unrighteous people living at the time of our Lord's Revelation, or visible appearance, and upon those unrighteous impenitent beings at the close of His Millennial Reign here on earth, at the Great White Throne Judgment as mentioned in Revelation 20:11-15; Revelation 14:9-12. Beginning with the 15th chapter of Revelation and closing with the 16th we have a complete description of the pouring out of the Seven Vials of Wrath upon living, unsaved men, immediately preceding the Revelation of Jesus Christ as Lord of Lords and King of Kings.

But Christians will have been received up to meet their Lord in the air (1 Thess. 4:17) and shall thus be saved from the wrath of God as mentioned in Romans 5:9: "Much more then, being now justified by His blood, we shall be saved from wrath through Him." Paul speaks also to the Brethren at Thessalonica about our future salvation from God's wrath: "And to wait for His Son from heaven, whom He raised up from the dead, even Jesus,

which delivered us from the wrath to come" (1 Thessalonians 1:10).

#### IV. WHAT MUST UNSAVED MANKIND DO TO POSSESSE THE GIFT OF SALVATION?

(1). God's Great Gift of Salvation must be accepted by unsaved mankind according to the unchangeable plan God has set up for its reception. It has been taught that there is nothing that man can do toward his salvation. This is not Biblical, but is another doctrine established by man, and therefore unreliable. God has never had but one plan of Salvation, and that through the shedding of the precious Blood of the Lord Jesus Christ, which was given by the Grace of God, and accepted through faith in the Lord Jesus Christ. No man was ever saved other than "By Grace through faith in the Lord Jesus Christ!" Jesus Christ, God's only begotten Son was God's Lamb, slain from the foundation of the world as man's only Saviour! (Revelation 13:8). John announced Jesus as God's Lamb, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). Yes; He removed the penalty of sin from unredeemed men in His crucifixion and suffering.

The only difference in salvation of the people who lived under the Law of Moses, and men living today was that under the Mosaic law the lambs that were slain were typical of Jesus Christ shedding His blood for sins; while today we look back to Calvary where He actually shed His blood for the sins of the whole world. Received in each instance "By Grace through faith." In each instance the sinner had to prepare himself for the reception of God's blessing. Each had to have a conscious of sin in his life. According to God's plan unsaved men must:

##### (1). BELIEVE THE GOSPEL.

Some teach that "Only believe" is all that man must do to be saved; but God's Word teaches us that believing God's Word is only the beginning or foundation for Salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved," was the first necessity Paul and Silas stipulated to the Philippian jailor's query: "What must I do to be saved?" Should Paul and Silas have stopped with that declaration, perhaps there might be some basis for the doctrine of "Only Believe," but they did not stop there, as some present day speakers do. "And they spake unto him the Word of the Lord, and to all that were in his house" (Acts 16:31-32). Why did they do this? Because The Word of the Lord emphatically states that "The Gospel of Christ is the power of God unto Salvation to every one that believeth" (Romans 1:16). We must believe the Gospel, because: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). We cannot select certain portions of God's Word and believe these, rejecting all others, and be Christians; because in so doing we become "unbelievers." The second MUST is:

##### (2). REPENT, OR TURN AWAY FROM YOUR SINS.

There can be no salvation without repentance. Jesus' first teaching embraced the doctrine of repentance: "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel" (Mark 1:15). "I tell you, Nay; but, except ye repent, ye shall all likewise

perish" (Luke 13:3). True repentance is an every-day business. We must repent of our sins before we may be saved; and then repent or turn away from our former sins continuously. After believing and repenting, the third MUST is:

##### (3). WE MUST BY FAITH ACCEPT THE FINISHED WORK OF JESUS CHRIST.

That is, accepting Jesus Christ as our personal Saviour, knowing that what He did for us on Calvary's Cross has completely reconciled us to God, the Father. This is accepting God's Great Gift of Salvation; for "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Now we come to the 4th MUST:

##### (4). WE MUST NOW CONFESS BEFORE MEN, THAT JESUS CHRIST IS OUR LORD.

All mankind must either confess Jesus as Lord, or deny that He is Lord of their lives. Here we have in the words of none other than Jesus Christ Himself, the blessing in store for those willing to confess Him as Lord; and the penalty imposed upon those who deny that He is Lord: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matthew 10:32-33). Let us not forget that the old English word "Lord" meant "husband." Therefore when we confess Jesus as our Lord, we admit that we are being joined in holy wedlock with Him, thereby becoming a part of His Body or Bride. Now we reach the 5th great MUST:

##### (5). WE MUST BE BAPTIZED INTO THE DEATH OF JESUS CHRIST.

Many will claim that baptism is unnecessary; but Jesus Christ did not say so. This is what He said: "And He said unto them, **"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved"** (Mark 16:15-16). These are Jesus' own frank statements, and personally, I do not care to argue with Him about any statement He has made! He informed Nicodemus regarding the Spiritual Birth: "Verily, Verily, (or truly, truly) I say unto thee, Except a man be born again, he cannot see the kingdom of God." Then, after Nicodemus had argued with Him about the necessity of the New Birth, Jesus made it more emphatic in these words: "Truly, indeed, I say unto thee, if any one may not be born out of water and spirit, he is unable to enter into the kingdom of God" (John 3:5, O. G.). In speaking to Roman Christians about baptism the apostle Paul makes this statement: "Or are you ignorant, that as many as have been immersed into Christ, have been immersed into His death? We have therefore been entombed with Him by the immersion into that death; that as Christ was raised from the dead by the glory of the Father, so also should we walk in newness of life. For if we have been planted together in the likeness of His death, certainly we shall be also in that of His resurrection; knowing this, that our old man was crucified with Him, so that the body of sin may be rendered powerless; that we may no longer be enslaved to

(Continued on Page 9)

# MISSIONARY DEPARTMENT

## TUCSON CHURCH TAKES BIG STEP

Signs of real growth and maturity in the Tucson, Arizona, Church are evidenced by their recent action to assume \$1,000.00 of their pastor's annual salary. This they are doing in addition to paying the employer's share of the pastor's retirement, raising the local budget—current expenses and benevolences—to about \$4500.00 in 1953, and planning an expansion building program, which is badly needed to accommodate their Sunday school attendance. This church makes regular offerings to the benevolences of the denomination.

The Tucson Church is less than three years old and now has a membership of approximately 120. It was a project of the Missionary Board in which many of you shared. Your gifts have been blessed and the church at large is being blessed because of this venture in church extension.

### Pastor Grisso's Testimony

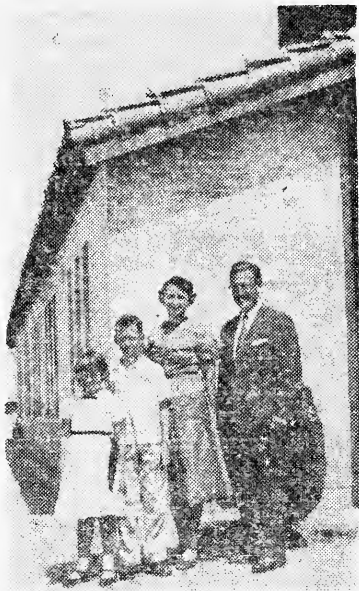
The following paragraphs are taken from the pastor's annual report for 1953. (Reverend Vernon Grisso is the pastor at Tucson):

"I have just read over all the bulletin publications and events of the past year. The mass thrust of them, all coming at once is overwhelming. I have carefully and soulfully asked God's benediction upon the work of the church, feeling now that it was one of the crowning years of my ministry, even though not the greatest. I humbly doubt if I shall ever spend one with so many soul-rending problems and joyful victories, plus answers to prayer . . .

"If, as the Lord may see fit, I shall never complete another full year of Christian ministry, I will not be ashamed to stand before Him and point back to 1953, where roots sent down their tentacles deeper into the soil of Christian service to really establish this church for Him in Tucson . . . the tap roots are developing and still growing . . .

"The following new organizations were started in the past twelve months:

S. M. M., organized and sponsored by Mrs. Grisso. They have been loyal and worthy;



PASTOR VERNON GRISSE  
AND FAMILY

B. Y., started by Douglas Loveday and counseled each Sunday evening by their adult advisors, Mr. and Mrs. Elmer Banks;

Chancel choirs, a group of youthful singers added music a number of times and assure us a future for good music; they were voluntarily sponsored by our music director;

Pastor's Class—on Brethren Teachings—indoctrinated 24 last year with ten more soon completing another five weeks of study. This insures our staying loyal to our Brethren heritage."

We commend the pastor and people of the Tucson church for steady progress.

## CHECK YOUR VISION

Too often the work of the church looks picayune because we are standing behind a fence of self-satisfaction, looking through a knothole of faith. All we see is what's directly in front of us. You simply can't get the feel and understanding of the whole game just by getting a little glimpse of first base.

Really, every Christian should get himself into the position where he can see the whole game as played by

the church of Jesus Christ and planned by the Heavenly Father. This full view brings understanding and pushes out the boundaries of Christian giving and Christian service. It creates a spirit of giving and serving out of love and gratitude for the one who gave so freely.

There are innumerable opportunities to serve in the local church and to share in the world program of the denomination. Do not be hindered in your service by a knot-hole view—a limited vision.

## Bible Studies



By S. E. Christiansen

### THE MINISTRY OF THE HOLY SPIRIT IN THE CHURCH.

"The Comforter (Holy Spirit) whom the Father will send in my name, He shall teach you all things." John 16:26.

"But this spake He of the Spirit, which they that believe in Him were to receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified." John 7:39.

"Then had the Churches rest throughout Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the Comfort of the Holy Spirit, were multiplied." Acts 9:31.

"God chose you to salvation in sanctification of the Spirit, and beliefs of the truth." II Thess. 2:13.

There are other Scriptures which could be used as proofs as to the ministry of the Holy Spirit in the Church, but these will suffice.

The Holy Spirit's work is to unite the believers in Christ Jesus. United in the word of Truth by the comforting Holy Spirit. Not for the advantage of one or a few, but for the whole Church.

When the church of old was filled with the Holy Ghost, all the believers were quickened, and they went everywhere preaching and teaching the word of God.

The Holy Ghost will work in the same manner today. I wish we like the early believers, would gather in fasting and prayers, waiting as they did for the promise of the Father. If we did, we would have one accord as did they; and folks would acknowledge that our lives signified that we were right with God and that we spoke His truth.

Brethren we cannot expect to meet Jesus and rejoice with Him as He comes, unless we enjoy representing Him here. "As ye have done it to the least of mine, ye have done it unto Me."

The apostles were as varied in disposition as are we. But the Holy Spirit helped them to hear and to bear; even to bestow honor upon those who labored in the word and doctrine. Only the love of God can act this way in men.

John Gilbert says, "God give us Men."

God give us men, the time demands  
Strong minds, great hearts, true faith and willing hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy,  
Men who possess opinions and a will;  
Men who have honor and will not lie;  
Men who can stand before a demagogue, and damn

His treacherous flatteries without winking;  
Tall men, suncrowned men, who live above the fog  
Of public duty and in private thinking;  
For while the rabble with their time worn creeds,  
Their large profession and their little deeds,  
Mingle in selfish strife; Lo, freedom weeps,  
Wrong rules the land, and waiting justice sleeps."

This was the spirit of John, Peter, and Paul. This was the spirit of Holsinger, Saurer. Yes, all those who stood in the fray when it was the hottest; men who knew no other Master than the Lord Jesus Christ; men who loved and tried to obey Him first.

These are the signs of the Holy Spirit's ministry in the believer.

Truth never failed to point to its author, which is God. The more we yield to the Spirit of God the more we will be in holy reverence before God, and in a command stand in love.

We will forget our differences and press forward in a holy unity, knowing we serve God among men.

We will stand as a united force against evil, which is a hindrance to the church of God. The Holy Spirit helps us to live close unto God, and to be a witness for Him, at work, at home, at play.

God's truth is more imperishable than Gibraltar. It will stand even after this world shall have perished. Peter said, "The world which was, perished by water; the one which now is will roll in a flame of fire."

Truth remains. It concerns itself with right and wrong, sin and virtue, freedom and obligation, responsibility and punishment on the one hand, and reward on the other. The word of God says, that if we neglect this salvation, severe punishment awaits us. God's Truth is laid in His Word, and it says, "Study to show thyself approved unto God." There are many things you do which man may approve. But, will God approve them, should be our question.

EVERY BELIEVER MUST RECOGNIZE THE DEMANDS OF THE WRITTEN WORD as God's revealed will for His children. "The Word of our God shall stand forever."

The Believer has no trouble in living a highly moral life because the Spirit of God is within, and convicts of wrong, helping the believer in doing the highest and the best.

"Prove all things, hold fast to that which is good." If we recognize the Holy Spirit as the authority in the church, and in the believer's life, we will not soon do that which is wrong.

The Holy Spirit will discover in our life that which is not Truth in Christ; He will point the same out unto each of us. If we reject time after time, the Holy Spirit will depart from us.

Therefore the scripture says, "Grieve not the Holy Spirit of God, lest He flee from thee." How many times we ignored Him; others grieved Him; we turned from Him and become hardened and fruitless in the Lord's service.

As the subjects of an earthly king yield and do service for him, so we the more should do so for our heavenly

Master and King. If ye love me, ye will obey me. The believer should realize this, "In one hope, in one calling," and it is urged that, "Be ye perfect in all manner of life"—That ye may present the Prince of Peace.

Paul speaks of doing all these things in order, "That ye may know Him and the power of His resurrection." We know as well as Paul knew, that the voice of Jesus is still calling out, "Come unto Me, learn of Me . . . Ye shall find rest for your soul." No one ever came and kept in contact with Jesus but that they developed spiritually. "Like begets like."

"For He hath made Him to be sin for us, who knew no sin, that we might be the righteousness of God in Him."

Paul again says, "For the love of God constraineth me." The Holy Spirit is the constrainer of the children of God, and He urges us on in the Lord's business, which business is:

To save souls. Go witness for Me. If ye love Me ye will do My bidding.

By obedience to God's Word we will grow in the grace of God.

The life of Jesus is instilled in His followers. He says, "Because I live, ye shall live also."

We continue to live and grow as we do the Master's will laid down for us in His Word. Therefore the Christian, like all others, learns by trying to do.

Do not turn from the authority of the Spirit of God, for He is the fitter and developer of the life in a child of God. Do not grieve Him. Do not turn Jesus outside the door of your heart. Love Him and you will serve Him and, rejoicingly, will be looking for Him to return to gather His jewels. Shall we be among them? If we will, we may. Behold He cometh, Go out to meet Him.

## THE BIBLICAL DOCTRINE OF SALVATION

(Continued from Page 5)

sin; for he who died has been justified from sin. And if we died with Christ, we believe that we shall also live with Him; knowing this, that Christ having been raised from the dead, dies no more; death no longer lords it over Him" (Romans 6:3-9 O. G.). Still some men claim baptism unnecessary! Now we arrive at the final MUST:

### (6). WE MUST HAVE THE HOLY SPIRIT IN OUR LIVES.

In order to belong to Jesus Christ this is also a great NECESSITY, for we read: "Now if any man have not the Spirit of Christ, he is none of His" (Romans 8:9). It is assurance of our resurrection: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken (or make alive) your mortal bodies by His Spirit that dwelleth in you" (Romans 8:11). For this reason, Brethren ministers after baptizing converted people and instructing them relative to the ministry of the Holy Spirit,

cause them to humbly kneel before God and accept, or receive, the unseen presence of the Third Person of the Holy Trinity, the Holy Spirit, as their teacher, leader, and Comforter, to live with their spirits within their bodies or "temples for the indwelling of the Holy Spirit." Brethren call this beautiful service "Confirmation."

And these, my beloved Brethren constitute the things an unconverted unsaved person MUST DO to be able to say that he is fully saved.

—Waterloo, Iowa.

## Spiritual Meditations

Rev. Dyoll Belote

### "COOPERATE WID DE INEVITABLE"

"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7.

PEACE does not depend on outward circumstances, but on inward attitudes. At the center of a whirlwind there is calm, it is said. Some people's souls are like that. This condition comes from accepting the facts of life as they are. If we would accept and not fight against the facts of life, we should experience less turmoil and abundant peace. An old Negro said things went better when he learned to "Cooperate wid de inevitable."

If we would just give the facts to God—the dangerous illness of a loved one, our waning income, our own poor health—and ourselves together with these other facts in full, personal commitment, and take our hands off them all, and ask God to run things according to His wisdom, we should know such peace as we have never experienced.

Another thing we need to do is to try to learn God's plan for our lives. Certainly God has a plan for every life, some next step for every day, and He only waits our willingness to cooperate with that plan to make our life one of power and peace. Maybe we do not listen as we pray. Perhaps we pray so loudly that He cannot make Himself heard above our childish pleading. Maybe we talk too much and become enamored with the sound of our own voice. Remember it was not the earthquake, nor yet the whirlwind through which God spoke to Moses, but it was in the still, small voice.

When Hospital No. 1 on Bataan was bombed, everything was thrown into sudden terror and confusion. Patients rolled and fell out of their triple-decker beds; and even amputees joined in the terror, forgetting their suffering and pain in the presence of the momentarily possible total destruction. Then a chaplain, Father Cummings, stepped into the ward and threw up his hands for silence, and said, 'All right boys, everything's all right. Just stay quietly in bed, or lie still on the floor. Let us pray.' The screams and confusion stopped instantly. The priest had peace within, and it enabled him to bring peace to others in the midst of confusion and terror.



## INTERESTING ITEMS

(Continued from Page 2)

Firestone Park church, under the direction of their pastor, Brother J. G. Dodds, has adopted some forward looking suggestions designed to enlarge and advance the work of the church. We are printing a few of them here as adopted by the church:

"Women's organization appoint a widow with some leisure time to write notes of condolence, congratulation, or cheer to the people of the church who might appreciate them. These letters are called 'Grace Notes,' and are signed, not by the widow, but with the name of the organization and church. Extend this service to the unchurched and imagine the result in friendliness."

"Hold a memorial service each year for all persons of the community who have died during the year. By remembering the sorrows of the unchurched, an approach is made to the home that cannot be made in any other way."

"Every member of the church should have some personal responsibility for some part of the church's program. Be patient with the awkward worker. He may, in time, become one of the most valuable assistants."

(We will list a few more of these items in a later issue—Ed.)

ASHLAND, OHIO, PARK STREET BRETHREN. The Annual Capping service for student nurses of Samaritan Hospital, in Ashland, was held in the Park Street Church, Sunday afternoon, January 31st. Brother Clarence Fairbanks was the speaker.

The Annual Laymen's banquet was held on Thursday evening, February 18th, in the form of a "Father-Child" Banquet. This differed from the usual Father and Son banquet in that since many of the men had daughters and no sons, it thus enabled them to bring their own children to their banquet. A delicious meal was served by the ladies of W. M. S. group II.

Dr. J. Garber Drushal, of Wooster, Ohio, President of the Missionary Board of the Brethren Church, presented an illustrated travelog of his recent trip to our Argentine Mission field, as the feature of the program of the evening. There was a good attendance of fathers and their children.

BRYAN, OHIO. Brother Alvin H. Grumbling has announced that their Father and Son Banquet is scheduled for Monday evening, March 8th, with Rev. Lewis Wilson, of Stryker, Ohio, as speaker.

DAYTON, OHIO. Brother William S. Crick, Pastor of the Gratis, Ohio, Brethren Church, was guest speaker in the Dayton church, Sunday evening, February 14th.

Three young people were baptized and received into membership of the Dayton church on February 7th. There were three more scheduled to be baptized and one additional to be received by letter on February 14th.

SOUTH BEND, INDIANA. One new member was received into the church recently.

ELKHART, INDIANA. Brother R. K. Higgins, along with the Moderator of the Elkhart church, spent Thursday afternoon and evening, January 28th, at our Sherwood, Michigan, Mission. They report an attendance of 22 at the evening prayer meeting service.

GOSHEN, INDIANA. Eleven new members were received into the church on February 3rd. A service for the dedication of children was held Sunday morning February 21st.

WATERLOO, IOWA. The Waterloo church, on February 28th, is observing the 40th anniversary of their church building. Special services are scheduled for the morning, followed with a basket dinner, and an afternoon program.

TUCSON, ARIZONA. Brother Edwin Puterbaugh, Pastor of our Morrill, Kansas and Falls City, Nebraska, churches, was guest speaker in the Tucson church Sunday evening, February 7th.

Brother Vernon D. Grisso reports Sunday School attendance for February 7th, as 122. The average for February 1953, was 93½.

Two new members united with the Tucson church on February 7th.

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## ASHLAND COLLEGE GOSPEL TEAMS READY FOR SERVICES

Are you interested in the work of young Christian leaders?

Ashland College has a fine group of students who are willing to assist you in any of your church services, in the way of special music and devotional talks.

If you will accept a team, the church pastor should write to the college, stating the preference of a girl's team, boy's team, or a mixed team. Give them the date you want them. Write also that you want either all music, or music and a speaker.

For a mixed team, or a boy's gospel team, you may write to:

George Solomon, President,  
Men's Gospel Team,  
128 W. 11th St.,  
Ashland, Ohio.

If you prefer an all girl team, write to:

Julia Ann Tritch,  
Allen Hall, Ashland College,  
Ashland, Ohio.

We will be ready and waiting to hear from you.

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## INTRODUCING REV. AND MRS. MELVIN C. PALMER

The accompanying picture presents to the Brethren Church, Brother and Sister Melvin C. Palmer, now members of the Manteca Brethren Church. It is their cherished hope that they may be of service to the Lord in special evangelistic meetings for the brief period, as outlined below.

It was while Brother Palmer was serving a Methodist pastorate not so far from Manteca that he was introduced to literature explaining the teachings of the Brethren church, given to him by J. Milo Wolfe, of Lathrop. It was then my privilege to bury them in Christian Baptism (Trine Immersion) and receive them into the Brethren Church. That was about 1936 or 1937.

We commend them to the Brethren, and hope if any of the churches would like to have them for a meeting they will get in touch with them at the following address, and make arrangements directly with them: Melvin C. Palmer, 950 S. Prairie Ave., Hawthorne, California.

Brother Palmer was at one time an absolute unbeliever in the Bible, but in the marvellous Grace of God, after a dynamite accident in which he was struck blind, he came to a saving knowledge of the Lord Jesus Christ. Upon his conversion he was stirred with a desire to tell others about his own wonderful Lord and Saviour, and God's gracious dealing with him. Brother Palmer began by giving some of his life story. After a while his work developed into the evangelistic type, especially with children, and this has continued to be his chief ministry. He has been the pastor of a number of churches, including the Brethren Church at Lathrop, California.

Recently, the Palmers transferred their membership into the Manteca Brethren Church, and has come to feel he could work among our Brethren Churches.

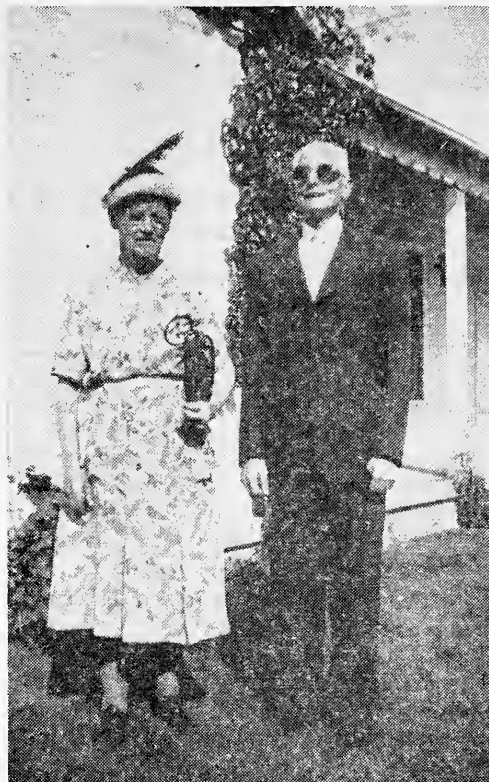
He usually employs what he calls "mysteries" in the preliminary service, to attract boys and girls and young folks to the meetings, and then follows with an evangelistic Bible message.

In one service not so long ago, twenty-three young people and adults came forward to accept the Lord. Brother Palmer's present plans call for a ten day program of intensive work (the Palmers do a heap of visiting and inviting in their meetings) to begin on a Sunday and close the following Wednesday.

Mrs. Palmer is an accomplished pianist, and renders much assistance to Brother Palmer in the meetings by this means. Brother Palmer is about 65 years of age, but maintains a very youthful attitude, which impresses the children.

During the past few months they conducted meetings 5 days a week at 10:00 o'clock each morning till nearly noon in a large chapel trailer equipped for such uses. They had this moved into various areas and thus saved the across town traveling of the boys and girls. They report 30 decisions during this period of their ministry.

At the present time they are both working in their favorite field of witnessing, in the Hawthorne Christian



REV. AND MRS. MELVIN C. PALMER

Day School, Hawthorne, California, with an enrollment of nearly 1000 scholars.

As to finances, the Palmers freely give their services and whatever the Lord lays upon the hearts of the people to give, they accept. They feel the Lord has provided a monthly income which meets many needs. Pray about this and as you feel led, so do, is all they ask.

J. Wesley Platt, Pastor,  
Manteca Brethren Church,  
Manteca, California.



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Make checks payable to L. V. King, Treasurer, and address Rev. L. V. King, 1033 E. Main St., Louisville, Ohio.

## Brethren Youth Crusaders Devotional Topics

*Clarence S. Fairbanks      Topic Writer*

Topic for March 7, 1954

### CHRIST IS THE ANSWER—FOR ASSURANCE— “HE IS ABLE”

Scripture Readings: Luke 11:20; John 10:29; Matthew 3:12; Luke 1:66; Deuteronomy 33:27.

**D**R. GEORGE BUTTRICK tells of an announcement in a hotel which reads: “The management provides a safe for valuables.” Life is only a “Grand Hotel.” The interlopers called Pain, Doubt, and Death prowl the corridors. Guests inadvertently leave doors unlocked. The hotel is not fireproof. There is no assurance in the corridors of time, and all man’s best defenses are vain. His best wit leaves him still exposed to robbery. But the Management has provided a safe, not for any selfishness, but for the soul. So the guest can live in a brave gaiety—because of Christ.

It is a wonderful thing in life to know that the things that are worthwhile are not at the mercy of thieves, for Jesus taught us, “Lay up for yourselves treasures in heaven where thieves do not break in and steal.”

**1. ASSURANCE IN GOD BECAUSE OF HIS POWER.** “If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.” Luke 11:20. Men have been trying for centuries to find a way of curing those who are possessed of evil spirits—perhaps we call it insanity, but the malady is still the same. Jesus represents God as accomplishing this work with His fingers. If God can do with His fingers what man cannot accomplish with his whole person, we certainly have a person who can help us when all others have failed.

Have you some evil spirit of hatred or prejudice that is ruining your success in life? Is the evil spirit that has taken over your life fear or frustration? Are you afraid of the future? If you have been unsuccessful in meeting life’s problem, let me give you a secret. Jesus can rid your life of these haunting spirits by exercising the finger of God. Any problem that comes to you, He can solve. He has promised “Lo, I am with you always unto the end of the world.” God’s power is closer to you than your fingertips. Why not rely upon Him?

**2. GOD IS ABLE TO KEEP US.** “No man is able to pluck them out of my father’s hand.” Matt. 10:29. Paul tells us that there is nothing in the world that can separate us from the Love of God so that as long as we put our trust in Him we are safe.

“For the love of God is broader  
Than the measure of man’s mind.”

The longer we live this life of faith, the more we shall come to see that God is able to keep us. The Psalmist wrote, “Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.” Serenity

comes to those who live with an unfaltering faith in an unailing God.

**3. GOD IS ABLE TO CLEANSE US FROM OUR SIN THROUGH JESUS CHRIST.** “He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor.” Matt. 3:11-12. Christ is the answer to the sin problem in the Christian’s life. If we say that we have no sin, we make God a liar and the truth does not abide in us, but if we confess our sin He is just and willing to forgive us our sin. There is no other name given among men whereby they can be freed from the dominion of sin. There is but one source of forgiveness and that is Jesus Christ.

**4. GOD IS ABLE TO HELP US.** “The eternal God is thy dwelling place, and underneath are the everlasting arms. Deut. 33:27. For so many people today life is so shallow, restless, so futile, just because it knows no abiding center of rest, no source of power, no place of real security. It is built upon the shifting sands of expediency and immediate self-advantage with the inevitable result that when the winds of adversity begin to blow, and the waves of tribulation beat upon it, it falls and great is the fall of it. We must find the rock and rest life upon it if it is to weather the storm.

This quest for security often leads men into strange mistakes. Many seek security in money, material possessions, or personal popularity.

There is only one dwelling-place for the human spirit, only one place of real security, and it is to be found in the arms of God’s everlasting love. St. Paul said, “I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.”

“Here in the maddening maze of things,  
When tossed by storm and flood,  
To no fixed ground my spirit clings:  
I know that God is good!”

This test to which each one of us can put to God has been made by all the saints in every age and has been found to be secure and sound amid every conceivable circumstance of life.

**5. THIS SECURITY PROVIDES FREEDOM.** We do not need a security that merely provides for security—prisoners who are up for life have that. We must have freedom for development and expression of personal character. The glory of our security in the everlasting arms of God is that it is a security in risk, in hazard, pain, sin, sorrow and tribulation. It is not an escape from these things. “God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed and the mountains be carried into the midst of the sea.”

#### QUESTIONS FOR DISCUSSION

1. How can we obtain the full assurance that Jesus came to give us?

2. What are some of the ways in which God has protected and guided you?

3. Do you believe that God is now directing the nations of the world? How?

4. How can we know that we are the children of God?

# Prayer Meeting Studies

By C. Y. Gilmer



## LOOK TO THE LAMB OF GOD

If you from sin are longing to be free,  
Look to the Lamb of God;  
He, to redeem you, died on Calvary,  
Look to the Lamb of God.

—Rev. H. G. Jackson.

IT WAS JOHN THE BAPTIST, a priest, who identified Jesus as "the Lamb of God" (John 1:36). John came from righteous parents (Luke 1:6), was taught of God (Luke 1:80), and "filled with the Holy Ghost" (Luke 1:15). He understood Jesus to be the fulfillment of every Old Testament lamb type and prophecy.

In the forethought of God, Jesus was the Lamb of God from all eternity (1 Peter 1:18-20; Eph. 1:4, 5). Redemption was planned before creation. When Adam and Eve fell in Paradise, the Lord took two lambs, a lamb for each, slew them, and with their skins, clothed them (Gen. 3:21). The first thing to die was a sacrifice, or Christ in a figure, Who is said to be "the Lamb slain from the foundation of the world" (Rev. 13:8). Abel sacrificed "of the firstlings of his flocks," and found acceptance with God (Heb. 11:4). Only in Jesus, as God's Lamb, could God be the Justifier and the Just in giving salvation to believers (Gen. 22:8). God provided Himself the Lamb offering in atonement (2 Cor. 5:19). Abraham saw in Isaac's substitute the Lamb of promise (Gen. 22:13; John 8:56). Christ incarnate for our substitution was prophesied four thousand years before He came (Gen. 3:15).

The Passover was to be commemorated forever (Exodus 12:14, 17). For safety from the death angel the Hebrew slaves had to enter their dwellings through and over the blood of the passover lamb (Exodus 12:7, 22, 13). We are told specifically that Christ died as our Passover Lamb (1 Cor. 5:7). Only under His blood can our souls find shelter from the condemnation of sin (Heb. 9:22). The all-sufficient atonement is efficient for all who believe (1 Tim. 4:10). "The Lamb of God" was appointed to take away sin (John 1:29; Heb. 9:12). The "escape-goat" of the Old Testament pictured sins taken out of sight (Lev. 16:21, 22; Psalm 103:12). Isaac Watts, the hymn writer, gave for us of today the significance of the Old Testament day of atonement as follows:

"My faith would lay her hand  
On that dear Head of Thine;  
While like a penitent I stand,  
And there confess my sin.

"Believing, we rejoice  
To see the curse remove;  
We bless the Lamb with cheerful voice,  
And sing His bleeding love."

It was not by animal sacrifice, which was but a figure of the true, but by Christ's own sacrificial blood, that "eternal redemption" has been obtained for us (Heb. 8:12). Thus Jesus is the Lamb of Isaiah 53:7 (Acts 8:35). He is the Lamb Who takes away sin (Isaiah 53:5; Gal. 3:1; Heb. 8:14).

Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

"But Christ, the heavenly Lamb,  
Takes all our sins away:  
A sacrifice of nobler name,  
And richer blood than they."

The Book of Revelation speaks of Jesus as "the Lamb" 28 times. In Heaven He is the Lamb of perpetual sacrifice (Rev. 5:6) with the marks of crucifixion upon His glorified body (John 20:27). Only those who have made a covenant with God by His sacrifice (Psalm 50:5) will have Him as their eternal Shepherd (Rev. 7:14, 17).



## Lesson Comments by Fred C. Vanator

Lesson for March 7, 1954

LORD OF LIFE AND DEATH

Lesson: John 11:32-46

IT WOULD SEEM to me that the key to our study can be found in the semi-doubting words of Mary as recorded in the latter part of the 32nd verse—"Lord, if thou hadst been here . . ." We find the same identical words were uttered by Martha as they are recorded in the 21st verse.

Time and again Jesus had been entertained in the home of Mary and Martha and Lazarus. That this family was close to Jesus can readily be believed and that they had close fellowship together is evidenced in the fact that when they needed Jesus in a time of distress their message was, "Come—he whom thou lovest is sick unto death." It would seem to those who knew the circumstances that Jesus was rather remiss in that He did not respond immediately to this urgent call for help. The family knew that His power was great enough to heal the disease which was to take the life of Lazarus. But they had yet to learn that Jesus' power lay even beyond the grave.

When Jesus arrived at Bethany the greeting given Him by the sisters implied that He had come too late to right the wrong which they felt He had committed, for they spoke thus, "If thou hadst been here our brother had not died." Note Jesus' reply, "Only believe . . ." One thing they had not realized and that was that the Lord is not hampered in His work by either time or space.

We find meaning in our lesson in the words of Jesus

to His disciples at the time He was informed of the illness of Lazarus, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." There need be no argument as to whether Lazarus was dead when Jesus arrived in Bethany. Jesus plainly told the disciples before they started on their journey that Lazarus was dead, but that He was now going to go and "awaken" him to the end that "they might believe." Sometimes it takes drastic measures to bring about the faith and trust that is essential to the ultimate confidence in the Master, a confidence that leads to complete obedience.

Remember the note of disbelief in those who went with Jesus and the sisters to the grave of the dead man, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

So touched with grief (more probably at their failure to grasp the full meaning of His words, "I am the Resurrection and the Life, he that believeth on me, though he were dead, yet shall he live," than because of sorrow at His friend's death) He wept and asked, "Where have ye laid him?" (This is the only place in the Word where Jesus asked for information.) They led Him to the tomb. With the stone rolled away, in spite of the protest of the sisters that it was too late, He cried out in a loud voice, "Lazarus, come forth!" Someone has said that had He not called Lazarus by name, all the dead might have come forth. Just remember this that the Lord is able to do His work in spite of doubts and fears and that faith ultimately triumphs.

Our space is gone. But we need to note that when Lazarus came forth, bound hand and foot, Jesus' word was, "Loose him and let him go." What a lesson for us. When a new convert comes forth, bound in the fetters of sin, seeking to be loosed from his bonds, it is ours to help "loose him and let him go." Ours to both strip off the rags of sin and help him don robes of righteousness.



## News From Our Churches

### BRIGHTON CHAPEL—HOWE, INDIANA

These first months at Brighton Chapel have been busy ones. This congregation carries a full schedule of services including a regular Sunday evening service and a mid-week service for prayer and Bible study. There are active W. M. S. and S. M. M. societies which meet regularly.

In the fall the pastor was asked to have the revival meeting. A series of messages was used from the Acts of the Apostles. There was a good attendance in every service, with many coming from the English Prairie Church of the Brethren and other churches to fellowship with us. The church was full on Sunday evenings. The emphasis of these services was primarily revival: preaching to those who were present concerning the things of Christ. A personal dedication to Christ was emphasized

more than the outward decision. Many expressed the feeling that they had been helped spiritually by the meetings.

Shortly after the close of the revival meeting we held our fall communion service. Everyone who came entered into the spirit of the service and we all went away feeling we had been very close to the Lord.

During the fall and winter months ten Monday evenings were given to a teacher training program using the film, "No Empty Chairs," and the related filmstrips on "Successful Teaching." Growing out of this course, our Sunday School teaching is improving, a Sunday School opening service for primary children is being provided, and one of the Bible classes is doing visitation under the leadership of their teacher. We are certain that this is just the beginning and expect to follow this with another course next winter.

There is an opportunity in LaGrange County which enables the church to reach the schools. It is in the form of a monthly chapel in all of the county schools. The various ministers are scheduled to bring these chapel messages.

There is opportunity also to broadcast through the facilities of Radio Station WSTR, Sturgis, Michigan. Thus far, this pastor has been given the opportunity to appear two different weeks. The program is called "Chapel Time," and is a daily fifteen minute devotional broadcast.

In a recent congregational meeting an unanimous call was given the pastor for another year with an additional weekly amount for car expense. At the same time it was planned to have three Holy Week services conducted by the pastor.

Considerable work has been done on both church and parsonage in recent years. The completed church basement and automatic oil furnace make the church more comfortable and more usable than before. The parsonage has been modernized with an automatic oil furnace. In the months just preceding our arrival here, a complete new bathroom was installed. A new cabinet sink was placed in the kitchen. Much of the work on these improvements was done by the men of the church. The Church, Sunday School and W. M. S. shared in their cost.

The people have been very generous in sharing with their pastor and his family. In addition to many donations during the months since we have been here, they showered us with boxes and boxes of foodstuffs and other things on New Year's Eve. Such kindness is an encouragement to the parsonage family.

We are happy to share with you some of the happenings from Brighton and hope that you may be encouraged even as we have been by the reports of the Lord's work in other places.

Smith F. Rose, Pastor,  
R. R. No. 2, Howe, Indiana.



### TIOSA, INDIANA

The Tiosa Brethren extend their greetings to all the Brethren. We will also give a few high lights of the year so far.

Our new year started with our fall Homecoming, September 27th. Our pastor, Rev. Wayne Swihart, gave the

morning address while a former pastor, Rev. C. C. Grisso, spoke in the afternoon. It was truly a homecoming, since Rev. Grisso had been our pastor some forty or more years ago. A good crowd gathered for the all day service with an abundant dinner in the church dining room. A renewal of old acquaintances and a fellowship of the saints followed the bounteous home cooked meal.

The next day, our fall revival started, with another former pastor, Rev. S. M. Whetstone, acting as Evangelist. Truly it was a revival with Brother Whetstone and his good wife with us for two weeks. While the tangible results were not too apparent, yet there was a renewal of the spirit which is still being felt in our midst. One young wife and mother came forward to complete the family circle. A larger crowd at our fall communion was one of the results of this feeding of the spirit.

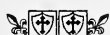
The W. M. S. ladies met at the Flora Home for their October meeting, with 16 members, 3 guests, and 3 children in the delegation. This was their first visit to the home for many of the ladies, and all expressed their appreciation of the day. The ladies also attended the district rally at Goshen, on October 8th.

The Public Service was held in November, and a young woman from this vicinity gave the address, and showed pictures of her work in Africa. The young lady, Miss Josephine Clayburn, has now returned to her work as a missionary, near Johannesburg. She gave an interesting talk on Africa, and the missionary needs of that continent.

Our W. M. S. President this year is Mrs. Robert Lewis, one of our youngest women, and she is proving very efficient. We are very happy in the fact that we do have an active group of young married people in our church, which speaks well for the future.

January 17th, Rev. Swihart dedicated our new hymnals. There seems to be a deeper interest in the work of the church, and we do pray that the Holy Spirit will prevail in our midst and that we may be more consecrated to His work than ever before. May God bless every one.

Mrs. Otto Kath, Church Correspondent.



## FALLS CITY, NEBRASKA

Rev. H. E. Eppley left us last October. Since that time we haven't had a regular pastor, until about the middle of January.

Professor Milton Puterbaugh, of Kansas City University, came up to speak to us every other Sunday. We appreciated that very much.

One Sunday, the W. M. S. used the Worship Hour to put on their Public Service, with Mrs. Lauren Leitsch, District W. M. S. President, and Mrs. Thomas Shannon, District S. M. M. Patroness, both of Carleton, Nebraska, as guest speakers.

The Gideons explained their work one Sunday morning. Then Rev. Bruce, a retired Presbyterian missionary from India, filled in the rest of the time.

Early in January, our pastoral committee met with the Morrill, Kansas, committee, and made arrangements to share the services of Rev. Edwin Puterbaugh. We have our service at 9:45, when he goes back to Morrill for the 11:00 o'clock service. He conducts our Prayer Meeting

on Wednesday evenings, and any other services we may need. The only services we lose are the Sunday evening services. We are glad to have a regular pastor again.

Mrs. Harold Cheever has organized a Junior Choir, which adds to our worship hour.

With the service of a regular pastor we are praying for a stronger church, and a greater spiritual growth. Pray with us.

Mary E. Rieger, Cor. Sec.



## "C. E." FOUNDING IS OBSERVED BY CAMBRIA COUNTY, PENNA., BRETHREN

The 73rd anniversary of the founding of the Christian Endeavor movement was marked at a quarterly meeting of Cambria County Brethren Christian Endeavor Union Feb. 2nd, in Third Brethren Church, Morrellville.

Rev. Francis E. Clark, founder of Christian Endeavor, was honored in mock radio and television shows and a dramatic skit that highlighted the program. These events were interspersed with organ-piano numbers by Mrs. John Golby and Miss Lois Howard.

Program, in charge of Miss Charlotte Apple, also included a vocal solo by Mrs. Delores Kline Hughes.

Sixteen persons were cited for attaining perfect attendance marks during the quarter ending in January. They are William Blank, Nadine Golby, Mrs. John Golby, Margaret Ann Apple, Charlotte Apple, Richard Howard, Rev. E. M. Riddle and Mrs. Ruth Barkhymer, all of Third Church, and Rev. and Mrs. Bruce Shanholtz, Mr. and Mrs. Orval Boyer, Charles Gilbert, Kenneth Shanholz, Lois Shanholtz and Eileen Boyer, all of Second Church.

Attendance banner for the meeting was awarded to Senior Society of Third Church. Total of 51 persons attended.

President Walter Wertz announced the next meeting for May 4 in Vinco Church. He said the foreign missionary offering will be received at the session.—from the "Johnstown Tribune-Democrat."

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## Laid to Rest

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HENNEY. Daniel Myrtus Henney, 72, born in Dallas City, Ohio, August 5, 1881; died at his home in Mansfield, Ohio, December 29, 1953. Member of the First Brethren Church of Mansfield for many years, and was one of our oldest active members. Survived by his wife and three step-children. Funeral service conducted by the pastor.

Harold Barnett, Pastor.

\* \* \*

STOUT. Daniel Stout, 93, died on November 8, 1953. Faithful member of the Loree Brethren Church. Oldest member of the congregation. Funeral service conducted by the pastor, assisted by Rev. Sparger of the Bunkerhill Baptist Church.

Claud Studebaker, Pastor.



## BRETHREN SUNDAY SCHOOL QUARTERLIES

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# BRETHREN

# EVANGELIST

## *Submission and Rest*

The camel at the close of day,  
Kneels down upon the sandy plain,  
To have his burden lifted off,  
And rest to gain.

My soul, thou, too, shouldst to thy knees,  
When daylight draweth to a close,  
And thy Master lift the load,  
And grant repose.

Else how couldst thou tomorrow meet,  
With all tomorrow's work to do,  
If thou thy burden all the night  
Dost carry through?

The camel kneels at break of day,  
To have his guide replace his load;  
Then rises up anew to take  
The desert road.

So, kneel thou, then at morning's dawn,  
That God may give thee daily care,  
Assured that He no load too great  
Will make thee bear.

## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

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## Items of General Interest

HAGERSTOWN, MARYLAND. The Hagerstown Church observed "Family Night" on February 24th, with a covered dish supper, followed by a program.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. Miss Dorothy L. Morter, of the Child Evangelism Fellowship, spoke in the Wayne Heights Church on Sunday evening, February 21st.

Brother N. V. Leatherman is again conducting a "Young Church Member's Class, on Sunday evenings, from 6:00 to 7:00 o'clock, designed particularly for the Junior boys and girls.

JOHNSTOWN, PENNA. SECOND BRETHREN. The Boys' Brotherhood, Girl's Sisterhood and the Young People's Class have purchased an office typewriter for the church.

JOHNSTOWN, PENNA. THIRD BRETHREN. Dr. Glenn L. Clayton, President of Ashland College, was guest speaker on Sunday morning, February 14th.

The Sound film, "Ambassador's For Christ," was shown at the evening service.

At the W. M. S. Public Service, Sunday morning, February 28th, the pastor's wife, Mrs. E. M. Riddle, brought the message.

Third Church was host to the Home Circle Sunday School Convention the afternoon and evening of February 28th.

LOUISVILLE, OHIO. The W. M. S. Public Service is scheduled to be held on Sunday, March 14th.

NEW LEBANON, OHIO. Sunday evening, February 21st, the Student Choir presented its 2nd Anniversary program. Recognition awards were presented to the various members, and a former member of the Choir, Gene Ray Hollinger, was the speaker for the service.

Several weeks ago we reported that the New Lebanon Church experienced a net gain of 34 members during 1953. We neglected to report that Brother John T. Byler had actually received 47 new members during the year, with 8 being lost by death and 5 by letter. Of the 47, 43 were received by baptism, and 4 by letter from other

(Continued on Page 10)

## COMING EVENTS

MEXICO, INDIANA. Revival Services—March 7th to 21st—Rev. James Davis, New Paris Brethren Church, Evangelist; Rev. Wayne E. Swihart, Pastor.

PLEASANT HILL, OHIO. Revival Services—March 1st to 21st—Rev. Woodrow B. Brant, Vinco, Pennsylvania, Brethren Church, Evangelist; Rev. Floyd Sibert, Pastor.

MILLEDGEVILLE, ILLINOIS. Evangelistic Services—March 15th to 28th—Rev. J. D. Hamel, South Bend, Indiana, Brethren Church, Evangelist; Rev. H. H. Rowsey, Pastor.

NEW LEBANON, OHIO. Revival Services—March 21st to April 4th—Rev. and Mrs. L. O. McCartneysmith, Evangelists; Rev. John T. Byler, Pastor.

BRYAN, OHIO. Revival Services—March 22nd to April 4th—Rev. Smith F. Rose, Brighton, Indiana, Brethren Church, Evangelist; Rev. Alvin Grumbling, Pastor.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. Evangelistic Services—April 4th to 11th—Rev. William H. Anderson, Pastor, Calvary and Sergeantsville, New Jersey, Brethren Churches, Evangelist; Rev. N. Victor Leatherman, Pastor.

## ATTENTION

SPRING CAMP  
CENTRAL DISTRICT  
LANARK, ILLINOIS  
APRIL 2nd to 4th, 1954

All young people of the District are invited to attend.

The special guest will be the new Brethren Youth Director, Rev. Clarence Stogsdill, Ashland, Ohio.

H. F. Berkshire.



# The Editor's Pulpit



## A Blessed Quietness

SO OFTEN, CHRISTIANS could have so much less anxiety, care and worry if they would learn the secret of "Blessed Quietness."

There is a "peace that passeth understanding," and it's there for all who know God. Dwelling in the secret presence of the most High, will bring a courage and a strength not possible otherwise.

It is always wise to have a daily period, or periods, of devotions—when all the world is shut out. To take time for this communion with God is absolutely essential to our spiritual well-being.

But the time of Blessed Quietness we're speaking of now is that which we can find when we are in the hustle and bustle of daily work—amid the problems in which we need the strength of prayer and spiritual assurance.

The story is told of two men who were walking along a busy city street. The one, a naturalist, said, "Just a moment, I hear a cricket chirping." The other remonstrated that it would be impossible to hear the chirp of a cricket above the din of the city traffic. Nevertheless, the naturalist went to the side of the walk, lifted up a stone, and there was the cricket. The naturalist then explained how that you can hear what you train yourself to hear.

He then tried another experiment on that busy, noisy street. He dropped a quarter on the side-walk. At once, a number of men, passing by, instinctively felt their pockets to see if it was their money they had heard drop. The naturalist said, "There, they are trained to listen for money."

The Christian can, in the busiest and most trying of days, hear the still small voice of God as He seeks to speak of strength, power, peace and victory.

SO, WHAT'S YOUR TROUBLE? Take it to the Lord in prayer. "O what peace we often forfeit, O what needless pain we bear; All because we do not carry, Everything to God in prayer."

The secret of peace in life is the ability to find the peace of God for the soul in the midst of daily duties, daily problems and daily cares.

Two artists were once commissioned to paint their conception of peace. Upon the observing of their completed works, it was noted that the one had painted a picture of a quiet pool of water—not a ripple on its surface—not a stirring of the leaves of the trees. The person who

had asked for the painting of "Peace" said that such a scene was not peace, but stagnation.

The other artist presented his painting. Here was a boisterous waterfall, falling a great height, sending up clouds of spray, and showing evidence of great noise as it crashed on the rocks below. There in a branch of a tree jutting out from the base of the rocks—as near to the falling spray as possible—was the nest of a bird. Perched on the edge of the nest was the mother bird, singing her song of joy with all her might. "Here," said the one who had ordered the painting, "is a picture of peace." Not in the deadness of a stilled pool, but in the midst of the noise and dangers of daily living, could true peace be found.

In the midst of life, there is that blessed quietness. Finding it is often the secret of the difference between a well-lived day and one in which "everything goes wrong." It isn't so much our problems, our troubles, as it is the way we meet them. If it were possible to give two men identical problems under identical conditions, one man may succumb to despair while the other will triumph. One had no secret place of prayer and quietness; the other knew how to find a moment with God.

Thus, in our opinion, we should at all times, live so close to God that, merely by a thought or an unspoken word, we can be at the throne of God with our need. That is the Blessed Quietness which Christians so greatly need today.

RESULT? Smiles, instead of frowns; hope and peace, instead of despair, kind words, instead of harshly spoken, ruefully regretted, hurting words; Harmony in the church and home, instead of edgy feelings and tensions; peace with God and men.

All these, and many other joys will result. Try it, friends. Find your moment of Blessed Quietness in the moment of your need. Find it in your peace with Christ, your Lord and Master.—W. S. B.



# Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour. His purpose, and His work.—W. S. B.

## 12. Christ, The King

*Rev. H. Francis Berkshire*

*Text: John 12:12-15*

WHAT A JOYOUS EVENT it must be to see a king; to be in the presence of such nobility. The last inauguration of the President of the United States thrilled me even though it was witnessed through the medium of television! But how much more would it thrill one to see a king! The color, pomp, and splendor which accompanies such a person thrills the soul. We are told that the inauguration of our Presidents cannot compare in color and splendor with the induction of ancient kings and queens, or even present day coronations of kings and queens. Those who witnessed the coronation of Queen Elizabeth were filled with a triumphant joy within their souls.

So we can imagine that those who saw the Christ entering Jerusalem were filled with a joy that was unspeakable. It, perhaps, was a joy which words could not adequately describe. From the writings of the Synoptic Gospels one can catch a glimpse of the grandeur that followed the procession as Christ rode into Jerusalem. For many He was not a mere king who was entering Jerusalem; He was THE KING OF KINGS . . . not a king . . . but a KING!

It is no wonder that they wanted to elevate Him above the soil of the earth by placing palm branches for the beast of burden to walk upon. Some spread their clothes and others placed palm branches upon the ground in order to protect the beast of burden from contact with the earthly soil. This was their way of exalting Him.

There were those, however, who thought of

Christ as a mere political king or sovereign who would free them from the bondage of Rome. There were those who cared little about freedom. They made little ado about the entry of Christ into Jerusalem. They thought of Him as the "usual king" who made promises and broke them as fast as He made them. But this was CHRIST THE KING who was coming into Jerusalem!

From John's narration of Christ's entry into Jerusalem we learn that there were three groups of individuals who witnessed His entry. There were Christ's wondering disciples to whom this glimpse of His kingship would serve a great purpose at some later date. The disciples stood in wonderment at all of this. John confesses that he, along with the other disciples, did not understand it until Jesus was glorified. "Then remembered they that these things were written of Him, and that they had done these things unto Him." (John 12:16). The second group consisted of Pharisees who began to blame each other saying, "You see that you can do nothing; look, the world has gone before him." They realized that they could no longer be passive but must be active. It was now time to be the subject of action and not the object. And in addition, the situation was getting out of hand. The Pharisees were worried about the situation and this worry led some of them to turn against our Saviour and lead Him to the Cross.

Finally, there were Greeks in the midst of this multitude. These were "real Greeks," Robertson explains, "not Greek-speaking Jews, but Greeks

like those in Antioch to whom Barnabas was sent." It appears that they were a group of Greeks who were far more receptive to Christ than Greek-speaking Jews. It was this group that desired to speak to Jesus and said, "Sir, we would see Jesus." (John 12:21).

With such a selection of personalities one can imagine what a disturbance the coming of the King of Kings made. Pilgrims from every direction had encamped on or near the Mount of Olives; here they would be ready for any demonstration that might occur, because it was in the suburbs of Jerusalem. It was the season when the Paschal Lamb was selected and the Passover Feast observed. This was a great and sacred event in the lives of these pilgrims. A vast crowd came to Jerusalem "when they heard that Christ was coming." Many of these pilgrims were unaware, however, that the True Paschal Lamb was coming to Jerusalem to suffer and die and that Christ the Passover would be in their midst. But the "King of Kings is coming" echoed throughout Jerusalem and surrounding towns.

St. John omits some incidents connected with this narrative; one in particular. St. Matthew gives the incident of securing the beast upon which Christ rode into Jerusalem.

Matthew tells of the mode of securing the ass upon which Christ rode. As Christ approaches the village He beckons two of His disciples and tells them to go into a certain village and secure for Him an ass. Knowing that the disciples were fearful of "stealing" the animal. He instructs them what to say in this event. The disciples had no clear conception of these arrangements but they

willingly obey His command, as any true disciple does. The disciples were to bring an ass and her colt. This was to be a fulfillment of the prophecy of Zechariah 9:9. Two questions arise: Why did Christ direct the disciples to bring both animals? And, why did He choose the ass as the beast of burden?

The first can be answered sufficiently by stating that Christ wanted to completely fulfill the prophecy and make it obvious to all. The ass was chosen also in order to fulfill the prophecy. Even though the ass is despised in the East and West it was good enough for Christ the King to ride upon. He chose an animal that was associated with lowliness. The ass in the Orient is considered very lowly. But did not Christ the King come as a Servant . . . a suffering Servant, despised . . . in humility . . . yet CHRIST THE KING rode on a kingly mount! The Prince of Peace did not enter Jerusalem on a chariot drawn by horses; nothing of military likeness. The King of Kings will conquer the kings of the earth not by oppression but by surrender. He rode upon that "Which no man had ridden." He mastered the untamed. Through humiliation and surrender, Christ the King will conquer the untamed kings of earth and the enemies of His kingdom. Riding upon the foal of an ass showed the Jews that He was no tyrant. It was a Messianic sign of humility and it set forth the essentially spiritual aspect of his Kingship.

Although the ass in Old Testament times was despised, the white ass represented a mount of royalty. Plockhort shows this in his picture "The Triumphant Entry." White or black, the animal







which bore Christ was a mount of royalty! Revelation 6:2 mentions the future return of our Lord when He returns upon a white horse of His Kingdom "and shall go forth conquering and to conquer."

Accepting their shouts of praise and their acts of adoration He rode into Jerusalem as kingly as David of old, as a king about to be crowned. The palm branches were emblematic of triumph, joy, and strength; the palm tree was a sacred symbol of Israel. This had been the manner by which Israel had honored and inducted its kings; and now this great honor was being bestowed upon Christ. The entrance of Christ appropriately satisfied the mood of the occasion. The triumphal entry of Christ showed that the highest mark of kingliness was that of sacrificial service. He was soon to be offered as a sacrifice for sins. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed," said the prophet Isaiah.

And just as any king, Christ wanted those who shouted His hosannas to give to Him their love and loyalty as He was about to give His life for them. No words of praise could have a truer significance than that of "Hosanna." For "Hosanna" is the Grecianized form of Hebrew words meaning "Save, I pray!" But those who greeted Him did not catch the spiritual significance of His entry into Jerusalem nor the intonation of "Hosanna." As their king, He was to "Save His people from their sins," and not merely be a sovereign in the kingdom. Those who greeted Him could not understand Him as a political sovereign but

they could not understand Him as a Saviour dying on a cross and teaching that life is saved by losing it. One can imagine that all of this moved Him to tears!

So in such a manner Christ is hailed "King of Israel" and as Head of the Coming Kingdom of their father David. The words with which they greet Him are from the 118th Psalm. They are words which were used during the feast of Passover and the Tabernacles when the people walked around the altar carrying palm branches and goodly trees. (Lev. 24:40).

"Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." This is the message that is vital and appropriate for today, "Christ the King is coming again!" An evangelism lacking this emphasis is spiritless and powerless. This is the message that should be heralded by those who have pledged allegiance to Him. He will again make a triumphal entry and gather His saints to be with him, "And every eye shall see him."

Every evangelist and every age has confronted a spiritual blindness. Many fail to recognize CHRIST AS KING. This is a portion of what Paul is trying to say in I Corinthians 1:22-25. He points out that, in the wisdom of God, it pleased Him through the folly, as the world sees it, of this message of a crucified Christ and King, to save those who believe it. God so loved that He gave His best, and Christ so loved that He gave His best . . . His very life. This should evoke the giving of their best on the part of those who receive this divine gift. Those who have received this divine gift should reaffirm their allegiance to the King and seek to win others to the same thought.

—Lanark, Illinois.

# This 'n That

By the Editor

We are resuming the publication of the series of articles on "Word pictures of Christ in the book of John." The one this week, and those to follow, are especially suitable for this pre-Easter season. We urge a careful reading and study of them as they appear from time to time.

# MISSIONARY DEPARTMENT

## PROSPECT OF CHURCH PLEASES NEWARK BROKER

"I was glad to see that sign on your lots, indicating that we were going to have a church in our community here. We have tried to build up a nice community by getting the right kind of people to buy our houses and by preventing the wrong people from getting in." These were the words of a Newark, Ohio, real estate man with whom we talked a few weeks ago, when we were attempting to find a home to rent for Pastor W. S. Crick.

### A Crown For The Community

Our new-found friend, who resides in the center of this Newark suburb, by his comment, reminds us that homes alone do not make a community. He makes us realize also that stores and shops of all sorts, banks, medical centers, schools and playgrounds—all of which are necessary to satisfy the physical, mental and spiritual needs of the new city—do not constitute a complete community. There yet remains the heart throb, the life of the community, the church, to be supplied. The church must be there or the soul of man will perish.

It must be there to calm the distressed, to ease the pangs of the broken hearted, to give strength, encouragement, hope to the people. It must be there, and through the Word it must lead and correct and curb. If the community is to grow and flourish and contribute to our grand land, God must be there; for "righteousness exalteth a nation."

It is with this knowledge, coupled with Christ's com-

mand to "be witnesses," that the Missionary Board is urging the brotherhood to get behind the church extension program.



IDENTIFYING SIGN ON THE SITE  
OF THE NEWARK CHURCH

## HOME MISSION OFFERING INCREASES

|                                          |     |
|------------------------------------------|-----|
| Loree (Bunker Hill), Indiana .....       | 85% |
| Ft. Scott, Kansas .....                  | 83% |
| Mt. Olive (Harrisonburg), Virginia ..... | 61% |
| South Bend, Indiana .....                | 34% |
| Johnstown (First), Pennsylvania .....    | 27% |
| Smithville, Ohio .....                   | 18% |
| Mexico, Indiana .....                    | 12% |

## A MISSIONARY PLAYLET

Copies of the playlet entitled "Infinite Meadows," written by Ida Lindower, are available at the Missionary Board office, 524 College Avenue, Ashland, Ohio. This playlet was given during the General Conference last August and was greatly appreciated by those who saw it.

The playlet is built around the actual experiences of our missionaries working in Nigeria.

We hope many of our churches will use it prior to the Easter missionary appeal. Write in for your copy.—W. C. B.

## MISSIONARIES' BIRTHDAYS

Veda Liskey, February 26th, 156 Maryland Avenue, Harrisonburg, Virginia.

Bob Bischof, March 5th, Lassa, P. O. Garkida, Via Jos, Nigeria, British West Africa.

Bea Bischof, March 19th, (Address same as preceding one).

Stephen Byler, March 19th, Arcos 3099 (Nunes, Buenos Aires, Argentina, S. A.

*The**Office and Duties**of**Deacons and Deaconesses*

A message of counsel given by Brother Locke to newly chosen persons awaiting ordination as deacons and deaconesses in the Bethlehem and Mt. Olive, Virginia, Brethren Churches. It is presented here as a source of help and instruction to others of other Brethren churches who have been called to these high offices, and for the counsel of congregations who may be planning on calling additional deacons and deaconesses.—W. S. B.

*by Dr. John F. Locke*

TWO SCRIPTURES should be read and reflected upon by Deacons. First, the account of the original seven deacons being chosen in Acts 6. Here we learn from the Word that the Apostles said to the church, "Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business." The second Scripture which Deacons will wish to familiarize themselves with, is I Timothy, chapter three. In this, St. Paul describes the character of Elders, or bishops, and Deacons. "Likewise must the deacons be grave, not doubletongued, and given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these first be proved, then let them use the office of deacon, being found blameless."

With these two chapters before you, you will find that the Holy Spirit will instruct you from them as to what manner of person a Deacon or Deaconess should be, how to conduct yourself in the light of the high responsibility to which you have been chosen by your brethren, and what are the duties of this office. For, to be elected to the office of Deacon, or Deaconess, is a high honor, and carries with it certain serious obligations and implications. To be a deacon, or deaconess, is to be a servant of the Lord in His church. The word *Diakonos* is the Greek word which gives us our English word, Deacon. The original word according to the best Greek scholars means, "To raise a dust by hurrying," hence to minister, to serve. The idea of sluggishness, disinterest, or half-hearted participation is not in this word!

The original deacons were chosen by the church for a special ministration. They dealt with a serious problem which had arisen in the church not many weeks after Pentecost.

A serious rift in the church would probably have occurred had not these seven men of good reputation, full of the Holy Spirit and the wisdom which He supplies . . . been chosen to minister to the Grecian widows. The office to which you have been called is a spiritual office. The Apostles ordained the persons chosen by the church, by the laying on of hands as a symbol of "the impartation of the gifts and graces needed to qualify them for the office." They prayed that God would bestow the necessary gifts. They did not confer the gifts.

The book of the Acts of the Apostles tells us that results were perceptible . . . the deacons did things. They literally behaved as deacons "as those who raise a dust by hastening," serving and ministering, and results followed. The church grew, a great company of priests became obedient to the faith in Christ. One of the deacons, Stephen, spoke with such wisdom and spirit in one of the synagogues frequented by Grecian Jews, (such as Saul of Tarsus and Barnabas), that the synagogue leaders were unable to resist him by scripture and logic so they resorted to false witnesses. Stephen became the first martyr. He probably was the witness which the Holy Spirit used to convert St. Paul.

Another of these original deacons became known as "the Evangelist." When Phillip is mentioned we are immediately reminded of his preaching in Samaria and his winning of the Ethiopian Treasurer to the Christian faith. Stephen and Phillip were at home in the scriptures.

In the First Epistle to Timothy, St. Paul's description of the character and conduct of Deacons and deaconesses becomes even more vivid when we look at the words which he used originally. He says literally, "Let the deacons be the kind of people you can revere and look up to." The word translated "grave" is not enough. He is not to be "double-tongued" which means literally he is not to be the sort of person, who, standing between two people, says one thing to the man on his left and

something quite different to the man on his right. The deacon is to be trustworthy and honest in speech and conduct himself so that he is worthy of respect. Part of his discipline is to be that of holding his tongue from dealing in fancies and hearsay. His yes is yes and his no is no, and you can depend on what he says.

He is not "to hold his mind on wine," he is not to be at the whim of some appetite or habit. A man or woman who is to be a special servant of the Lord cannot allow these to dominate. The church cannot have its spiritual leaders led by interests and appetites which war against the Spirit. Therefore, when you assume this new office let it be a new beginning with your Lord. Forgetting the things which are behind, press on toward the mark for the prize of the high calling of God in Christ.

St. Paul recognized how covetousness can suffocate the spiritual life and choke it to death, so he includes along with bad habits to be avoided, that of being greedy for filthy lucre. "Don't make small gains in mean ways," he says.

Why this discipline of body and mind? Because you are "to hold the inner secret of the faith, the revelation in Jesus Christ in a pure conscience like a jewel in a casket." The faith is the jewel and you are to provide a good conscience as a case to carry the jewel in. "Hold the faith as a sacred trust in complete sincerity," says one of the translations.

To be a deacon, or deaconess, is not to hold an empty title. It means that you are a proven person. The interests of your life and the conduct of your life are to be blameless and worthy of imitation by those who are about you in the church and community. In speaking to the wives of deacons, St. Paul says they are not to be slanderers. You acquire a legitimate standing as well as gain confidence and freedom in the Christian faith by being persons who are temperate, not greedy, holding the faith as a sacred trust, practicing self-control, discretion and being trustworthy in speech and life.

You were selected after special instruction and prayer, by your brethren, voting by ballot without nomination. Your selection was by those who had been asked to familiarize themselves with the qualifications and duties of the office as set forth in the scriptures, and to seek the leading of the Holy Spirit that He might nominate from among the possible candidates, those He desired for the office. You have been selected as persons of good reputation and full of the Holy Spirit and of wisdom. You are, upon ordination, to receive a new title with its duties. Which duties are to be undertaken remembering that as a servant you are following One who, though equal with God, came as a servant, ministering, healing, teaching, helping. Be sure to read Philippians 2:1-16. One who would use the office of deacon well must imitate the Savior and Lord and let His mind control.

Never forget that the first business of the church is to save souls and next to that is the task of nurturing those who are saved by teaching them, by the study of God's word, and by worship and prayer which issue in service. Salvation should result in service. Service should result

in salvation. The officers of the church are not rulers, but servants.

The church has been likened to a training school in godliness and Christian character. It has been described as a hospital for sin-sick souls where they may receive the medicine of healing truth in capsules of love. It is a nursery where babes in Christ are nurtured and grow into Christlike men and women. The church has been called a drill-ground where preparation is made for aggressive action against the strongholds of the Evil one. The church can not rightfully be criticised for having imperfect people in it, any more than one can criticise a school for having immature people in it, or a hospital which has those in it in need of healing or drastic operations. The church is made up of those who desire to grow in the grace and knowledge of Jesus Christ the Son of God. The church organizes and chooses officers to help this process which we call "promoting the kingdom of God."

#### YOUR DUTIES WILL INCLUDE:

1. To assist with the spiritual discipline of the church. The first deacons were chosen to promote peace and harmony by their ministrations. This meant that they distributed charity to those in need and visited those who were "murmuring." Visits by you may keep murmuring from starting.

2. In many of our churches the board of Deacons concerns itself with such business of the church as collecting and administering finances, the care for services in the absence of a pastor or minister, the arrangements for special evangelistic services, etc. Problems and special work relating to the spiritual welfare of the church are assigned to them.

3. In all of our Brethren churches the Deacons and deaconesses are expected to assist in the arrangement for, and celebration of, the Lord's Supper. Likewise they are assigned the special responsibility of seeing to arrangements for baptism and, even to baptise, if no elder or minister is available. They also assist, when no other elder is available, in the service of anointing the sick with oil as set forth in James, chapter 5. The office to which you have been called is much the same as that of minister. In fact, "Deacon" is the office to which some denominations call their ministers. The name and meaning are much the same.

The Holy Spirit in his wisdom did not specify all of the duties of Deacons for all time to come. Therefore in every age they have had special duties assigned to them. Such is the wisdom of the Spirit that we should have in every organized body of believers certain special helpers upon whom the church can call when special need for spiritual lay leadership arises.

May you use the office of Deacon and Deaconess well being found blameless. To that end may the grace, mercy and Peace of our Lord Jesus Christ, Our Heavenly Father, and the Holy Spirit be upon you all. Amen.

—Maurertown, Virginia.

INTERESTING ITEMS

(Continued from Page 2)

Brethren churches. We are glad to make this clearer report of the fine progress being made by Brother Byler and the New Lebanon people.

Brother Byler, in writing to the Editor recently, says, "I have nine who are waiting to be baptized; 2 boys about 12, and the other 7 adults." He writes further, "Our work is going well, and interest is high. Attendance has held up remarkably well this winter; 258 were in Sunday School last Sunday (February 14th) and 217 in Morning Church, with about 100 in the evening service."

BRYAN, OHIO. Brother Alvin H. Grumbling makes note of the fact that the Bryan Church, which presents a Radio broadcast every Sunday morning, from 8:30 to

9:00, had, as of February 14th, completed five full years of broadcasting.

NORTH MANCHESTER, INDIANA. The North Manchester Church was host recently to a community Youth Rally.

Brother D. Richard Wolfe is again holding his Pastor's Class for Church membership, which has proved successful for the past several years. It is held once a week until Easter, and is designed for the 9 to 15 age group.

A "full house," and an inspiring program of Sacred Music, is reported for the February 21st concert of the Dixie Four Quartet. The appearance of the Quartet was sponsored by the Sisterhood of Mary and Martha.

WATERLOO, IOWA. Rev. George T. Ronk, Cedar Rapids, Iowa, was the guest speaker at the 40th anniversary observance of the building of the Waterloo church, held on February 28th.

PUBLICATION DAY OFFERING

February 1-23, '54

|                                                 |         |
|-------------------------------------------------|---------|
| Jack L. Dovey, New Lebanon, Ohio .....          | \$ 1.00 |
| Mr. & Mrs. I. E. Metzler, Redstone, Montana ..  | 3.00    |
| Denver, Indiana Brethren Church .....           | 42.55   |
| Nappanee, Indiana Brethren Church .....         | 15.00   |
| Johnstown Penna. Third Brethren Church .....    | 70.50   |
| Muncie, Indiana Brethren Church .....           | 60.00   |
| Mrs. James Rogers, North Manchester, Indiana..  | 5.00    |
| Dutchtown, Indiana Brethren Church .....        | 10.00   |
| New Lebanon, Ohio Brethren Church .....         | 110.00  |
| Brighton, Howe, Indiana, Brethren Church ....   | 17.00   |
| Highland, Marianna, Penna., Brethren Church ..  | 7.00    |
| Milledgeville, Illinois Brethren Church .....   | 240.50  |
| Oak Hill, West Virginia Brethren Church .....   | 55.00   |
| Mrs. C. L. Peck, Waterloo, Iowa .....           | 5.00    |
| Smithville, Ohio Brethren Church .....          | 209.50  |
| Elmer Stutzman, Seward, Penna. ....             | 10.00   |
| Roanoke, Indiana Brethren Church .....          | 6.20    |
| Mrs. Edgar R. Lehman, Johnstown, Penna. ....    | 5.00    |
| Quiet Dell, Cameron, W. Va., Brethren Church .. | 3.00    |
| John E. Beery, Cumberland, Maryland .....       | 5.00    |
| Milford, Indiana Brethren Church .....          | 50.00   |
| Mr. & Mrs. Frank E. Clapper, Canton, Ohio ....  | 10.00   |
| Carleton, Nebraska Brethren Church .....        | 15.91   |
| Mrs. Maude Kestner, Ashland, Ohio .....         | 2.00    |
| Fairhaven, Ohio Brethren Church .....           | 47.00   |
| County Line, Indiana Brethren Church .....      | 21.27   |
| Mr. & Mrs. F. E. Witt, Meyersdale, Penna. ....  | 5.00    |
| Mrs. Albert Tedrow, Camveron, West Virginia ..  | 1.00    |
| Center Chapel, Indiana Brethren Church .....    | 55.38   |
| Osa Foster, New Lebanon, Ohio .....             | 5.00    |
| Columbus, Ohio Brethren Church .....            | 5.00    |
| Gratis, Ohio Brethren Church .....              | 50.00   |
| Bryan, Ohio Brethren Church .....               | 200.00  |
| Mrs. Minnie Walter, Nappanee, Indiana .....     | 5.00    |
| Mr. & Mrs. G. W. Spielman, Hagerstown, Md. ..   | 5.00    |
| Sherwood, Michigan Mission .....                | 5.00    |
| Louisville, Ohio Brethren Church (quarterly) .. | 19.61   |

|                                                           |        |
|-----------------------------------------------------------|--------|
| North Georgetown, Ohio, Brethren Church ....              | 50.00  |
| Mt. Olivet, Georgetown, Delaware Brethren Ch...           | 15.00  |
| Mansfield, Ohio Brethren Church .....                     | 20.00  |
| Corinth, Twelve Mile, Indiana Brethren Church ..          | 35.98  |
| M. Brayden & Edna B. Ridenour, Hagerstown, Maryland ..... | 100.00 |
| Udell, Iowa Brethren Church .....                         | 7.50   |
| Brush Valley, Adrian, Penna. Brethren Church ..           | 31.00  |
| Miss Alice Sefton, Pittsburgh, Penna. ....                | 10.00  |
| Berlin, Penna. Brethren Church .....                      | 156.45 |
| Jennie M. Garber, Sapulus, Oklahoma .....                 | 5.00   |
| Burlington, Indiana Brethren Church .....                 | 62.35  |
| Mr. & Mrs. David Forney, Rea, Penna. ....                 | 5.00   |
| White Dale, Terra Alta, W. Va. Brethren Church            | 36.00  |
| St. James, Maryland Brethren Church .....                 | 45.05  |
| Masontown, Penna. Brethren Church .....                   | 68.00  |
| Mr. & Mrs. John A. Rishel, Pittsburgh, Penna. ..          | 25.00  |
| Mrs. Mary Hazlett, Mansfield, Ohio .....                  | 2.00   |
| Mrs. Maggie Smith, Harrisonburg, Virginia ....            | 10.00  |
| Mr. & Mrs. Ora Obshire, Wabash, Indiana .....             | 3.00   |
| Firestone Park, Akron, Ohio Brethren Church ..            | 53.25  |
| Mr. & Mrs. Galber Wright, Anderson, Indiana ..            | 2.00   |
| Conemaugh, Penna. Brethren Church .....                   | 42.50  |
| Peru, Indiana Brethren Church .....                       | 31.00  |
| Flora, Indiana Brethren Church .....                      | 49.00  |
| Tucson, Arizona Brethren Church .....                     | 13.75  |
| Fort Scott, Kansas Brethren Church .....                  | 4.00   |
| Falls City, Nebraska Brethren Church .....                | 21.25  |
| Calvary, Pittstown, Penna. Brethren Church ..             | 14.00  |
| Mulvane, Kansas Brethren Church .....                     | 6.25   |
| Mexico, Indiana Brethren Church .....                     | 24.00  |
| Lathrop, California Brethren Church .....                 | 18.00  |
| Rev. and Mrs. Fred C. Vanator, Sarasota, Fla. ..          | 5.00   |
| Mt. Pleasant, Penna. Brethren Church .....                | 7.50   |

TOTAL .....\$2,361.25

PREVIOUSLY REPORTED ..... 959.80

TOTAL TO DATE .....\$3,321.05

*Brethren Youth Crusaders*  
*Devotional Topics*  
*Clarence S. Fairbanks      Topic Writer*

Topic for March 14, 1954

**CHRIST IS THE ANSWER—For Assurance**  
“He is Willing”

Scripture Reading: John 6:26-40

THE GOLDEN TEXT of the Bible for many people is John 3:16, “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” This text tells us that God is willing to do anything—even sending His own Son to die—in order that we might find eternal life. If God is willing to go to such lengths to save us, we can depend upon Him, certainly, to do whatever else is good for us.

1. Christ is willing that all should be saved. His whole purpose in coming into the world was to seek and to save that which was lost. In the Gospel of Luke we have three parables that Jesus gave to show men how much God cares for their souls. There is the account of the woman who lost one of her ten coins. She was not happy until she had gone over the house many times and had found it. The man who had a hundred sheep was not happy with the ninety and nine that were safe within the sheepfold, but went out and searched for the lost sheep until he found it. The man who had lost a son to the far off country could not be happy until that son returned home.

The important word in all three of these parables is, “UNTIL.” So long as there is life in any of us, God does not give up seeking us. God is not willing that any should perish, but that all should be saved. Are you willing to be found of Him?

2. Christ is willing that all of us should find contentment. In Matthew’s Gospel we read of our Lord’s saying, “Come unto me all ye that labor and are heavy laden and I will give you rest.” In a world like the one in which we live, there is little time for real happiness. Men and women are almost never contented with what they have. Always they are wearing themselves out in the pursuit of material things. Always we are trying to keep up with the Joneses, but we never seem to realize that the Joneses have nervous indigestion from trying to keep ahead of us. Would it not be a good time to stop this mad race of seeing who can have most of the material things?

Jesus did not teach us that we would be blessed with a lot of material things, but He did tell us that we would be happy if we followed Him. One of the things that hurt our Lord most was that people had no idea of why they were here on this earth. In Matthew 9:36 we read, “But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.” Jesus had compassion on the people because they fainted. Now it is true that they were tired and hungry and may have been on the verge of fainting physically, but the true meaning goes much deeper than that. The word “fainted” in the

original text signifies that they were bewildered and had no clear purpose in life. Jesus makes life worth living by giving us a goal to follow.

3. Christ is willing that all His followers should be secure. “Him that cometh unto me I will in no wise cast out.” There are many storms raging in our world and we may feel as helpless as the disciples did that night on the sea of Galilee. If we do have that feeling, there is that blessed assurance that when Christ is riding on our little ship that He can still the greatest storm.

Paul taught us that there is nothing that can separate us from the love of God. There is nothing that can happen to us that can come between us and the love of God. There is nothing that we can do that can make God withdraw His love from us. We may have been lost by accident in some corner of the house as was the coin, we may have wondered astray as did the lost sheep, or we may have deliberately gone off into the far country as did the prodigal son, but God still loves us and is looking for us. In such a state we are certainly lost, but never separated from the love of God. Any person who will remain with God in Jesus Christ has the assurance that he is saved and secure here and now.

Conclusion: God wants us to rest calmly in the full assurance of Christ’s finished work on Calvary. Since Christ’s work there on our behalf has been accepted by God the Father in His resurrection and since we know that Jesus is now at God’s right hand; we know that we shall be there too. In Luke 10:20 Jesus says, “Rejoice because your names are written in Heaven.” If we do not have the full assurance of that fact, why are we told to rejoice about it?”

It is necessary to emphasize the Divine side of the relationship, to realize that God wants this contact far more than we do. That God’s utter willingness is no figment of our imagination. It is not our doing, but His. The initiative is His; the hallowed friendship begins from His side. As we draw near to Him and receive the pledges of His love, there wells up in the heart a new and grateful sense that He wants us, that He has a place for us to fill, a work for us to do; that—marvel of marvels!—He has

stoop’t to ask me,  
The love of my poor heart!

**QUESTIONS FOR DISCUSSION**

1. Discuss what we must do to work the works of God—John 6:28-29.
2. What is the basis of our assurance in God?
3. What are you living for? Do you have a goal in life? Is it a worthy goal or is it based on self and material things?
4. What do you do when your faith falters?

**PASTORATE TO BE VACANT**

The Linwood, Maryland, Brethren Church will be without a pastor as of the first of July. Any Brethren Pastors who would be interested in assuming the charge at that time are invited to contact:

Mrs. W. P. Wantz, Cor. Sec.,  
Box 147, New Windsor, Maryland.



# Prayer Meeting Studies

By C. Y. Gilmer



## WONDERFUL POWER IN THE BLOOD

There is wonder-working pow'r in the precious blood,  
It will cleanse from every sin,  
It will make you pure within . . .

There is perfect cleansing pow'r in the precious blood.

When we at the judgment stand blood will be our plea;  
There's no other way we know,  
But this precious crimson flow . . .

There is wonder-working pow'r in the blood.

R. E. Winsett.

**T**HE ONE THING that separates God and man is sin (Isaiah 59:1, 2). Nothing but the blood will put away sin (Heb. 9:26). Without our knowing the power of Jesus' blood we can never know the power of God, His Word, the Holy Spirit, and prayer! In the first place, we are all sinners (Romans 3:23). God's holy wrath at sin had to be laid somewhere. Out of mercy to the believer it was laid on Christ (Isaiah 53:6; Romans 3:25). The first power of Christ's blood is that it satisfies God's holy wrath at sin (1 Cor. 5:7; Ex. 12:13, 23).

The power of the blood is available to all who believe (1 John 2:2). Through His blood they have present redemption, forgiveness (Eph. 1:7), and peace (Col. 1:20). They have present cleansing from all sin (1 John 1:7). The blackest record can be made white (Isaiah 1:18). There is "now" no condemnation to them who are in Christ Jesus (Romans 8:1, 33). Through the blood, believers are reckoned righteous (Romans 5:9). Christ took our place so we could step into His place (2 Cor. 5:21). Stripped of our filthy rags righteousness (Isaiah 64:6) we have the Lord as our righteousness (Jer. 23:6b). The shed blood frees us from self-efforts to atone for sin so that we are at liberty to serve the living God (Heb. 9:14).

By the blood we are purchased unto God and made His own (Acts 20:28; Rev. 5:9). To be God's property is to serve Him wholly in body, soul, and spirit (1 Thess. 5:23). The blood applied to the believer gives him holy boldness to enter into the very presence of God (Heb. 10:19, 20) without fear, "in full assurance of faith" ((Heb. 10:22). There is NO approach to God without atonement (Heb. 9:22). It was sin that drove man away from the tree of life in Eden (Gen. 3:22-24). It is the blood applied that will give entrance to the city of God and a right to the tree of life (Rev. 22:14).

Let the blood of Christ have its power in your life! A Christianity without atoning blood is a religion without mercy for the sinner, true peace for the conscience, forgiveness, justification, cleansing, and approach unto God. Such is the religion of Cain (4:3-7)! There can be no true "higher life" which has not the blood for foundation. There can be no power of prayer without the power of the blood by which alone we can have access unto God.

"We are saved by the grace of our God,  
And are kept by His power and love;  
All our sins washed away in the blood,  
Each day we His faithfulness prove.

"We were sunk in the ruins of sin,  
But swiftly He came to our aid,  
O'er our foes He did victory win,  
For us, peace with God He has made.

"O, how deep are the riches of grace,  
How great is the love Christ has shown,  
When He stood in the poor sinner's place,  
No love like His ever was known."

—Mrs. W. J. Kennedy.



## Lesson Comments by Fred C. Vanator

Lesson for March 14, 1954

### JESUS FACES THE CROSS

Lesson: John 12:20-32

**T**HIS MORNING in the words of the "certain Greeks" who came to Philip, "We would see Jesus." The essential of every Sunday School lesson is that in it we see the central figure of Christianity, even Jesus Christ. There is no other reason for Bible Study than that which is centered about the Son of the Living God—Jesus the Christ. Keep in mind again the words which are found in the twentieth of John, verse 31, "But these are written that ye might believe . . ."

We find Jesus now facing the most difficult time in His earthly live. We must remember that He had a human body which was the same kind of a body which we possess—subject to pain, hunger, weariness, temptations—else He could not have realized our pains and weaknesses and have been "tempted in all points as we are" (yet without sin). We wish we had space to enlarge on this thought. We can only say that surely He was compelled to weigh the human side alongside of the divine side, in order to make His decisions as they should be made. His cry—later—of "Father, save me from this hour," surely tells of the conflict which was constantly going on within Him between His humanity and His deity.

Let us use an acrostic to see what brought about His decision as He "Faced the Cross:"

#### THE

Consecration  
Righteousness  
Obedience  
Sincerity  
Service

Jesus was consecrated to the task which God had given Him. The Word says that God "sent His son into the

world to redeem the world." True, He came willingly, but He came to "do the will of the Father." This required complete consecration to the task. He never deviated for one moment from His divine purpose.

Such a task demanded righteousness. He could not, under any circumstance, for one moment fail in His righteous living. He could not sin and remain what he truly was—the Son of God in the flesh.

Paul very pointedly tells us in Romans 5:19 that "as by one man's disobedience many were made sinners, so by the obedience of one (Jesus) shall many be made righteous." It was by actions, not by mere words, that Jesus proved His obedience to the will of the Father.

That sincerity was a cardinal principle of Jesus' life can in no way be doubted. While He was constantly being

accused of duplicity and insincerity, He was ever able to show that no action of His was for an ulterior motive.

The word of Jesus, as recorded in Matthew 20:28, "Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many," tells the simple story of His life of service here on this earth.

It was such an One who faced the cross with assurance. It is no wonder that strangers—the Greeks—came and demanded to see Him. With all their hearts they wanted to see the One about whom they had heard so much. Let us remember that of course there must be a fervent "desire" in the heart before one can hope to see Him. Jesus "faced the cross" for us—what are we doing for Him?

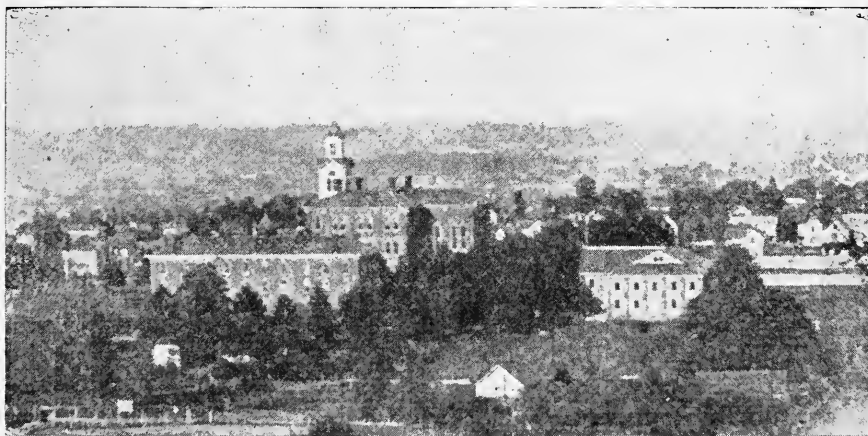
# A HISTORY OF ASHLAND COLLEGE TO 1953

by

Clara Worst Miller, professor emeritus

and

Dr. E. G. Mason, President emeritus



Above: one of the many illustrations of early campus life and personalities, (1904), included in the History. 99 pages, 30 illustrations.

Price: \$1.00 including postage. Send orders to the  
Alumni Office, Ashland College, Ashland, Ohio.

Printed by the Brethren Publishing Company, Ashland, Ohio



## News From Our Churches

### BERLIN, PENNSYLVANIA

We have just concluded our first year in the fulltime service of our Lord and Saviour Jesus Christ and this is therefore our first report to you concerning our work. We have spent a wonderful and joyous year in the work of our Lord in the Berlin Brethren Church. The congregation has given us many rich spiritual experiences with them.

During the past year our attendance has shown a general increase along with the interest in the Church and the work of the Lord. There has been an average increase of 10 in our Sunday School attendance as compared to 1952 and also an average increase of 11 for Morning Worship. These increases I am sure will continue through 1954. These numbers of course do not give us any idea of the spiritual state of the church which I consider above average for the times in which we live.

Since our arrival in Berlin the Church and Sunday School have furnished the study completely. A beautiful desk, chair, three files, two bookcases, a table top and typewriter table have been placed in the study at the cost of approximately \$500. This has been an excellent addition to the physical plant of the Church.

The Berlin Congregation has shown a very favorable attitude to the work of the young people. During the past year we have organized a youth board which will be very active within the next year. We have 75 young people on our church roll of which 50 are active in some youth organization of our church. The youth are present in every service averaging around 20 in our evening services. This will give you some idea of the work of our young people.

During the year of 1953 we lost in our membership 13 by letter and two by death, and received 5 by baptism and 4 by letter. We have now several being prepared for baptism on Palm Sunday.

The following is a brief excerpt from the Pastor's annual report, January 1, 1954. "Let us look at the spiritual state of our church. It is to be noticed that numerically our membership has suffered a loss of six this past year. The primary cause of this loss was because of a large number of letters requested and granted. However, I am sure the year ahead will prove to be an evangelistic year in the growth of our church.

"It has been my observation that there is still much to be done to aid our members in their Spiritual Growth. As I have emphasized so much the past year, church membership, though essential, is not sufficient for salvation; it takes a life lived in union with the Spirit of God. Every effort must be made by every member so that our church may accomplish this task in this community. No sacrifice of time, talent or finance can be considered too great to establish even one soul on the Rock of Jesus Christ.

"Loyalty to the church and to our Christ must mean

more than just church membership, attendance and even holding an office. It should mean that nothing will stand between you and your God in doing His work of establishing His Kingdom in the hearts of men.

"It is time for us to reach out now into new fields to reconsider and expand our facilities. In the world today man dare not sit still and neither dare the church. If you do not progress, you fall behind. Growth alone gives life. Stagnation brings senility and death. The progressive decisions the fathers of this Church made long ago have proven to be the reason for the stability of the Church today. Let us not let decay what they worked so hard to establish. Today we decide what tomorrow shall be. Tomorrow may not be ours."

Lyle H. Lichtenberger.



### MANSFIELD, OHIO

The Mansfield First Brethren Church recently took an active part in two revival meetings. Dr. Russell DeLong was speaker for the revival sponsored by the Richland County Evangelical Association. Youth for Christ International was responsible for bringing Dr. Torrey Johnson to Mansfield for the "Key To Life Crusade."

A baptismal service on November 25th received 3 new members into the church. One was received at this service by affirmation, making 4.

Rev. Harold Barnett, pastor of the Mansfield church, is offering a Bible training course for those interested. Upon completion of this course, which began January 29th and will continue until June 4th, a teacher's certificate will be awarded to each one finishing the course satisfactorily. Total enrolment for the course is 18.

The Richland County Evangelical Association recently elected Rev. Barnett to serve as Secretary-Treasurer for 1954.

The subject Rev. Barnett has chosen for his Sunday morning services is, "The Life of Christ." These messages began with the Christmas Story, and will lead up to the Easter Story. The Sunday evening sermons are taken from the book of Romans.

Sunday, January 29th, was the highest attendance recorded, since Rev. Barnett became pastor, with 105 in attendance.

The Mid-Week prayer service and Bible study has been averaging an attendance of between 30 and 40. The study of Revelation is the text for these services. The youth of the church have a very active group who attend these meetings and who hold their own prayer meetings.

New hymnals were purchased and presented to the church by the youth group. A presentation and dedication service was held Sunday, November 29th, by Rev. Barnett. The hymnals were presented by Robert Hurlburt representing the youth. Rev. Barnett received them in behalf of the church.

The Brethren Youth is showing a series of films in the regular meetings on Sunday evening. These are based on the proper dating and courtship relationships of young people.

Leroy Imhoff presented a new coat and hat rack, and a guest book stand, which he made, to the church. The

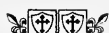
congregation, along with the pastor, is working hard to finish the new building project. This project is the building of two additional class rooms. These basement class rooms will be part of the basement for a future church. Harry Keil, church moderator, has directed the work; Joe Gleisinger laid the brick, Raymond Metcalf also has devoted much time and work to the project. The rooms are being painted by Leroy Imhoff.

The fourth Sunday of each month has been set aside as building fund Sunday. All of the organizations of the church have created considerable interest in the project by challenging each other with special offerings, presented each month.

Mrs. Harold Barnett has reorganized the Sr. Sisterhood, which has not been active for quite some time. She directs the choir also.

As you can readily see, our church is active and growing. You will be hearing more from this church in the near future.

Mary E. Metcalf, Recording Secretary.



### TOPEKA, KANSAS

Perhaps someone would like to know about us here in the Sunflower State. We have been here near 18 months. We live in a Trailer House about a 15 minute drive from the country north east of the city, into town. We built a room and garage onto one side. Mom and I get along quite well to ourselves; but when we have company we are somewhat crowded. However, we have had company from Indiana, Iowa, Nebraska, Kansas, and Missouri.

Mom's health is better than for two years; she does all her own work and helps the neighbor lady. She drives the car to town and to church. My health is generally good.

We have preached at Morrill, McLouth, and here in the city a number of times; also talked to Sunday School Groups and Young People. We go to Sunday School and Church somewhere every Sunday. For so many years we had to see that things WENT in our various churches, but now we can go and listen to others do things.

Since last May we have been Guide and Information man at the State Capitol Building. We like the work. We get to meet people from many parts of the world. We witness for the Lord every day. We talk Bible, and admonish many in the work of the Lord. Advise folks about marriage, and Salvation. Have even had prayer for some by my desk where many people pass every hour. Some who I had never seen before request prayer. Thus I am happy when able to help someone in need. One person said this as I sat at my desk one morning, "It gives me a lift for the day to see you sitting there." Yes, personality with a background for the Lord has an uplifting influence.

We talk to sinners about the Lord and to take a stand for the better way of life. We haul folks to Sunday School and Church, who have no way to go. We just praise the Lord for his goodness.

Rev. W. R. Deeter, R. F. D. 5,  
Topeka, Kansas.

## Wedding Announcement

ULLERY-GREENAWALT. Marvin Lindberg Ullery and Miss Lorraine Virginia Greenawalt were joined in Holy Matrimony by the undersigned on September 13, 1953, in the First Brethren Church, Cumberland, Maryland. The bride is the daughter of Mrs. Vergie Greenawalt and the late William H. Greenawalt. The groom is the son of Mr. and Mrs. Holley A. Ullery, Points, W. Va. Both are fine Christian young people and members of the First Brethren Church.

Milton M. Robinson.

\* \* \*

STUMP-GREENAWALT. Harold L. Stump and Miss LaVerne Greenawalt were joined in Holy Matrimony on September 15, 1953, at the home of Rev. C. C. Stump, Washington, D. C. Rev. Stump is an uncle of the groom, and performed the ceremony. The bride is the daughter of Mrs. Vergie Greenawalt and the late William H. Greenawalt. She is, and has been the long-time Recording Secretary of the First Brethren Church, Cumberland, Maryland. Mr. Stump is a fine Christian young man.

Milton M. Robinson.

\* \* \*

ETTINGER-SMITH. On New Year's Eve, December 31, 1953, Miss Janie Bell Ettinger, daughter of Mr. and Mrs. Walter Ettinger, Port Republic, Virginia, became the bride of Charles Thomas Smith. The wedding was solemnized in the Pastor's study at Maurertown, Virginia, with the bride's pastor, Rev. John F. Locke, reading the service. This wedding has the unique distinction of being the first time I married a child of a couple (Mr. and Mrs. Ettinger) that I had married at the beginning of my ministry. The bride and groom are High School graduates. They attend the Mt. Olive church where the bride is a member, and where they have many well-wishing friends.

John F. Locke.

\* \* \*

LAM-ROADCAP. On Sunday, February 14th, a very beautiful wedding took place in the Mt. Olive Brethren Church, when Miss Virginia Ann Lam became the bride of Bobby Lee Roadcap. The bride was given in marriage by her father, Mr. Leon Lam. The bride's elder brother, Fells Lam served as best man to the groom, and little John Gregory Lam, son of Fells and Dorothy Lam, served as ring bearer. The bride and groom are members of the Mt. Olive church, and their many friends and well-wishers completely filled the Church. Music for the ceremony was furnished by Mrs. J. Gordon Harmon, Church pianist, and Mr. Donald Glick, soloist. The ceremony was performed amid lovely flowers and the light of many candles at the altar of the church by the pastor of the young couple, Rev. John F. Locke. A reception followed the ceremony in the beautifully decorated church basement.

John F. Locke.

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# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

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## *The Lowly Service*

I asked the Lord to let me do  
Some mighty work for Him,  
To fight amidst His battle hosts,  
Then sing the victor's hymn.  
I longed my ardent love to show,  
But Jesus would not have it so.

He placed me in a quiet home,  
Whose life was calm and still;  
And gave me little things to do,  
My daily round to fill.  
I could not think it good to be  
Just put aside so silently.

Small duties gathered round my way  
That seemed of earth alone;  
I had longed for conquests bright,  
To lay before His throne,  
Had common things to do and bear,  
To watch and strive with daily care.

So then I thought my prayer unheard,  
And asked the Lord once more  
That He would give me work for Him,  
And open wide the door,  
Forgetting that my Master knew  
Just what was best for me to do.

Then quickly the answer came,  
"My child, I hear thy cry;  
Think not that mighty deeds alone  
Will bring thee victory.  
The battle has been planned by Me,  
Let daily life thy conquests be.



## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

THE BRETHREN PUBLISHING COMPANY  
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## COMING EVENTS

**MEXICO, INDIANA.** Revival Services—March 7th to 21st—Rev. James Davis, New Paris Brethren Church Evangelist; Rev. Wayne E. Swihart, Pastor.

**PLEASANT HILL, OHIO.** Revival Services—March 1st to 21st—Rev. Woodrow B. Brant, Vinco, Pennsylvania Brethren Church, Evangelist; Rev. Floyd Sibert, Pastor.

**MILLEDGEVILLE, ILLINOIS.** Evangelistic Services—March 15th to 28th—Rev. J. D. Hamel, South Bend, Indiana, Brethren Church, Evangelist; Rev. H. H. Rowsey Pastor.

**NEW LEBANON, OHIO.** Revival Services—March 21st to April 4th—Rev. and Mrs. L. O. McCartneysmith, Evangelists; Rev. John T. Byler, Pastor.

**BRYAN, OHIO.** Revival Services—March 22nd to April 4th—Rev. Smith F. Rose, Brighton, Indiana, Brethren Church, Evangelist; Rev. Alvin Grumbling, Pastor.

**WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN.** Evangelistic Services—April 4th to 11th—Rev. William H. Anderson, Pastor, Calvary and Sergeantsville, New Jersey, Brethren Churches, Evangelist; Rev. N. Victor Leatherman, Pastor.

**ROANN, INDIANA.** Revival Meetings—March 14th to 28th—Walter Longnecker, of Manchester College, Song Leader; Rev. S. M. Whetstone, Pastor-Evangelist.

**WATERLOO, IOWA.** Ashland College Mixed Gospel Team—March 26th, 27th, 28th—Rev. Spencer Gentle, Pastor.

**MASONTOWN, PENNA.** Ashland College Girls' Gospel Team—April 16th, 17th, 18th—Rev. William Keeling, Pastor.

## Items of General Interest

**MEYERSDALE, PENNA. MAIN STREET BRETHREN.** With the Laymen in charge of the evening service on March 7th, Rev. Elmer M. Keck, Pastor of the Jones Mills, Penna., Brethren Church, showed his colored slides of our Brethren mission work at Lost Creek, Kentucky.

The Meyersdale church is following the plan of having the various auxiliaries take charge of the devotional periods in the Sunday evening Services. The Boys' Brotherhood had charge during February, and the Laymen are providing the devotional leaders for March.

**MASONTOWN, PENNA.** The men and boys of the church were feted to a fish and oyster supper on March 1st. Guests were John Golby, District Laymen's President, and Robert Blough, District Laymen's Secretary.

Six new members were baptized and confirmed on February 21st. Brother William D. Keeling notes that this brings to 90, the number received into the church during his pastorate.

**ASHLAND, OHIO. PARK STREET BRETHREN.** The Young People presented a special program Sunday evening, February 28th. Chuck Kraft was in charge of the program and presented meditative thoughts. The Sunday School orchestra, under the direction of its leader, Connie Hitchman, presented selections during the first part of the hour. A flute solo was then given, followed by Congregational singing. To bring the hour to a close, a newly

(Continued on Page 10)

### SPRING CAMP

#### CENTRAL DISTRICT

#### LANARK, ILLINOIS

APRIL 2nd to 4th, 1954

All young people of the District are invited to attend.

The special guest will be the new Brethren Youth Director, Rev. Clarence Stogsdill, Ashland, Ohio.

H. F. Berkshire.

### NOTICE

#### PASTORATE TO BE OPEN

The Gratis Brethren Church will be without a Pastor after May 1st. Any Pastors who would be interested in assuming the charge are invited to contact:

Robert L. Zimmerman,  
Gratis, Ohio.



# The Editor's Pulpit



## What Did They Preach?

AS WE LOOK BACK upon the activities of the early apostles, we discover that they went everywhere preaching—. WHAT DID THEY PREACH? The answer to this question is very important in this day and age when there appears to be a revived interest in the effort to increase our church attendance and to bring more people into the realm of the church.

It should be noted, if we are interested in preaching a message that will bring people into the church, that what the disciples did preach, brought results! Peter, on the great day of Pentecost, preached, and, as recorded in Acts 2:41, "Then they that gladly received his word were baptized: and on the same day there were added unto them about three thousand souls." We also note in the 43rd verse that "Fear came upon every soul," which we would interpret to mean that men were brought face to face with their consciences and their sin as never had been experienced before.

We turn next to the work of Philip and the Ethiopian eunuch, in the 8th chapter of Acts. Here we note that Philip heard this great man reading from Isaiah's prophecy, and was invited to ride in the chariot with him.

The content of the messages of Peter, Philip, and the other apostles is the secret of successful church growth today.

What did Peter preach at Pentecost? He said that the wrath of God is turned on sinful man, but that whosoever would call upon the name of the Lord shall be saved. Acts 2:21. Peter, according to verse 22, preached of "Jesus of Nazareth." He told of the crucifixion, death and resurrection of Christ. He told them how that Christ is raised up, and exalted, even though having been crucified by those who hated Him.

Under the conviction of the Holy Spirit, Peter's audience cried out the anguished wail of the lost, "What shall we do?" THEN PETER PREACHED—TOLD THEM: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." The purpose of repentance and baptism was to receive forgiveness for their sins. **THUS, ONCE AND FOR ALL, IT HAS BEEN ESTABLISHED THAT THE BASIC PURPOSE AND PREMISE OF TRUE PREACHING IS SIN, AND ITS REMISSION!** Peter also told them, "Save yourselves from this untoward generation."

Philip, in answer to the questions of his companion in

the chariot, "preached unto him Jesus." (Acts 8:35). What a marvelous sermon this must have been, for the eunuch said, "See, here is water, what doth hinder me to be baptized?" Philip then said, "If thou believest with all thine heart, thou mayest." **NOTE THE STRENGTH OF THE ANSWER:** "I believe that Jesus Christ is the Son of God." These words by the eunuch constituted his statement of confession, which through obedience, became salvation for his soul. Note that Philip did not tell him what a nice institution the church was, nor how much he needed the church, nor how much good could be done if the eunuch were to come into the church. **Philip preached unto him Jesus in a way that the eunuch realized that without Christ, he was a sinner, doomed and lost for all of eternity.** Do we, in our efforts to reach the unchurched, seek to reach their heart with salvations' power, or are we merely interested in "getting them into the church?" **IT MAKES A DIFFERENCE!**

Paul, the Apostle said, "Woe is unto me, if I preach not the gospel!" (I Cor. 9:16.) There is no better verse in all scripture than John 3:16, to explain what is meant by the "Gospel." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Paul also reminds Christendom that "The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." (I Cor. 1:18.)

Dynamically he tells us that to despise the fact that Christ died on the cross to redeem sinful men can result only in eternal death (perishing.) He also lets us know that those who believe in Christ and that He died to save us, results in eternal life for us. We are told also in Acts 4:12 that "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Is it any wonder then that the early disciples were able to lead people away from their sins—to answer the pleading call to come over into Macedonia with the gospel—to bring about a burning of vulgar books and literature in a heathen city—to preach before kings? Even though there was persecution, opposition, efforts to "tone down the Gospel truth," etc., they, to their credit, stayed by the truth and "preached Christ, and Him crucified, dead, risen and coming again."

Is today any different than 40-60 A. D.? We have the

(Continued on page 6)

## Brethren Church History

By Rev. Freeman Ankrum

## A VIRGINIA ELDER BUILDS

WHEN THE KING of the German Republic of Hesse agreed to hire to George Third of England, soldiers, to help fight a war not going to his satisfaction in the American Colonies, the men concerned had little if any say in the matter. There was among the many who were impressed to fight battles in which they had no interest, one who was a Burgo Meister of his native village. This man was Georg Schaeffer. Little did he think that when he should go to the far away land of America that he would set going such a train of events which would make themselves felt for more than a century and a half.

Little is known of this man except that he was a man of importance in his community. He somehow brought with him papers, in illuminated German script which may still be viewed in the home of a descendant at Maurertown, Virginia. When he came as a Hessian soldier, perhaps like the most of them, against his will, he decided to make the best of the land of opportunity. Having no stomach for the war, he is said to have quit the fray without official sanction, possessing only the clothes upon his back, a watch and the sum of one dollar. His sympathies were with the Colonists against the English, which may have had a deciding effect in leaving the war to look out for itself.

The Shenandoah Valley was first settled in 1752, mainly by German people. They traveled back and forth to Philadelphia and it must have been through contacts such as these that the young ex-Hessian soldier decided to look out a location for himself. The year of his coming to the Valley was about 1790. He was a man of keen foresight and vision. Land was cheap in those days. The English encouraged the German people to settle in the Valley, west of the Blue Ridge Mountains, as a buffer against the Indians. The Indians called the English from "Tide water," Virginia, "Long knives," and bitterly hated them.

There was at first little if any objection to the German people settling in the Valley, from the Indians, as they came from Pennsylvania. The Indians knew of William Penn and his treaties. In their simple ways they thought that all of Penn's men were honest, virtuous, humane and benevolent. Unfortunately later on they were to be awakened to the fact that they had been somewhat mistaken.

There are seven bends in the Shenandoah River near Woodstock, as it meanders through the Valley on its way to join the Cohongoruton (River of flying geese) as the Indians called the Potomac. It was in one of these bends

that young Schaeffer secured one thousand acres of land. The land was originally a part of Lord Fairfax's domain, and had been sold to one George Westenberger when the Fairfax estate had been broken up. It was from Westenberger that Georg Schaeffer bought the tract of land. Here he labored, met all the dangers of pioneer days, which consisted of wild animals, and Indians along with domestic problems and troubles, akin to pioneer living. He built his house, likely a simple chinked log house no far from a spring as was the custom of the day. It was here on May 9, 1798, that a son was born to the pioneer. Him they named after the father, George.

Let it be said in this connection that later on a School Master came to this section and insisted that the original German name was too harsh and that it should be changed from Schaeffer, to Shaver. So we shall speak of the subject of this article as George Shaver. George grew to manhood on his father's rolling acres, which extended from the Shenandoah River at the Western foot of Massanutten Mountain for a long distance to the West. Little is known of the early life of young George. It is not out of place to assume that it differed little from that of any of the other around him. Work, work and then for diversion, more work. Being a boy, the Shenandoah must have found him fishing in its waters from time to time. Wild game must have fallen at times victims to his rifle. All boys on the frontier learned to handle the rifle. Their lives, at times, depended upon it.

The German people traveling from Maryland, and Pennsylvania on the North, must have made the hospitable German home a stopping place on their journeys farther south to the Flat Rock section. Here young George came in contact with the Brethren. Flat Rock was the oldest Dunker Church in the Valley. What would be more natural than for the keen minded and active lad to listen with open ears to the conversation of the passing Brethren?

The first Church to be organized in this section, the next oldest to Flat Rock, was organized, perhaps in 1827. One Historian gives the date, or year 1838, but the Author is compelled to think this in error. Let us listen to the voice of the late Elder Samuel Shaver, who states "The Woodstock Church was organized in the year 1827 with twelve members. One half of them prior to the organization were or belonged to the River Brethren Church. The names of those twelve charter members were: Abraham Hockman and wife, John Hockman and wife, Jona-

**HOME OF THE LATE  
ELDER GEORGE SHAVER  
NEAR MAURERTOWN, VIRGINIA,  
NOW THE HOME OF  
DR. AND MRS. JOHN F. LOCKE**



than Gochenour and wife, George Shaver, (The subject of this article) and wife, John Nihiser and Magdalene Bronk. The territory extended from Stony Creek in Shenandoah County to the Potomac River." On the day that the church was organized, George Shaver was elected Deacon. Later he became the first Minister. He was elected in 1834 and ordained to the eldership March 3, 1849.

The house built by the father of George Shaver becoming too small, in the year 1835, thought was given to remedying the condition. The soil just up on the hill to the West was such as could be readily made into brick. Plans were carried out to get the materials needed for the job which was to be the style of architecture used at that time in that particular section of the Valley. The brick was made and burned upon the place, and choice lumber was secured from the forests upon the large tract. Nothing but the best hearts of pine were to be used for the floors, and after 115 years speaks of their good judgment in its selection. The house was built with eight rooms, a full basement, brick paved, and an attic. The foot thick brick walls of the rooms extended to the basement floor.

The ceilings were high, and in all rooms with the exception of one, a molding was placed around the entire room approximately two feet from the ceiling. In this at an even distance was placed pegs for the hanging of garments. Closets were not given consideration as of today. Each door, perhaps lending itself to the general German superstition was made with the upper panel in the form of a cross. No evil spirit would dare to pass through a door thusly made. The local blacksmith made all the hardware, door latches, hinges and what ever was needed. The latches work as well as when originally made. They were so constructed as to be readily repaired in case of necessity. A self bracing stairway leads from the first to the third floor. The style of the house is Colonial, very plain. Fireplaces were placed in each room with one exception. No two fireplaces are alike as to Mantle design.

Some changes have been made during the past years in remodeling the property. For instance, a large four columned Colonial porch was placed where the original had been on the front, or East side of the building. When it was built, it was the last word in architecture and was completely modern for its day. The best of men to

do the original building were secured. While few of the Brethren, if any owned slaves, some hired them from their Masters, which shall be mentioned in another article. There is no knowledge that any worked on this building. The common Laborer received the sum of 33 1/3 cents a day for his effort, while the highly skilled artizan, such as the Masons, Carpenters, etc., received the more generous sum of 66 2/3 cents per day. While it is not stated, perhaps they were also boarded. This house stands today just a short distance from the village of Maurertown, on the road leading eastward to the river. It is occupied by Rev. and Mrs. John Locke. He is a great-great-grandson of the original purchaser of the land from Westenberger. Some years ago, in 1931 when some remodeling was done on the house it was estimated that the brick used in the house would be worth at that time, the sum of \$7,000.00.

Careful records of the cost of the building of the house were kept. While desiring to build well, there was no intent to violate the German thrift. The total expense of the construction according to the records was \$1,400.00.

On this farm, George's first son Samuel was born March 14, 1829. He was also an Elder and succeeded his father in the Woodstock Congregation. He died October 12, 1911, at the age of eighty two years, six months and twenty eight days. Here was born Sara, who all her life went by the name of Sallie, the name which is engraved upon her tombstone in the cemetery at the Valley Pike Church. She was vivacious and fearless, and was a companion of her father on many of his travels. She it was who had the task of taking the horses to the ravine between the barn and the river to keep them from being stolen by passing armies during the Civil War, when soldiers of both armies passed and repassed through the Valley. When Sheridan's "Barn burners" as they were called by the Valley folk attempted to burn the Shaver barn by putting hay or straw on the floor and leaving it, she tramped it out. Again they tried it, but with the same results.

Seeing no other way to curb the spirits of this brave girl, two soldiers held her while they succeeded in burning the barn. Sallie, as she was called, told many stories

(Continued on Page 8)

# THE EDITOR'S PULPIT

## WHAT DID THEY PREACH?

(Continued from Page 3)

same Devil, same sinful flesh, same Lord, same Saviour, same power of the Holy Spirit, and the same "only way" to salvation from sin. Thus our message must be the same as then!

We can take a hundred new members into the church every year—but—unless they have heard, have experienced the power of Christ's saving grace—all that we have done for them is worthless. We may show them a better way, we may teach them how to love one another better, we may even teach them how to give and to take part in the services, but if we have not shown them their personal need of being saved through Jesus Christ—all that we have done is but for the present era, we have not shown them how to find redemption from sin, and to be prepared for eternity.

LET THE PULPIT AND THE PEW PROCLAIM THE LIVING SAVIOUR, FOR DYING MEN IN AND OUT OF THE CHURCH. LET THE PULPIT AND THE PEW UNFLINCHINGLY PROCLAIM THAT MAN HAS SINNED AND COME SHORT OF THE GLORY OF GOD—AND THAT WITHOUT THE SHEDDING OF THE BLOOD OF THE SON OF GOD, THERE IS NO REMISSION OF SIN. Let us confront those interested in "church" that in order to receive salvation, they must bow before the Christ, the Son of the Living God, accept Him as Saviour, and then live obediently according to His commandments.

The mere fact of suggesting the value of Church membership, or "the right way," or, "the better way," does not preclude or assume that the person or persons, to whom we are talking will "understand" that there is more to this matter of eternal salvation than just signing a pledge or being baptized.

A thousand church memberships, a thousand baptisms, will not save a single soul if the individual has not first been confronted with the fact that he or she is a lost sinner, and needs the saving power of Christ to cleanse the soul from sin and save the soul through His grace.

Let our preaching, in the pulpit and from the pew, be what it may—the fact remains that we must not apologize or be ashamed of that which Christ has given to us as being "the message of salvation."

Also, church members—true workers for Christ—need the soul-stirring, sin-convicting power of the Gospel from our pulpits today. To even admit that bonafide church members have no need of sin-condemning sermons week by week, is to tread dangerously on that fallacious doctrine that once you are saved you can't do anything to destroy your salvation. The passions and weaknesses of the flesh are present in even the most austere or most pious church member.

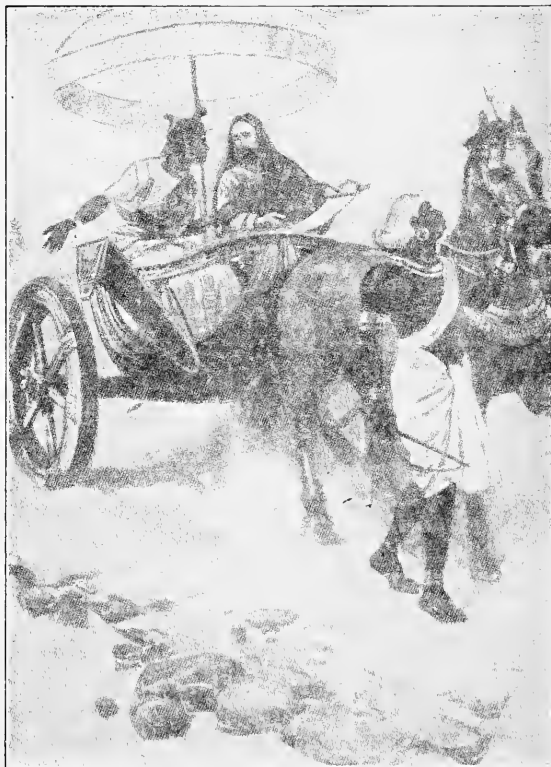
While God is able to keep us from falling, it must be

remembered that of our own free will we can stray away. If anyone should doubt this, we remind you of Adam and Eve, who though in perfect paradise, and duly warned of God, were led away of their own wills into sin. We today possess the same sinful desires, and even though we are redeemed through Christ, we are still in the sinful, passion tempted body.

James, very graciously reveals to us the mind of God on this matter when he so ably expresses (James 1:14-15) that "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

That's why we Christians must receive from our pulpits (and receive willingly) those messages which will bring conviction of sin, resulting in confession and forsaking of sin, to the place where our lives will be filled with the Holy Ghost and with power to reach out into the lives of lost humanity, not with the invitation to join the church, but with the eternal invitation of Christ to receive eternal salvation from an eternal, living death.

That's what the early Apostles preached. So, let's have the soul-convicting, soul-stirring and soul saving gospel messages ring out from our pulpits, from our Sunday School classes, and in our "new member" visits to homes in our communities. As such, we shall see souls redeemed, we shall see the blessing of the Holy Spirit, and then—and then only—we shall see "The Lord adding to the church daily such as should be saved." Acts 2:47. W. S. B.



# MISSIONARY DEPARTMENT

## CONFERENCE AT GARKIDA

Our Mission family met for its thirty-second annual meeting in Garkida on December 29th, where they had a wonderful welcome by the Garkida people. We were served meals, cafeteria style, in the old surgery building, with Mr. and Mrs. Michael and Mr. and Mrs. Brubaker acting as host and hostess. The fellowship around the dinner table was especially enjoyed by everyone. Of course, that is natural when Brethren people get together, isn't it?

Our theme for this conference was "I am my brother's keeper." The conference opened with an early morning worship service, with Mr. Good using for his text, "Have this mind among yourselves, which you have in Christ Jesus." Phil. 2:5. He discussed our relationship with God and our relationship with our fellow-workers, making the following statements: We must forget self; we must have one purpose; we must show an attitude of love, thoughtfulness, forgiveness, humility, obedience and a willingness to serve; we must sacrifice for the purpose of our mission. Truly our relationship will be enriched and the result will be complete unity in our mission. We must stop and confess and allow God's spirit to work in us through prayer and study of God's word. This message was heart-searching and an inspiration, making us aware of our own spiritual needs.

During our second morning worship service, Dr. Paul Petcher used as text, "Brethren who share in a heavenly call." Hebrews 3:1. He made these observations: All of us are partakers of the high calling of God; so we must consider ourselves critically. If we are not right with our fellow missionaries, we are an impediment to the work. Sometimes we lose sight of the total work. We may be sent as evangelists, nurses, agriculturists or teachers and become so interested in the line of work assigned us that we forget many times to consider the whole work of the mission. We are all here to win souls into His Kingdom, for we are all partakers of the high calling of God in Christ Jesus.

The last early morning worship service was led by Mrs. Michael: "Bear one another's burdens and so fulfill the law of Christ." Gal. 6:2. She said that before we can bear the burdens of our African brethren we must go out into their homes and visit with them, so that we can become acquainted with their way of life and their burdens. In this way we can meet their physical and spiritual needs.

The success of the conference was due, I believe, to the early morning prayer service, led by Miss Rothrock, and to the prayers of the people in America. There was a wonderful spirit of unity in all the meetings and we felt that the Spirit was leading and directing in all decisions made.

In the Bible hour, Miss Shisler and Mr. Bieber led a study on the book of Galatians. They emphasized the fact that we should know the certainty of our calling and the Gospel we preach. They gave us much food for thought.

Mr. Petre gave his address on the state of the Mission. As he looked over the work in the past year he felt definitely that there were evidences of spiritual growth, with the deacons shouldering their responsibilities much better. There is hunger for more teaching. The churches have larger farms and the giving has increased. The probationary ministers are doing an excellent job and there is an increase in the spiritual growth of these individuals. Mr. Bowman gave the moderator's address on Saturday night.

Mr. Bischof led the New Years' Eve service, which was one of self-examination and reconsecration. Opportunity was given for all of us to tell the things that were on our hearts.

On New Year's Day we had a picnic on the sandy bed of the Garkida River, with 43 adults present and about 32 children. Truly it was different, seeing so many white people together at the same time. The hamburgers and other food were soon consumed and the children had fun romping and playing on the sand. As the evening drew to a close, we gathered together for vespers. An impressive play, "The Challenge of the Cross" was presented. Many wanted to choose their own crosses which they must bear, but it is not theirs to choose—it is God's to give. This was followed by an evening of slides and motion pictures.

Sunday was our day of worship in the Garkida Leper Colony and Pirkasa churches. In the afternoon Dr. Brubaker led a discussion group and following that Dr. Petcher performed a marriage ceremony of two of the African Christians. Our conference closed on Sunday night with a consecration message by Mr. Good.

I was impressed with the spirit of unity in our meetings and the fine spirit in which the missionaries accepted their assignments for the coming year. The singing throughout the services was wonderful. I left the conference feeling humility and a deeper consecration to serve more faithfully. I think that all who were there felt the same way. Mrs. Heckman remarked, "I don't think I've ever attended a more pleasant annual meeting, and I have attended quite a few."

Our only regrets of the meeting were that Mrs. Cover, Miss Ziegler and Miss Brumbaugh were unable to attend the conference because of sickness.

We thank you all for your continued prayers and interest in our work and the support you have given us.

Mrs. Robert Bischof, Lassa, Nigeria.



## A VIRGINIA ELDER BUILDS

(Continued from Page 5)

of those trying days. One of special interest was that of a short Federal Officer, full of importance, and proud of his shoulder straps who came and asked about Bushwhackers. He was told that none were harbored. Not content to take the word of the occupants of the house, he insisted upon a personal search, and wended his way to the attic of the large eight room brick house. When he came down the stairs he was so short that each step he took, caused his sword to strike the steps with a clank, clank, clank. This was never forgotten nor were the marks made by the sword fully removed, as may be seen to this day.

In the new house on February 8, 1843, the youngest son whom they named Emmanuel Bydler Shaver was born. The youngest as well as the oldest was a Preacher. Emmanuel B. Shaver was the Organizer and first Minister of the Maurertown Brethren Church of which he was the Pastor for thirty seven years. Rev. E. L. Miller is now Pastor of this church and is entering his thirtieth year. Rev. E. B. Shaver was also one of the Founders of Bridgewater College, at Bridgewater, Virginia. He is well remembered by the Author and likewise by some who may read this article.

Sallie accompanied her father on his many trips to various churches. She was sixteen during the Civil War and full of life and energy. She liked to go to Maryland and was with her father on his trips to hold pre-communion services and the Love Feasts in the Manor Church in Washington County, Maryland. Sallie must have been somewhat of a Naturalist, as she loved flowers. One of her prizes was a monthly rose which she brought from Washington County, Maryland, planting it on the South side of the large house. It still blooms today with a minimum of care. She also brought from Maryland a Filbert sprout which like its neighbor, the nearby rose, still produces its fruit.

Sallie often told of the skirmish between Federals and Confederates at their lane near the house. A young Federal was mortally wounded in the head. He knew that there was something seriously wrong but his brain was injured to such an extent that he was not normal. He continually asked them to cut away a part of his head. He had been brought into the house to be given care. In spite of all they did he died in the room where he had been given their best attention. Sallie also remembered the time when she was in the adjoining woodshed when a soldier shot above her head to frighten her. The bullet hole remained until the removal of the building a few years ago.

Sallie married John Funk and became the mother of Mrs. Glenn Locke, now owner of the place, who lives in Woodstock, Virginia. Sallie passed from this life in 1923 at the ripe old age of 85 or 86 and rests by the side of her husband, John in the Valley Pike Cemetery.

George Shaver was a life long enemy of slavery. He was one of the elders who signed the minutes drawn up

on March 2, 1855 at the Linville Creek Church, asking for the elimination of slavery by the emancipation of the unfortunates. John Kline, a personal friend of Shaver also signed this paper. George Shaver and John Kline were very intimate friends. Kline often advised him along Medical lines in his letters as well as other matters. Kline and others would write him from time to time insisting that he come to various places for services. He must have been exceedingly busy with his large farm, as well as the duties of the church. Shaver received numerous letters from the martyred Kline. They had their troubles in those days, very much akin to the troubles which beset us today. Kline had troubles in his own home owing to the illness of his wife which at times was very discouraging. We have at hand a yellowed sheet, a letter written to his spiritual brother, George Shaver, which as far as the author knows has never been published. It is a large foolscap sheet, addressed to George Shaver, Toms Brook, Shenandoah Valley, Virginia. 5c had been paid the Postmaster at Bowman's Mill, Virginia. The amount was stamped upon the sheet and the sheet was then folded, sealed with wax, and went on its way devoid of any envelope. We shall give the letter in full as it speaks for itself and the consecrated lives of the pioneer Brethren.

"Bowmans Mill, Rockingham Va., August 18 '49

Dear Brother:

I take my pen to inform you that we are reasonable well at this time (thank God for his mercies) hoping that these few lines may find all well. I have received your letter and as far as I could have complied with your request. As to the brethren, how many will come to you I know not but I hope there will some come. as to myself I as yet know not as there is something of a temporary nature in the way so I cannot yet tell. you did not say in your letter whether you had any letter from the brethren in Maryland or not. I have no communication from any of them and therefore know nothing on that head. I have great and much trouble of various kinds but much on account of my wife as she is not entirely right. I am sometimes much tempted whether I ought not entirely quit preaching. It is true she is better but still restless. As to progress of the Church it's but little and it is owing to the coldness of our brethren. we are all too much for the world and accumulation of worldly things. this brings darkness and a gloss over the Gospel and of course makes people think that they are just as good as any such Christian and true. according to morality and honesty they often are equal as good as our brethren and our children in numbers have as were no parental root. They are taught more how to rise in the world then how to love Christ and deny themselves and in this way things go that they have as a general thing a taste for the world in the things of the world. but oh! how will it be with these parents that so little speak with their children of Christ and his Denial who only have the worth at heart. I am fearful oh I tremble when I think of it and my heart weeps over the Daughters of Zion who has defiled himself.

brother Mumaw wrote to me of an appointment or a rotation of appointments that you promised to attend with br. Brower. The first of these in on 29 of sep in

he meeting house near amsterdam Botetourt Co. he wishes you to attend without fail and enjoins it upon me to inform you of the appointment when he will stop with his appointments. he does not say but they extend through the Countys of franklin floyd and Betatourt so it of course will take a few weeks to finish it from the beginning so no more but a hearty greeting and remain your well wishing br."

John Kline.

On the opposite side of the letter he adds a Postscript mentioning appointments in Hardy County, West of Moorefield. (We have given the above letter in the spelling of the writer with only the addition of some punctuation. Author.)

Letter after letter came to George Shaver, the first Minister of the Woodstock Congregation, asking for his services. As this was a free ministry, his absences certainly must have added to the burdens of those remaining at home to care for the multitudinous tasks required in the looking after the one thousand acres of land. Yet there is no record of any complaint. This was expected in those days of personal sacrifice which they made to advance the church which they loved. The old elder must have been a familiar sight in his latter days as he rode from place to place on his white horse. The color of the horse matched the color of his white beard. The late Rev. H. C. Early knew Elder Shaver during Early's boyhood. He stated one day to Elder Shaver's great grandson, "I way always glad to see him come to our place. He had a commanding appearance and a good voice. I looked up to him."

An old gentleman some years ago who had heard Elder Shaver preach, also his two preacher sons, Samuel and Emmanuel, made the statement, "He could preach better than any of his boys." That was a fine compliment, as his boys could preach. A generation was skipped and then the next generation furnished Ministers. Elder Shaver broke up his large estate, giving farms to various children. Today the farm on which the house is located consists of 187 acres and extends all the way across the Valley pike at Maurertown to a wooded section facetiously named "Canada" by some of the Shaver clan. The Parsonage of the Maurertown Brethren Church, is built upon a portion of the place given for that purpose.

Following the burning of the barn during the Civil War, a new barn was erected. Later this was a victim of fire and the barn standing today is the third barn to be erected upon this site. Elder George Shaver built more than material buildings. He built that which fire cannot touch for he built the Spiritual. This has been manifested in the loyalty and faithfulness among his numerous descendants. It would be interesting to have a record of the Brethren who made Elder Shaver's hospitable home their stopping place in their journeyings to and fro through the Valley. They brought word from the Brethren in Maryland and in Pennsylvania and reported the progress of the Church. In the year 1881, at the age of 83 the old Elder passed from this life. His funeral was held on the commodious barn floor at his home. The Pennsylvania Germans built their barns large,

many times far larger than their houses. Saw horses were placed at convenient places and planks laid upon them. Here the mourners sat. On one of the seats sat a little girl, perhaps wide of eye and not fully understanding just what the occasion meant in its fullness as her feet swung back and forth above the floor. This little lady was Turah Funk, the granddaughter of the deceased and daughter of Sallie Shaver Funk, who later became Mrs. Glenn Locke. Following the service, the procession wended its way a short distance to the North East of the barn to a field where a grave had been prepared for the aged Elder. Here between his two wives, both by the way named Mary, and in the same plot with his father, the body was committed to the ground and his soul to God.

In 1932, Rev. John Locke took his bride to the home of his great-grand father, which incidentally had been completely modernized. From that day to this he has carried on with the same spirit of gracious hospitality, as was done by his ancestors.

The Author, with Mrs. Ankrum, have been frequent guests in this home. One beautiful Summer night will be long remembered. We sat upon the spacious Eastern veranda, framed by the massive Colonial columns, visiting. The sun had gone down behind the Alleghenies far to the West. Darkness had settled down upon hill and valley and the bare outline of Massanutten Mountain, Eastward across the Shenandoah could be dimly seen. Then came the silver moon in all its effulgent glory over the summit of the mountain. That which had been shadow fled before its softening light. The beauty of the occasion was such that mere words could with difficulty describe, for it was a sight fit only for the brush of the Artist.

—St. James, Maryland.

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# This 'n' That

By the Editor

**SPECIAL NOTICE—ALL PASTORS:**—Most of our churches hold their Spring Communion Service on, or around Easter Sunday. No doubt by now you have your date set. We are planning on listing all such services in a special column IF we receive word of them. Do not wait until too late to be included. **RIGHT NOW:** get a 2c post card, and list your church, your name, the date and hour of your Communion service. To insure proper listing, your notice should be in the mail not a day later than March 21st. The sooner, the better. W. S. B.

\* \* \*

You will note that there is a large increase in the amount of Interesting Items this week, and likewise, no Church news reports. News in the Evangelist is just like it is in your daily paper. Sometimes there is a lot of news —other times, it is scarce. It so happens that this week quite a lot of bulletins came to the Editor containing those items which are of interest to the Brotherhood but there were no Church News reports. By the way, if your church has not supplied **The Evangelist** with a news report for some time, how about it this week?

## INTERESTING ITEMS

(Continued from Page 2)

organized Men's Chorus, composed of 16 young men under the direction of Jerry Flora, sang a group of well known gospel hymns. The hour was sponsored by the Youth Board of the Park Street church.

ASHLAND, OHIO, GARBER MEMORIAL BRETHREN. Sunday evening, March 7th, the congregation of the St. Paul's Methodist Church of Ashland, visited with the Garber Memorial Brethren. A film was presented, followed by a singspiration.

AKRON, OHIO, FIRESTONE PARK BRETHREN. Several weeks ago we listed a number of projects in which the Akron church was engaged. This week, we are listing a few more as adopted by the church:

"Organize a group of twelve to call upon the entire membership of the church in the interest of church attendance. Use cards with questions as follows:

1. Do you stay away on account of poor health?
2. Do you have to work on Sunday?
3. Do you have to care for sick folk?
4. Does the church service interfere with your meals?
5. Do you prefer the morning or evening service?
6. Will you make an honest effort to attend Sunday services for the next three months?
7. Will you endeavor to attend the Mid-Week service?"

"Appoint an observing member to study the membership once a quarter to find those who have no official responsibility anywhere, and see that they are assigned to some task in one or more of the group organizations."

"Appoint two members of the official board to meet the young people's group once a quarter and hear any suggestions or complaints they have to make."

NEW LEBANON, OHIO. Guest speaker Sunday morning, February 21st, was Rev. James E. Byler, of Cleveland, Tennessee, a brother of the pastor, Brother John T. Byler.

The New Lebanon Junior Sisterhood conducted their public program the evening of February 28th.

WEST ALEXANDRIA, OHIO. March 7th to 14th, are days of revival in the West Alexandria church with pastor H. R. Garland's father, Rev. Boyd B. Garland, of Cumberland, Maryland, as the Evangelist.

The annual World's Day of Prayer was held in the West Alexandria church, for the Community, on March 5th.

GRATIS, OHIO. The Gratis Church was host to the Community service in observance of the World's Day of Prayer on March 5th.

GRETNA, OHIO. In January, the "Ambassador's Quartet" presented an evening program. In February, Dean Delbert B. Flora, of Ashland Theological Seminary, brought a Sunday morning message, and showed his slides of the Holy Land at the evening service.

Brother Flora also conducted the ordination service for

our new deacon and deaconess, Mr. and Mrs. William Tanger. A consecration of children also preceded the morning message.

Brother George Solomon reports that attendance at the Gretna church has been on the increase.

ROANN, INDIANA. Mrs. J. Milton Bowman, wife of the Peru, Indiana, Pastor, was guest speaker in the Roann church, Sunday morning, February 21st.

MUNCIE, INDIANA. The Muncie church presented a special radio broadcast over WLBC at noon on Sunday, February 14th.

The Gideons Society was in charge of the morning service on February 14th.

WABASH, INDIANA. COLLEGE CORNER BRETHREN. From Brother Bright Hanna's bulletin we learn that the Indiana District Conference Executive Committee met in Huntington on February 15th and planned the program for the Indiana Conference to be held June 14th to 17th at Shipshewana.

The College Corner Sisterhood girls recently sent a box of cookies to the teachers at our Lost Creek, Kentucky mission.

ELKHART, INDIANA. Rev. E. L. Eckerly, of the Indiana Temperance League, spoke in the Elkhart church the evening of February 28th.

Two new members were received into the church on February 21st.

PERU, INDIANA. Two new members, a husband and wife, were received by baptism, into the Peru church recently.

GOSHEN, INDIANA. The Senior Sisterhood mission study book, "Forty Years in an African Bush," was reviewed on the afternoon of February 21st in the Goshen church by Mrs. Marvin Mann, Jr. Seventy girls from six societies were present for the review.

One new member was received into the Goshen church on February 16th.

Dedication services for children were held the morning of February 21st. Six children were presented by their parents in this service.

HOWE, INDIANA. BRIGHTON CHAPEL BRETHREN. Brother Smith F. Rose, and members of his congregation are scheduled to present a program at the Mongo Rest Home, on March 14th.

Brother Rose was recently given an unanimous call for another year as pastor, also being given financial consideration toward car expense in the work of the pastorate.

MILLEDGEVILLE, ILLINOIS. Family Fellowship Day was observed on February 28th. A dinner was served following the morning services. At 1:30 P. M., a special Rededicatory Program was given, the occasion being the completion of the church kitchen remodelling.

This was a \$2,000.00 improvement project, according to Brother H. H. Rowsey, which was accomplished for less than \$1,000.00, with the help of volunteer workers and the discounts of commercial concerns. Improvements included 7 new cabinets, 2 electric ranges, kitchen sink, electric water heater for the kitchen and baptistry, tile floor, walls redecorated, and new curtains. An offering was lifted at the service to go toward this project.

LANARK, ILLINOIS. Brother H. Francis Berkshire informs us that the Central District Layman's Rally was scheduled for March 12th, at Anamosa, Iowa, with Max Miller, of Waterloo, Iowa, as the scheduled speaker. We are sorry that this announcement did not reach us in time to be of value in publicizing this meeting. Ed.

WATERLOO, IOWA. At the 40th anniversary service of the dedication of the church building, on February 28th, all music and hymns played and sung in the service were the same as the ones used on the day of dedication, with the exception of the anthem. Dedication date was February 22, 1914.

CARLETON, NEBRASKA. From Brother Thomas A. Shannon's Carleton bulletin we learn that Brother Charles Johnson has not been very well this winter. We urge the brotherhood to remember him in prayer. Brother Johnson's address is: 26 W. 4th St., Stockton, California.

TUCSON, ARIZONA. Brother Vernon D. Grisso has reported that their Sunday School average attendance for February of this year was 106, as against last year's average of 93.

Plans were being made to transplant a large palm tree into the new Patio at the church. We note that this is a project of the Youth of the Tucson church.

SPECIAL. Chaplain (1st Lt.) E. J. Beekley, of Sampson Air Force Base, Geneva, New York, has written some interesting information to the Editor which we are passing on to Evangelist readers.

Brother Beekley writes, "We now have over 60 Brethren of all Brethren faiths, and of our own, there are boys from Lanark, Roanoke, Hagerstown, Vinco, and Cumberland." He says also that a Preaching Mission was scheduled for March 1st to 5th, with the Protestant group having a revival program with services each morning at 10:00, each afternoon at 4:00, and each night at 7:00, with two civilian ministers doing the preaching. (Brother Beekley says, "I never knew before that revivals were held on military bases," which is probably news to most of us, but it does indicate that our government is interested in the spiritual welfare of our boys. Ed.)

Some interesting information from his monthly report, a copy of which was enclosed with his letter, will no doubt be of interest to others, so we are giving you some of it here. At the time of the report, the percentage of religious affiliation of military personnel at the Geneva base, was Protestant, 58.12%; Catholic 37.50%; Jewish, 2.43%; and no denomination, 1.95%. During this one month, his report indicates 3,200 Testaments distributed, over 3,700 letters to parents, and over 4,500 interviews of outgoing personnel. He notes also that to do his work effectively that he has four assistants.

He also says that he will be glad to answer any questions which anyone might have about the work of the chaplain and the spiritual life of the boys in the service. Address him: Chaplain (1st Lt.) E. J. Beekley, Hq MTW, Box 112, Sampson Air Force Base, Geneva, New York.

## WHITE GIFT OFFERING

1953-54

To February 22, 1954

|                             |           |
|-----------------------------|-----------|
| Nappanee, Ind. ....         | \$ 215.00 |
| Tiosa, Ind.* .....          | 79.15     |
| Terra Alta, W. Va. ....     | 19.50     |
| Milford, Ind.* .....        | 100.00    |
| Fairhaven, Ohio .....       | 24.50     |
| College Corner, Ind.* ..... | 57.93     |
| New Paris, Ind. ....        | 175.44    |
| Oakville, Ind. ....         | 69.29     |
| Tucson, Arizona* .....      | 44.85     |
| North Georgetown, Ohio ...  | 100.00    |
| Mexico, Ind. ....           | 41.62     |
| Carleton, Neb.* .....       | 52.14     |
| Masontown, Pa. ....         | 92.15     |
| St. James, Md.* .....       | 108.70    |
| Flora, Ind. ....            | 63.46     |
| Gatewood, W. Va. ....       | 3.00      |
| Corinth, Ind.* .....        | 60.16     |
| Waynesboro, Pa. ....        | 28.30     |
| Dutchtown, Ind. ....        | 15.00     |
| Pittsburgh, Pa. ....        | 114.62    |
| Bryan, Ohio .....           | 300.00    |
| Roann, Ind. ....            | 104.35    |
| Manteca, Calif. ....        | 46.78     |
| West Alexandria, Ohio ....  | 10.23     |
| Denver, Ind.* .....         | 78.18     |
| Muncie, Ind.* .....         | 122.63    |

|                             |        |                              |            |
|-----------------------------|--------|------------------------------|------------|
| Hagerstown, Md. ....        | 224.35 | Vandergrift, Pa.* .....      | 44.00      |
| Milledgeville, Ill.* .....  | 314.83 | Warsaw, Ind. ....            | 139.81     |
| Meyersdale, Pa.* .....      | 161.50 | Gietna, Ohio* .....          | 56.62      |
| Mt. Olivet, Del. ....       | 29.00  | Huntington, Ind. ....        | 5.00       |
| Valley, Pa.* .....          | 35.00  | Brighton, Ind.* .....        | 28.40      |
| Mulvane, Kansas* .....      | 55.83  | New Lebanon, Ohio .....      | 247.55     |
| Akron, Ohio* .....          | 30.31  | Garber Memorial, Ohio* ....  | 10.00      |
| County Line, Ind.* .....    | 26.30  | Cameron, W. Va. ....         | 3.00       |
| Roanoke, Ind.* .....        | 34.00  | Berlin, Pa.* .....           | 285.00     |
| Gratis, Ohio* .....         | 150.00 | Center Chapel, Ind. ....     | 62.83      |
| Johnstown, First, Pa.* .... | 5.00   | North Manchester, Ind.* ...  | 177.50     |
| Glenford, Ohio .....        | 25.00  | Pleasant Hill, Ohio .....    | 47.00      |
| Stockton, Calif. ....       | 21.00  | Ashland (Park St.) Ohio ...  | 130.00     |
| Burlington, Ind. ....       | 81.06  | Sergeantsville, N. J.* ..... | 28.00      |
| Mansfield, Ohio .....       | 20.00  | Johnstown Third, Pa. ....    | 116.75     |
| Canton, Ohio .....          | 94.50  | Conemaugh, Pa. ....          | 68.00      |
| Lathrop, Calif.* .....      | 38.94  | Dayton, Ohio* .....          | 200.00     |
| Vinco, Pa. ....             | 273.56 | North Liberty, Ind. ....     | 66.44      |
| Morrill, Kansas* .....      | 73.83  | Falls City, Nebr. ....       | 76.55      |
| Quiet Dell, Pa.* .....      | 15.00  | Goshen, Ind.** .....         | 270.49     |
| Oak Hill, W. Va. ....       | 23.00  | Elkhart, Ind.** .....        | 225.35     |
| Maurertown, Va.* .....      | 33.48  | South Bend, Ind. ....        | 86.78      |
| Cumberland, Md.* .....      | 16.00  | Haddix, Ky. ....             | 5.00       |
| Mt. Pleasant, Pa. ....      | 17.00  | Individual Gifts .....       | 131.00     |
| Waterloo, Iowa* .....       | 325.00 |                              |            |
| Highland, Pa. ....          | 24.50  | Total to Date .....          | \$7,233.12 |
| Brush Valley, Pa.* .....    | 58.00  |                              |            |
| Johnstown Second, Pa.* .... | 80.00  |                              |            |
| Mt. Olive, Va. ....         | 49.45  |                              |            |
| Udell, Iowa .....           | 22.00  |                              |            |
| Lanark, Ill.* .....         | 237.43 |                              |            |

\*Signifies increase over last year.

\*\*Signifies churches which make quarterly payments.

Henry Bates, Treasurer.

## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for March 21, 1954

#### "CHRIST IS THE ANSWER—FOR ASSURANCE" "HE IS PRESENT"

Scripture Reading: Matthew 28:19-20

**INTRODUCTION:** In the days when the church was being persecuted, its leaders were often summoned before the kings to give a reason for their faith. In order to get these men to make the long, hazardous journey, the king would grant a letter of safe conduct. This insured the person that he would not be molested by the king's men, but rather protected by them. Our text this evening is God's letter of safe conduct to the Christian who is engaged in His work. God promises that He will protect us with His presence wherever we go.

**1. GOD'S SAFE CONDUCT GIVES US ASSURANCE IN OUR WORK.** God's safe conduct is guaranteed to all who are engaged in making a more Christian world. "Go ye and teach all nations, and, lo, I am with you alway." Here is God's promise of His presence to all who spread the gospel of Jesus Christ. St. Paul found this to be true in his own life for he wrote, "The Lord stood by me, and strengthened me." This does not mean that we have to be ministers or missionaries to know that God is with us in our work. There are many who determined to make the world more Christian by the lives they live. God is not confined to holy days, holy places, or holy callings. God

can and must be served in every day living. It is then that we can be certain that God is with us in our work.

**2. CHRIST'S SAFE CONDUCT IS ALWAYS GOOD.** "Lo, I am with you always." Jesus did not put a time limit on His promise. It was not to last merely as long as the Temple stood, or until the disciples died, but the promise is "Unto the end of the world." Christians of every generation can claim the promise as one of the greatest facts of their experience.

I call this statement of Jesus a fact because it has been proved true. G. Campbell Morgan, in commenting on this verse, says, "Many years ago I was sitting by the side of an aged saint of God, an old woman of eighty-five. I had been reading this chapter to her, and when I finished I looked at her and said, 'That is a great promise.' She looked up and said sharply, with the light of sanctified humor in her eyes: 'That is not a promise at all, that is a fact.'" Is it a fact to you or is it something that you have just heard about?

**3. CHRIST'S SAFE CONDUCT GIVES US ASSURANCE BECAUSE IT IS FOR EVERY ONE.** Paul reminds us that "God is no respecter of persons." God does not look merely on the face of a person, but in his heart. Christ's promise is not merely to those who are Jews by race, but to those who are His true followers. Experience again has proved this to be true. Christians of every nation and race have experienced the deep joy of walking and talking with Christ in every experience of life. "Go," and, "lo I am with you alway," is the promise, and if we take it seriously, we shall have a new experience of the value and power of His presence.

**4. CHRIST'S SAFE CONDUCT GIVES US ASSURANCE BECAUSE IT IS GOOD EVERYWHERE.** "Go ye therefore and teach all nations . . . and lo, I am with you

(Continued on Page 14)

## PLANNING YOUR VACATION FOR THIS SUMMER? NOTE THIS:

### ATTENTION: ALL BRETHREN EVERYWHERE

The Sixty-Sixth General Conference of the Brethren Church will be held on beautiful Ashland College campus, August 16-22, 1954. The annual inspirational Brethren Youth Conference will convene at the same time and place. Mark the date now on your calendar and arrange your vacation time for one of real profit.

C. Y. Gilmer, Conference Secretary.

**August 16 - 22, 1954**



Beautiful Memorial Chapel in its winter garb.

—Courtesy Brethren Youth.

# Prayer Meeting Studies

By C. Y. Gilmer



## ONE OLD BOOK

All man's higher education  
Has not lifted him to Heaven,  
All the 'ologies and 'isms  
In his newest text books given;  
All his wonderful inventions  
Cannot serve to show the way,  
Nor his splendid lamps of knowledge  
Turn its darkness into day.

One old Book alone contains it:  
All the knowledge that he needs;  
All the wisdom of the ages,  
Voiced in hymns and prayers and creeds,  
All the truth the scholars boast of,  
All the lore the teachers taught,  
All the learning students seek for,  
Or philosophers have thought;  
All the beauty poets dream of,  
All the love our hearts have craved;  
All the story of salvation  
And the sinless Man Who saved.

—S. S. Times.

**C**HURCH PEOPLE PRAY FOR POWER for fruit-bearing and yet neglect the Bible (Luke 8:11), by which hearts are warmed and wills broken (Jer. 23:29). We can no more have spiritual power without Bible food than we can have physical power without nutrition (Luke 4:4). Church people of the first century depended upon the Word of God for power to convict sinners of sin (Acts 2:37). Prayer alone will not do this! "Good people" have to learn what great sinners they are before they can have conviction (Matt. 22:37, 38 tells them they are first and great sinners).

The Word of God has power to regenerate (1 Peter 1:23; James 1:18). God quickens the seed sown in the heart by His Spirit and gives the increase (1 Cor. 3:6). The Word, received in the heart by faith, produces the new life (2 Peter 1:4). Faith cannot come by prayer but from the Word of God as a cause for faith (Romans 10:17). To help a man to get saving faith give him God's Word (Acts 16:30-32). Give the man something to believe, for example, the crucified Christ (Isaiah 53:6; 1 Peter 2:24). To have prevailing faith in prayer one has to have a definite promise from the Word of God (Mark 11:24). How are we going to claim God's promises if we do not know what they are! Take, for instance, the promised gift of the Holy Spirit (Matt. 7:11). We have to realize that the promise of the Spirit gift is unto us (Acts 2:39). Then we have to have prayer confidence to stand on that promise (1 John 5:14, 15). God always prepares one for prayer by studying of the Word (John 15:7).

Hence, Bible study is encouraged as the basis for effective prayer meetings.

For Christian evidences no better book has ever been written than the Bible (John 20:31). If we get the "new look" it will be "from the Old Book," which requires a surrendered will (John 7:17). The faith that gets the victory over the world, the flesh, and the devil is that which comes through the Word of God (1 John 5:4; Eph. 6:16; Heb. 11:33, 34). The secret of faith and its growth is Bible knowledge (Romans 10:17).

Again, the Word of God is that which keeps a life clean (Psalm 119:9). For this the life has to be kept in constant contact with the Word (Eph. 5:25, 26). God's Word has power to build us up (Acts 20:32). We cannot grow without feeding (1 Peter 2:2). How many stories high are you in Christian character-building (2 Peter 1:5-7)? It is the Word of God, and not secular education, that makes us wise ((Psalm 119:30), and useful (2 Tim. 3:16, 17).

Only God's Word can give us what this world is sadly lacking, namely: assurance of eternal life (1 John 5:13); peace in the heart (Psalm 85:8; Romans 8:28); joy in the soul (Jer. 15:16; John 15:11); patience, comfort, and hope (Romans 15:4); protection from error and sin (2 Tim. 3:13-15; Psalm 119:11; Matt. 4:4, 7, 10). Christian conventions and revival meetings have their place but there is no substitute for private and frequent meditation on the Word of God (Psalm 1:2, 3; Col. 3:16-18).



## Lesson Comments by Fred C. Vanator

Lesson for March 21, 1954

### JESUS' NEW COMMANDMENT

Lesson: John 13:12-17, 34-35; 14:21-24

**F**AR TOO MANY PEOPLE like to close the study of the thirteen chapter of the Gospel According to John at verse eleven, or just before the opening verse of our printed text for today.

For example, one commentary, in a verse by verse comment, has this to say concerning verse 15 (which verse reads as follows: "For I have given you an example, that ye should do as I have done to you,") "Jesus was not instituting a church ordinance here, but rather giving His disciples an object lesson to the end that they may have a humble spirit, free from jealousy and inordinate pride." Yet just above, in an explanation (in this same commentary) of verse 14 (which reads as follows: "If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet,") in speaking concerning the words, "Ye also ought," we read the following: "A Greek verb meaning to owe. It is found a number of times in John." And then, quoting from Vincent the great Greek scholar, the commentary reads,



"Jesus here puts the obligation to ministry as a debt under which His disciples are laid by His ministry to them." Rather incongruous, don't you think?

It would seem to this writer that if there was an obligation then, there still remains the same obligation today and as long as the Lord tarries. Such explanations seem to seek to obscure the point. We need to remember that Jesus gave this ordinance the night before He was crucified and had reason to do so. How often we become "forgetful followers" unless we do "all things" which He has commanded us.

Therefore the key word in today's lesson appears to be "obey" and obedience entails adherence to the obligation to satisfy the debt we owe. The word of our Lord is never given without a motive behind it. Jesus NEVER spoke meaningless phrases. When He said, "Ye owe it to wash one another's feet," He meant just that and nothing else. He left this ordinance with His disciples that they might continue it as an act of self-abnegation. He meant that His disciples (His followers) should do to each other as He "had done to them."

Note what He says, "If ye KNOW these things, happy

(blessed) are ye if ye do them." That is, if you perform this rite with understanding, knowing just what it means in all its fulness, not merely as a form, but in the spirit in which it was given, then the BLESSING or HAPPINESS is sure to come. We do not wash one another's feet just because we are members of the Brethren Church, and because it is one of the ordinances of the church, but because our Lord left it for us to do to pay a debt which we OWE Him.

Read verse 23 of the 14th chapter (in the latter part of our lesson text). It reads like this, "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." We need to remember that true obedience is not a matter of compulsion, but an act of love.

Let us use just a little common sense. If the other things which Jesus commanded His disciples to do have a bearing on our living and actions today, why should the strong language of our lesson be left out of our activities in our church today? Common sense surely will tell you that it should not.

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## Crusader Topic

(Continued from Page 12)

always." This, of course, does not mean that we will always be physically safe, but it does mean that whatever may happen to us that Christ will be with us to help us bear our load. Jesus never taught His disciples that they could count on being free from persecution. He did tell them that they would be persecuted for His Name's sake." He would give them joy and peace to meet any situation successfully. Stephen would follow his example and pray while being stoned, "Lord, lay not this sin to their charge." Acts 7:60. Paul and Silas learned to sing songs in prison, John wrote of the Church's triumph while banished on the Island of Patmos, and Peter triumphed in dying for his Lord. Christ never deserted His disciples. He gave them courage to meet the worst situations in the best possible way.

5. CHRIST'S PRESENCE GIVES US ASSURANCE WHEN WE ARE ENGAGED IN HIS WORK. Jesus knew that the disciples had something to give to the world. The disciples would readily admit that life meant so much more to them after they met Christ. "Well then," says our Lord, "teach the nations the good news that you have learned. Do not keep it to yourself, and as long as you are engaged in my work, I am with you." Naturally it follows that when we get off the Christian road and go places we have no business going, that Christ cannot go with us. So long as we are living the kind of lives Christ wants us to live, so long as we are doing His work, He will be with us.

6. CHRIST'S SAFE CONDUCT GIVES US ASSURANCE BECAUSE HE IS WITH US AT THE VERY END. "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow

thee." That promise is fulfilled, not in the comfortable feeling that God is with us, but in the victorious fact that we do not go under in our work for God. The nearness of God is not proved by a cosy awareness that He is close to us, but by a constant power to meet every situation that arises. Keep on working and witnessing for the kingdom, for we know that we do not labour in vain.

## QUESTIONS FOR DISCUSSION

1. Have you ever felt a nearness to God?
2. How can we practice the presence of Christ?
3. What are the practical effects of knowing that Christ is always by our sides?
4. Why is it that some people never feel the presence of Christ?
5. Do you believe that Christ is with us whether we feel His presence or not? WHY?

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## Laid to Rest

WHITEHAIR. William Thomas Whitehair, born at Uniontown, Penna., March 5, 1932. His death, on January 29, 1954, was due to an automobile wreck which suddenly snuffed out his life. Was baptized by Elder Charles A. Bame, June 28, 1942, and was a regular attendant at the Whitedale Church where he served as Usher, Sunday School Secretary, and Church Choir Director. Would have graduated from West Virginia University this June. Only child of Thomas Rowland Whitehair and Ethel Thomas Whitehair. Funeral service conducted by his pastor, Elder Emra T. Fike, assisted by S. D. Sawyer, pastor of the Methodist Church.

Mrs. Arnold Whitehair.

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Glenn L. Clayton, President  
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# THE

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# BRETHREN

# EVANGELIST

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## “Judge Gently”

Pray don't find fault with the man who limps,  
Or stumbles along the road,  
Unless you have worn the shoes he wears  
Or struggled beneath his load.  
There may be tacks in his shoes that hurt,  
Though hidden away from view,  
Or the burden he bears placed on your back  
Might cause you to stumble, too.  
Don't sneer at the man who's down today,  
Unless you have felt the blow  
That caused his fall or felt the shame  
That only the fallen know.  
You may be strong; but still the blows  
That were his, if dealt to you  
In the selfsame way at the selfsame time  
Might cause you to stagger, too.  
Don't be too harsh to the man that sins,  
Or pelt him with words or stone,  
Unless you are sure—yea, doubly sure—  
That you have no sins of your own.  
For you know perhaps if the tempter's voice  
Should whisper as soft to you  
As it did to him when he went astray  
It might cause you to falter, too.

## THE BRETHREN EVANGELIST

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## COMING EVENTS

**MILLEDGEVILLE, ILLINOIS.** Evangelistic Services—March 15th to 28th—Rev. J. D. Hamel, South Bend, Indiana, Brethren Church, Evangelist; Rev. H. H. Rowsey, Pastor.

**NEW LEBANON, OHIO.** Revival Services—March 21st to April 4th—Rev. and Mrs. L. O. McCartneysmith, Evangelists; Rev. John T. Byler, Pastor.

**BRYAN, OHIO.** Revival Services—March 22nd to April 4th—Rev. Smith F. Rose, Brighton, Indiana, Brethren Church, Evangelist; Rev. Alvin Grumbling, Pastor.

**WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN.** Evangelistic Services—April 4th to 11th—Rev. William H. Anderson, Pastor, Calvary and Sergeantsville, New Jersey, Brethren Churches, Evangelist; Rev. N. Victor Leatherman, Pastor.

**ROANN, INDIANA.** Revival Meetings—March 14th to 28th—Walter Longnecker, of Manchester College, Song Leader; Rev. S. M. Whetstone, Pastor-Evangelist.

**WATERLOO, IOWA.** Ashland College Mixed Gospel Team—March 26th, 27th, 28th—Rev. Spencer Gentle, Pastor.

**MASONTOWN, PENNA.** Ashland College Girls' Gospel Team—April 16th, 17th, 18th—Rev. William Keeling, Pastor.

**FALLS CITY, NEBRASKA.** Evangelistic Services—March 28th to April 11th—Rev. Edwin Puterbaugh, Pastor-Evangelist.

## CHARLES E. JOHNSON

Word from Brother Cecil H. Johnson, Pastor of our Stockton, California, Church, informs us of the death of **ELDER CHARLES E. JOHNSON**, of 26 W. 4th St., Stockton, California.

He passed away at the San Joaquin General Hospital about three o'clock in the morning, of Tuesday, March 9, 1954.

Funeral Services were conducted Friday morning, March 12th. A detailed obituary will appear later.

The prayers, and sympathies of the Brotherhood go out to the loved ones who survive, in the sure and certain hope of eternal life through Christ our Lord.

### SPRING CAMP

### CENTRAL DISTRICT

### LANARK, ILLINOIS

APRIL 2nd to 4th, 1954

All young people of the District are invited to attend.

The special guest will be the new Brethren Youth Director, Rev. Clarence Stogsdill, Ashland, Ohio.

H. F. Berkshire.

## Items of General Interest

**SMITHVILLE, OHIO.** Several recent copies of Brother Robert Hoffman's monthly church paper have come to the Editor's desk. Brother Hoffman has entitled this newsy and informative parish paper, "From The Lord's House to Your House."

Guest speaker in the Smithville Church, Sunday evening, February 21st, was Rev. A. E. Whitted. The music

(Continued on Page 15)

## ATTENTION

### SOUTHEASTERN DISTRICT LAYMEN'S RALLY

### HAGERSTOWN BRETHREN CHURCH

Corner of Antietam and Mulberry Sts.,  
Hagerstown, Maryland

April 10, 1954—5:00 P. M. PROMPT!

Election of Officers—Banquet

Inspirational Hour

I. B. Litton.



# The Editor's Pulpit



## "Special Offer"

**H**AVE YOU EVER SEEN these words in connection with advertising in your newspapers and magazines? It is a very common appeal. It really means that in addition to what is regularly being offered, something special, or outstanding is being offered. Mostly, it is some gadget, or some extra quantity, designed to make you feel that by making a purchase, you are getting more than your money's worth.

Did you ever consider that your Christian faith has "special offers" for you? The fact of salvation should be enough to satisfy us, and to make us forever grateful to God. The fact that God gave His Son to redeem us from sin is the offer that God gives to us. We come to Him confessing our sin and repenting of it. We confess Christ as the Son of the living God, and we accept Him as our Lord and Master. Isn't that sufficient, when you think that God would not have had to do anything as far as our rights were concerned. Isn't that sufficient when you realize that it is only by His marvelous grace and mercy that He has offered us redemption from sin?

God had done more for us than we deserved, when He had done this much. If He had done just this much, we would have dared to ask no more. But He did not stop there. Along with the free gift of salvation, He has given us some "special offers."

**HE HAS GIVEN US REST.** Our Lord has told us, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Yet how many of us constantly shoulder our burdens and our "worries," living with them, sleeping with them, never being free from them for a moment. How much we need to pray the prayer of the trusting child, "Now I lay me down to sleep, I pray the Lord my soul to keep." How different would your life be if you would exercise that kind of confidence in God, and accept His rest from the wearisome burdens of life?

This Editor does not remember too much, from experience, of riding in a wagon behind a team of horses, but from what little experience we did have in Somerset County, Pennsylvania, some years ago, we do know that the driver of the team would every now and then rest his team. The loaded wagon was still there, the team was still harnessed, and the long road stretched out ahead. But for the team, there was rest for a few minutes. We used to wonder why the driver would "waste" that time

by stopping his team. As we see it now, it was not time wasted, but rather, a valuable rest period.

God offers us rest in the midst of our burdens and work. It's a special offer, and we should take advantage of it. Take these few minutes for prayer, to ease the burdens, and to talk the matter over with the Lord.

**HE OFFERS US PEACE THAT PASSETH UNDERSTANDING.** Remember the questions of the robin and the sparrow where they wondered why human beings rushed around and worried so? They finally concluded that humans had no heavenly father who cared for them as He did for the birds. It's rather a simple little story, but one which points out a vital truth. Christ says, "My peace I give unto you, not as the world giveth, give I unto you." His peace is permanent, putting to rest the uncertainties of the soul, for the present and the future. It's a special offer for the Christian. In addition to salvation, we have peace of heart, peace of mind, and peace with all men.

**HE OFFERS US A HEAVENLY MANSION.** "In my Father's house are many mansions . . . I go to prepare a place for you." Life often overwhelms us to the place where we are engulfed in the present reality and fail to entertain that certain hope of life eternal. Christ did not merely redeem us for the present, He has given us the special offer of a home in Heaven. We grant that all who are redeemed through Christ shall spend eternity in heaven, but does not the promise of a heavenly mansion convince us that here is a "special offer?" It is worth more than rubies and gold. It is worth more than all the glory or allurements of this life. In this life we are in a state of transition. Nothing is permanent except the fact of change. You may be one person who happens to have lived in the same house since you were born, but how many others around you have moved in or moved out? Take your community two years ago and compare it with now. Quite a few changes, aren't there.

This life is not a promised land, where things are permanent and changeless. Rather it is a bridge to eternity. Therefore, in considering the changing factors of life, it is wonderful to know that we seek a city whose maker and builder is God. There is the special offer of a

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# Will You?

*Rev. William D. Keeling*

IN JOHN 12, we read of a woman who took a pound of spikenard, a very precious ointment, and poured this costly oil on the feet of the Lord. After this, she wiped His feet with her hair. Her name was Mary, and she was commended by the Lord for her act of love. In Acts 9, we read of a woman who had died. This, in itself, is not at all unusual, but the fact that this particular woman was a person of commendable action in love has brought the attention of centuries to her life, her ways, and her fidelity to goodness. Her name was Tabitha, or Dorcas. It was she who was raised from the dead by the Apostle Peter. In Romans 16, we read further of people who have dedicated their lives to the service of others in the Lord. I attract your attention to Priscilla and Aquila. These are two of many.

In I Kings 17, we read of a woman who acted graciously. We see this widow woman rewarded in a miraculous way. She took of the last of her substance and gave it gladly in the service of the Lord. Again we see in the New Testament, Mark 12, a widow taking of her substance, and giving all to the Service of God. Because of this, she has become immortalized in the pages of the Word of the Living God.

The entire Bible lauds action in Love. Paul says that action for the sake of action, or action for the purpose of drawing praise from men is not enough. What God wants is action in Love. Many will work or perform an action for the church because of what others may think or say. Some will perform an action because of pressure that is brought to bear by the pastor or elders of the Church. It is also true that some will not work regardless of anything. If there is something to be done, let someone else do it. The ex-

cuses that these people give are multitudinous enough to fill the earth with books if they were of importance and truthfulness enough to print them. Is this the attitude of consecrated, self-sacrificed Christians? Indeed it is not!

Jesus said, "Take all that you have. Sell it. Give it to the poor." Then He said, "Take up your cross and follow me." There is a two-fold implication. First there is the willingness to give up your most prized possessions; for God is not willing to exist in the life of a believer who wants to give Him only left-overs. He made this clear when He said, "Where your treasure is, there shall your heart be also." He must have sovereignty in the lives of the elect! Secondly, the believer who is truly consecrated will perform positive action in the service of his Sovereign. Of all the countless billions of people who have lived upon the face of the earth, only those who were willing to follow this two-fold plan have gained the supreme honor of being spoken of in the Sacred Writ.

"What does this mean to me? I do my share. I do as much as any one else." This is the answer to the entire question. If you take this attitude, you are guilty of performing action without Love. It is not what you have done in relation to others, but what you have done, and are willing to do in relation to the sacrifice, and the plan that God has purposed for your life. Of course, there is the fact that a person can overdo. It has been noted, however, that many people rust out while a relatively small number wear out. Seek in humility to know the will of God. Put your shoulder to the wheel of cooperation, and strive to perform services for God and for man in Love, and

the aforementioned attitude will vanish as the fog before the morning sun.

As a pastor, it has never failed to amaze me that many folk are willing to see their church suffer neglect in relation to vitally necessary functions while they give the excuse that this is really not their problem. After all, we are paying a salary to see that this or that is done. Is it necessary to point out that a pastor is incapable of filling twenty to fifty seats in a choir loft? Is it necessary to point out that he is incapable of housing and feeding two hundred to three hundred delegates at a conference? Should it be necessary to point out that he cannot sit in three hundred pews at the same time? No, my Christian friends. The true pastor loves and serves his church to the very best of his ability, but it takes

the devotion, talent, support, prayer, sweat, and tears of the entire body of Christian believers who constitute the Church to make it truly "The House of God."

The Lord said, "Whosoever putteth his hand to the plowshare and looketh back is unworthy of the Kingdom of God." "Whatsoever you do with your right hand, do it with all your might." Let's pray about whether or not we are doing our very best in Love, and when the time comes for you to do your honest share, let it be done as it was by Isaiah. The Lord said, "Whom shall I send, and who will go for us?" Isaiah said in humility, and in consecration, "Here am I. Send me." Anything less than your very best, in love, is not good enough!"

—Masontown, Penna.

## Bible Studies



By S. E. Christiansen

### THE BELIEVERS BOUND TOGETHER IN LOVE BY THE HOLY SPIRIT

John 14:16, 17—"And I will pray the Father, and He will give you another Comforter, that he may abide with you forever."

"Even the Holy Spirit (the Spirit of Truth) whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him for He dwelleth with you and shall be in you."

It is clear from these and other scriptures that the Holy Spirit is the One who binds the Church of the Lord Jesus Christ together in love. All other bonds fail.

The Gospel points with unmistakable surety to the Pole-Star of the Blessed Hope, even revealing the Nature and Character of Him who Chooses and Ordains His followers for Service, and confirming that that on which He sent them was to be fishers of Men—To the purpose that He may save and sanctify a people unto Himself. He renews and transforms His believing children by the Life of Grace.

These renewed, transformed believers are variously affected by the Life of Faith within. Each one reaching out after a more complete and fuller likeness of Christ their Lord and Master who saved them from sin in His own Precious Blood.

The renewed man, woman, boy or girl, beholds one

another as a common Household of Faith, and the great desire of each is to do GOOD, and to help others on the life of faith highway. This is their motto: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Again, Whereunto we are called. "Where we have already attained, let us walk by the same rule; let us mind the same things in order that brotherly love may continue." Jesus, the Blessed Christ, manifested His life in and through love, in this that He gave Himself a ransom for many. He says to each one of us, "Follow me, and I will make you fishers of men." Will we follow Him?

He is righteous, and His righteousness will not tolerate—cannot tolerate evil. "His soul hateth evil," but His love and great pity reaches out to, and after a poor sinner. He will take the objectionable things, nailing them to His cross, blotting them out by His blood.

He reveals to the believer the nature and the character of the Father, leading the believer to see the all sovereign God. For in Christ Himself, God is manifested, and God is manifested in the God-man, revealing in His sacred person and life, all the gracious three-fold functions of Prophet, Priest and King. He, the Prince and Saviour, was brought near unto us, and forever became our exalted High Priest, who intercedes before God for us.

He is all and in all, blessed be His name forever. May I say, "His All"—in every sense of the meaning, Mental, Moral and Spiritual, The Perfection of Ideality, showing at the glance all the physical and spiritual possibilities, in the God-man the blessed unity is consummated. In Him, the believer sees all the fullest fruits, glowing with life and feelings, vigor and joy, freshness and beauty—yes, in Jesus is the embodiment of love, revealing to the child of God, the duty to his fellow believers.

"Let everyone of us please his neighbor, for his good to edification; for even Christ pleased not Himself." Walk in love, as Christ also hath loved us, and given Himself for us, an offering and a sacrifice to God for a sweet

smelling savor." He founded His blessed Church upon this principle.

God is revealing Himself by the Holy Spirit unto the believers. The renewed man is enabled to know Christ, and through the knowledge of Christ he may know the mind and the will of God the Father. In this, the believer also rejoices as the Holy Spirit reveals through the Word, the will of God, and the way that the believer should act, as a representative of His. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Brethren, does our work show forth God?

The Holy Spirit is our Prompter—to do the will of God. We may be weak, but, "As thy days so shall thy strength be." It is the Holy Spirit who is the continuous infiller. Infiller of what? Love, joy, He is adding to our faith, Patience, Godliness, Brotherly Kindness, and to Brotherly Kindness, Love. It is the Holy Spirit who makes our bodies the temples of God. This body He cleanses by the inspired Word dwelling in us. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." "Therefore, If any man be in Christ Jesus, he is a new creature; old things are passed away, behold, all things are become new."

"Of Him are ye in Christ Jesus, who of God is made unto us Wisdom and Righteousness, and Sanctification, and Redemption." All the aspirations of the soul can be satisfied in Christ Jesus. The highest of spiritual joys are realized in Him, and in Him only.

The Holy Spirit in His teachings of God's holy principles, (the greatest of these being love) sets forth the out-workings of the love of God in us—that, Christ Jesus came into the world to save sinners. I am His representative, and if I love Him I will go as He told me—that is, To seek and to bring into the fold the lost sinner. We are justified by faith. Our faith is visible in our doing the Master's will, who said, "If ye love me, ye will obey me." Do we love Him enough so that we will teach others of Him?

We are justified by faith—not by a school of theology, nor by sciences, no matter how great these may be. But the Blood of Christ proclaims the beginning of the heavenly life. This is the only means of approach unto God.

The Church is a body of believers, and Faith which worketh by Love, is the bond, uniting them in blessed, fraternal relation, transfusing the Christ-Life into the believers. The Blood of Christ stands for Life, given that those who were Dead in Trespasses and sin, may be partakers of Christ, and alive unto God. Praise be unto God who made this sacrifice possible. It was all because He loved us so. As Israel was sheltered in Egypt by the Blood of the passover lamb, so the believer is sheltered within Christ Jesus his Saviour.

He died for the unity, that is, that they all may be one body joined unto Christ the Head.

Jesus is now striving through the Holy Spirit to get the church into such relation with Him that they may be praying, waiting and watching for His return.

Believers need the whole truth as it is revealed in the face of the Lord Jesus Christ, in love, in light, in warmth,

in real life. Not in the cold abstract form of theology in the average school of materialistic theology, nor science, nor even in the average way of Philosophy.

Brethren, Jesus is looking for, yes hungering to see and to have response from real loving hearts; this can be had only through the power of the Holy Ghost.

Creeds cause confusion; but the precious life-giving, blessed gospel of the Son of the living God, taught in and through a life with holy, pure desires, shall lead folks to see Christ, and shall strengthen the believer in the power of the Holy Spirit. Further, the Holy Spirit will bind these believers into one power for Him. They learn to hear all things, to bear all things, to bear another's burdens, and so fulfill the law of Christ.

The man and woman who has this love of God will stand fast, not wavering from the teachings of God. (II John, verses 10, 11.)

Those who are not yielded to the Holy Spirit have always an apology when it comes to the definite teachings of Jesus, as in the days of old. They did no longer follow Jesus. Jesus said to His disciples, "Will ye also leave Me?" This question will come to each sooner or later. Will we, like Peter, say, "To whom shall we go?"

The knowledge of the Lord shall cover the earth as the waters cover the sea. Are we trying to spread the gospel? The Holy Spirit will bind us together in the love of Christ. Others shall know it by our acts, and we shall glorify God among men.

Are we willing to labor in the vineyard of the Lord, testifying of Him, not ourselves, nor our Church, but Jesus?

## Doctrinal Statements

By the Late Dr. J. Allen Miller

### VII. CONFIRMATION.

The Brethren Church believes in and practices confirmation. Immediately upon baptism or as soon thereafter as convenient all have hands laid on with prayer for the gift of the Spirit and such are then received into the full fellowship of the church. In this practice the church is in harmony with evangelical Christianity and the testimony of the past.

In Acts 8:14-17 we may see the form of the apostolic teaching and practice. Another instance is given in Acts 19:1-7. The apostles who had a part in this act were Peter, John and Paul. Nothing can be clearer than that the laying on of hands in these instances was a fitting symbol of the bestowal of the gift of the Holy Spirit. These apostles could not impart this gift; neither do we profess to do so. Baptism is a symbol. The Communion of the Bread and the Wine is a symbol.

The perpetuation of the act is specifically indicated in Hebrews 6:1-3. The writer calls it one of the first principles of the Gospel of Christ. It can only be retained by being practiced. Who will dare to set a first principle of Christ aside?

# MISSIONARY DEPARTMENT

## MISSIONARY INTERCESSORY GROUP



It was about twelve months ago, on Tuesday morning at 7:00 o'clock, that the first missionary prayer meeting was held at the Shively Missionary Home in Ashland.

Approximately ten people came for the first meeting, and throughout the twelve-months period, from eight to fifteen people attended these weekly services.

The group is made up largely of college young people and missionary candidates; a few adults have attended. Altogether twenty-five to thirty people have attended more or less regularly during the year. Because of work schedules and changing class schedules, some have found it impossible to be as regular as they desired to be.

Reverend and Mrs. Byler conducted these morning services and since their departure for Argentina, Reverend Kenneth Solomon, a seminary student, has assumed the role of leader.

This was a fine way to initiate the new home for furloughed missionaries, and we are certain that the missionaries who come and go from this home will be conscious of this first effort in developing a missionary intercessory group.

\* \* \*

## MANY BANDAGES REACH AFRICA

The Bischofs send us word that many packages of bandages have been reaching them at Lassa—the day after Christmas, 15 packages arrived.

They are very appreciative of this response from friends who are interested in the work; however, with all

of their other duties, it is impossible for them to thank each of you personally. They would like to take this means of thanking all of us.

Please take note, if you are planning to send more material: Address your packages to the Lassa Dispensary, Church of the Brethren Mission, Lassa, P. O. Garkida, Via Jos Nigeria, British West Africa.

If the materials are addressed directly to Bob or Bea, they are obliged to pay duty on them; if, on the other hand, materials are addressed to the hospital or dispensary, no duty is charged.

\* \* \*

## VEDA LISKEY

Miss Liskey writes that she is feeling much better after a few weeks at her home in Harrisonburg, Virginia. She has had examinations and will continue treatments that are designed to correct her difficulties.

She is hoping to return to her chosen work, and we all join with her in this desire. Veda is very appreciative of the prayers that are continually being offered in her behalf and the wishes that are sent her for her recovery. Her spirit is excellent, and that is always most important when one has to recuperate.

Write Veda and let her know you are thinking of her and praying for her. Your interest and concern will almost certainly be good medicine.

\* \* \*

## MOTOR BIKE

Some weeks ago an appeal went out for Brethren to give to different projects, among which was a motor bike for Bob Bischof, to help him in his work at Lassa. The response was very gratifying: One family of the Smithville Church brought in a check promptly for \$350—the sum we had indicated for the motor bike.

The very next day a similar amount arrived from a member in Waterloo, Iowa. However, inflation is not present in American economy only; it has hit Africa too. By the time these checks had arrived, word was received that the bike now costs \$400.00; hence \$50.00 of the second check will be added to the first \$350 check. The remaining \$300 will be used for some other worth-while project in this area (with the consent of the giver).

The response of Brethren people to these projects is quite heart warming. Surely the blessing resulting from such unselfish giving will be great. Let us know if you would like to give to some Board-approved project. We will be glad to suggest something in your price range.



# Ashland College - - -

## Brethren Educational

**DR. GLENN L. CLAYTON, President of Ashland College**

SEVENTY-FIVE YEARS AGO a group of devout Brethren founded Ashland College. They did so out of a sincere feeling of need the major points of which it will be well for us to recall today and so impress upon our memories and those of our children that we may never forget. These points have been:

1. The Brethren Church cannot grow without informed leadership. Consecrated men without knowledge may rarely possess divine wisdom and lead a period of growth, but ignorance leads to mistrust and fear and these are incompatible with wholesome growth. Hence, competent young people, imbued with the zeal of the Holy Spirit, need all the knowledge within our power to give. True knowledge frees man and opens new vistas to him. It is invaluable and essential to spiritual as well as mental and physical growth. Recognizing this, the founding fathers wanted Ashland College to "be a liberal arts college, offering all courses of instruction usual to such institutions"—against a backdrop of Brethren conviction and doctrine to be supplied and defined constantly by the Church itself.

Ashland College was not intended, nor can such an institution be, the place where Brethren doctrines and teachings are inspired and formulated; rather the school is the place where youth are trained in the broad general fields of learning within the framework and upon the foundation of these Brethren spiritual truths. It was and is as a means of obtaining this emphasis that the early Brethren Church felt the vital need of supporting such a college.

2. A very important part of the work of the Brethren Church lies in her community responsibility. Our Lord, in His earthly life and ministry—was not a social isolationist, and the Brethren have been blessed wherein they have followed His

example of compassion, alleviation of suffering, and aid to the needy. Sound, basic training in the arts such as Ashland College sponsors offers an excellent foundation for the study of medicine, law, nursing, or engineering. Without these community leaders, the Brethren Church might possibly continue, but with them trained in a positive way, the Church will surely be stronger.

3. The Brethren Church is a mission church. In Ashland College, the opportunity of educational missions is presented. To some this may seem unimportant, but in the seventy-five years of Ashland College history, the Brethren Church has been uniquely able to present her message and beliefs to a select group of young people who have carried that message in one way or another into hundreds of communities and in countless ways.

At the same time, the quiet dignity of Ashland College has presented and upheld the pure Brethren doctrines in the Ashland-Mansfield community where they have perhaps had the greatest impact. Thoughtful community leaders recognize this and are grateful for the attitude of "educational missions" manifested by the Brethren Church.

In no other way could the Brethren Church have accomplished so much among the select leaders of society. This has been a most vital work through the years, but at no time has it been so essential as today. The best defense against communism is to be found in a close relationship between the Church and education. The informed man who knows and loves Jesus as his Lord will never accept communism.

Here, then, is one of the great functions of Ashland College, the educational mission front of the Brethren Church.



# Missions

## College

of primary importance that Brethren on these things when asked to rely heavily to the financial support of Ashland College. I have found Brethren near to measure the college solely in terms of ministers, missionaries, and workers for the Church. This is, indeed, an important objective, and one which we never shirk. But if that be the case, then we had better admit only to pay less attention to various other and related emphases. Worthy as it is as a sole objective, it would fall short of the missionary vision displayed by our founders. Theirs and ours today is a comparably wider view of informed leadership, of community responsibility of aggressive churches concerned with all issues relating to the deity of Christ and to His imminent return, and of emphasis squarely on the side of opposition to spreading commun-

The significance of all this lies in our attitude. It means that we have fixed our minds very definitely and are past the stage of quibbling uncertainly as if we were unsure of our destination. The Brethren Church and Ashland College stand firmly together as a part of the host of followers looking to Jesus of Nazareth as Lord and Redeemer. They stand allied with Him in His fight against Godless communism and for peace and integrity among men.

Of course, Brethren are all agreed as to Christ's deity and the doctrines related to it, but they sometimes act as if they have doubts as to the conviction of others. An attitude of mistrust tends to weaken the work of all Christians who are determined to accomplish with



The entrance to the new Student Union is the scene for this picture of DR. GLENN L. CLAYTON.

Such an attitude is dangerous in the church itself; in relation to Ashland College, it can negate much of the good otherwise possible. At least in this area of educational missions, Brethren need a wholesome and determined unity.

For the record, I would humbly suggest these basic tenets as a means of achieving more effective educational missions:

1. Ashland College will be expected to maintain and defend a conservative position relative to the Scriptures, presenting the Lord Jesus Christ in His true



Biblical light and in keeping with the historic position of the Brethren Church in this regard.

2. It is understood that Ashland College is not the Brethren Church, but a project of that Church. As such, the college cannot be expected to initiate or maintain beliefs not generally held and promoted in the Church. Issues concerning church practices should be discussed and settled in the churches before they are presented to the College as basic beliefs.

3. Any project, to be worthy of support and perpetuation must have character of its own. Seventy-five years of distinguished and positive Christian service speak for themselves. Ashland College is a definite, progressive, recognized unity. It could not, even if it desired, be radically changed without destroying that identity. We therefore need to recognize this worth. There is only one Ashland College serving Christ in this particular way. This mission is a vital one and a blessed one for the Brethren Church. However valuable or attractive other Christian programs may be or however effective other colleges may seem, they are not doing this work, and Ashland College should not be made over in their likeness to do theirs.

Let us be proud of our high calling. Let us reaffirm our faith in the Lord and His work. Let us unite to promote **OUR** Christian educational mission and ask the Lord to continue to bless it and us as we do so.

## Laid to Rest

We are reminding the Brotherhood that in the cases of Obituaries, the Brethren Publication Board has a policy that, except in the case of ministers, or outstanding, widely-known Brethren lay members, that the notices appearing in the Evangelist be made brief. Thus if you find that the Editor has "cut" the notice you sent in, you will understand why.

**MULLEN.** John C. Mullen, born in Pittsburgh, Pennsylvania, January 11, 1881; died on September 5, 1953, at Mt. Pleasant, Penna. A very faithful member of the Mt. Pleasant Brethren Church, having served as moderator for many years until prohibited by failing health. Survived by his wife and one daughter. Funeral service conducted by the undersigned, assisted by Rev. George J. King, Pastor of the Mt. Pleasant Brethren Church.

D. C. White.

\* \* \*

**CLINGAMEN.** Charles D. Clingamen, son of John and Mahala Hower Clingamen, was born near Roann, Indiana, December 19, 1882, and departed from this life, August 30, 1953. Married to June Mull, November 30, 1906. To this union was born one son, Cecil. Brother Clingamen is survived by his companion, the son, four granddaughters and a twin brother, Sam. Faithful member of the First Brethren Church, serving for many years as deacon, and in many other capacities, including Sunday School Superintendent, teacher, trustee and church treasurer. Funeral service conducted from the Brethren Church by his nephew, Rev. Jack Zarian, and Rev. J. Milton Bowman.

Rose Mary Hassett, Secretary,  
First Brethren Church, Peru, Indiana.

\* \* \*

**UNCAPHER.** Carl E. Uncapher passed from this life, August 11th, 1953. Survived by widow, Gertrude Birch Uncapher, two daughters and his aged parents. Member of the Third Brethren Church, Johnstown, for many years. Funeral service conducted by his pastor.

E. M. Riddle, Pastor.

\* \* \*

**THOMAS.** Mrs. Josephine Birch Thomas was translated, February 14th, 1954, after many months of terrible suffering. Survived by her husband, Ralph N. Thomas, three sisters and a brother. Member of the Third Brethren Church, Johnstown, for 20 years. Funeral service by her pastor, assisted by Rev. Whistler.

E. M. Riddle, Pastor.

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**WISSINGER.** Eli B. Wissinger, almost 89 years of age, died March 2, 1954. Was a deacon and active member of the Vinco Brethren Church. Survived by four sons, four daughters, and one brother. Due to Brother Woodrow Brant, his pastor, being out of state, the family asked for the services of the undersigned.

E. M. Riddle.

## THE EDITOR'S PULPIT

### SPECIAL OFFER

(Continued from Page 3)

permanent home at the throne of God, in addition to the fact of our salvation.

**HE PROMISES REWARDS.** Not that we should work for rewards, but it is thrilling to know that we shall receive rewards for our faithful Christian service in this life. Salvation does not result from the works that we do, but the rewards come in recognition for our faithful service. Salvation, as we have pointed out, comes as a result of our faith in Jesus Christ. In addition we have the "special offer" of rewards for faithful service.

So, dear friends, let us consider carefully these special offers, and others too numerous to mention, which are given to us. They can add much to enjoyment of our Christian life, our attitude towards Christian Service, and our outlook for the future.—W. S. B.

# Sunday School Suggestions

Rev. Spencer Gentle

(Sponsored by the National Sunday School Association of the Brethren Church)

## SUNDAY SCHOOL VISITATION

ONE OF THE LOST ARTS of the Sunday School is the visitation program. Perhaps it is because of the rapid pace of the world; yet at the same time, souls are slipping away from God because of the lack of interest of Sunday School workers for the pupils of the School.

The visitation program must be one of the most important phases of the Sunday School, as well as for the church. It seems that today it is very hard to get sinners to attend revival services in the church, or to attend any kind of a church service. The personal visit by the Sunday School teacher; the superintendent; or the pastor can do so very much in bringing an individual to Christ. Whether we want to admit it or not, most of our Church members come from the Sunday School today! Therefore, it is important that we keep the child in his Sunday School class, week after week; and if he is absent, it is the duty of the teacher, or someone else, to find out the reason why that child was not there.

A visit into the home of a child will make that child realize that someone is interested in him, and at the same time there is a very good chance of winning the parents to Christ, because they, too, will feel that someone is interested in them. It is so much easier to talk to the child about accepting Christ in his own home, than it is in the rush of the Sunday School class. Sunday School visitation is very important, and every school should sponsor such a program!

Too many Church school officers and teachers leave this work up to the Pastor; but remember this, the child or the parents of the child, will speak more freely with the layman or laywoman than they will with the Pastor! The teacher should be so interested in her students that she will make it a point to visit in the home of every child! The same thing is true for every teacher of the school; the Junior high class teacher; the High-School class teacher; the young married peoples' class teacher and the adult class teachers.

The pupil will never forget that his Sunday School teacher visited him in his home; and it was there that he decided to accept Christ! The superintendent should visit in the home of those students who need special help. Naturally, the pastor should be willing to follow-up such visits. It is the duty of every Sunday School teacher to see that each of her pupils has been given instruction on accepting Christ, and then see to it that the decision is made, regardless of any personal inconvenience. Teachers: let's visit more into the homes of our students in order to give good spiritual guidance.

Now, we can't leave all the work for the officers of the Sunday School or for the pastor. Fellow-students can do a great deal in the visitation program, especially in the older age groups. A fellow-student can meet his classmate on an actual basis, and can visit in terms that are

understood by both. Because of the fact that both are of the same age, they are probably in the same grade in school, and have the same things in common, and can talk to each other with ease. This type of visitation is highly recommended.

There is another form of visitation that is very important, and yet is overlooked by so many Church workers. The telephone is a wonderful means of checking upon pupils who are absent from the class. Of course, it cannot possibly take the place of a person-to-person visit, but it can let the individual know that he was missed in Sunday School, and other information can be obtained. This type of "visitation" can be very effective if done, not only by the teacher, but by every member of the class. Try it some time, you will be amazed as to its success; but be careful not to allow this form take the place of the home visit.

Of course you have a right to ask as to how to go about making such visits. When you have decided to make a visit, you have done so because of some reason, there is some need on the part of the individual that you have discovered. Make this need the sole purpose of your visit! Plan every detail of the visit, what you will say when you enter; upon entering, find something of interest that will lead to easy conversation; and if you are there in the Spirit of God, He will present the opportunity for you to speak of the need of the student. Speak clearly, be polite and be positive. It is always well to offer prayer before you leave. Make the visit brief and to the point. Always show an interest in those of the home, and be sure to SMILE! Make them realize that you love Christ and His Church, and that you love working for Him. Be sure to make the pupil feel that he is important to the Sunday School. Do not do your calling in a hap-hazard way, pray before you leave your home, plan the visit, then pray when you return. The Lord will bless your effort.

Every Sunday School in America should sponsor a visitation program, not only at special seasons, or for Rally Day, but for every Sunday of the year. It will take only a few moments out of a busy week to do the work of visitation, if each teacher will do his or her share in promoting such a program.

Your Sunday School will grow if you have such a program!

## NOTICE

### PASTORATE TO BE OPEN

The Gratis Brethren Church will be without a Pastor after May 1st. Any Pastors who would be interested in assuming the charge are invited to contact:

Robert L. Zimmerman,  
Gratis, Ohio.

# Prayer Meeting Studies

By C. Y. Gilmer



## WHAT THE HOLY SPIRIT CAN DO

"THE HOLY SPIRIT is the Person Who imparts to the individual believer the power that belongs to God" (Psalm 62:11; 1 Cor. 3:21). The Word of God is the instrument through which the Holy Spirit accomplishes His work (Eph. 6:17). That Word is the seed which the Holy Spirit sows and quickens (Luke 8:11; 1 Peter 1:23). The witness of the Spirit is through the Word (John 15:26). The Word without the Spirit is not sufficient (1 Cor. 12:3).

It is the power of the Holy Spirit and not of man to convict this world of sin (John 16:8-11). However, the Spirit uses human agency (1 Cor. 4:15). The Holy Spirit has power to regenerate men (Titus 3:5). He indwells believers (1 Cor. 3:16; 6:19; Romans 8:9). He alone can satisfy the human heart (John 4:14; 7:37, 39). Under the Spirit's power the Christian need not be in bondage to the law of sin and death (Romans 8:2-4). Romans 7 shows the Christian left to himself. Romans 8 is a picture of the true Christian life where the Spirit undertakes for the Christian what he cannot do himself. It is never in our own strength but through the Spirit's power that we can have victory over the flesh (Romans 8:13; Gal. 5:16). Has the Holy Spirit set you free from the law of sin and death (Romans 8:2)?

The Holy Spirit strengthens the believer with power in the inward man (Eph. 3:17-19). He leads the "sons of God" into a godlike life (Romans 8:14). He bears witness with the spirit of the believer that he is a child of God (Romans 8:16; Gal. 4:6). The Holy Spirit brings forth the beautiful life with Christlike graces of character (Gal. 5:22, 23). We have to renounce self utterly, and let the Holy Spirit take full control and bear His own fruit (Gal. 2:20). By our own fleshly effort we can never bear this fruit (Matt. 12:23; Luke 6:44). To submit ourselves utterly to the Spirit for His operation through us is "sanctification of the Spirit" (1 Peter 1:2; 2 Thess. 2:13).

The Holy Spirit can guide the believer "into all the truth" (John 16:13). While we may learn much from men, we are to depend largely upon our Divine Teacher, the Holy Spirit (1 John 2:20, 27). The Holy Spirit teaches His pupils through the Word (John 6:63; Eph. 6:17; 5:18, 19), and not independent of the Word. We shall never know divine truth until we are Holy Spirit taught. The Holy Spirit will bring the right Words to our remembrance, and we shall have peace (John 14:26, 27). The Holy Spirit can reveal to us the deep things of God, and He can interpret His own Bible (1 Cor. 2:10-14). To understand the Bible let us look to the Author (Psalm 119:18). To understand God's Word we have to deny our own wisdom and yield ourselves in faith to the Divine Teacher (Matt. 11:25; 1 Cor. 3:18; 1:25-28). The Holy

Spirit also enables us to communicate His truth to other by His power (1 Cor. 2:1-15; 1 Thess. 1:5; Acts 1:8).

The Holy Spirit can inspire and direct our prayers so that we may pray as we ought to pray (Jude 20; Roman 8:26, 27; 1 Cor. 14:15). He teaches us to render acceptable thanks unto God (Eph. 5:18-20). The Holy Spirit can inspire, prompt and direct our worship (Phil. 3:3; John 4:23). In prayer we are taken up with our needs, in thanksgiving with our blessings, but in worship we are taken up with God Himself.

The Holy Spirit calls men and sends them forth to do definite lines of Christian work (Acts 13:2-4). The Holy Spirit guides in details of daily life and Christian service (Acts 8:27-29; 16:6, 7). His guidance is clear (1 John 1:5). It is ours to be meek (Psalm 25:9), willing to do God's will (John 7:17), and to ask for guidance in faith (James 1:5-7). How that wisdom is to be given we are to leave with Him (1 Cor. 12:11). The Holy Spirit can take away our fear in testimony (Acts 4:8-12, 31, 13:9, 10). The Holy Spirit can only do for us what we allow Him to do.

"Holy Spirit, faithful Guide,  
Ever near the Christian's side."



## Lesson Comments by Fred C. Vanator

Lesson for March 28, 1954

### OUR HELPER IN MISSION TASKS

Lesson: John 16:1-13

ONCE HEARD A RETURNED MISSIONARY say that "if you can possibly stay in this country, you should never think of going to the foreign mission field." At first thought it would seem that this was a deliberate attempt to tell the listening audience that she was discouraged with her task and if she had it to do over again she would never go to the mission field at all. But such was not her purpose. Rather it was to impress on her listeners the fact that the urge to go to the mission field should be so great that regardless of the obstacles which were placed in the way of the applicant for the task that no barrier should keep the one at home if he would be a real missionary. But if the urge was insufficiently strong and one could feel satisfied to remain in the homeland, then no such an one had any right to go to the foreign field.

Now you are saying, no doubt, what has this to do with the Holy Spirit as our helper in missionary tasks? Everything. The Golden Text is the key that unlocks the thought. Ponder on it: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth."—John 16:13. Jesus is telling His disciples that He must of necessity go away—that is to be crucified and rise again, in order that He may ascend again unto the Father and that the Spirit of Truth may come into the world to be His

Comforter in the hearts and lives of men. When this takes place, then there will be a Guide in the heart of every man who will permit the Spirit to take hold and manage the life of the individual. Our above quoted words from John 13:16 are not all of the verse. It would seem to the writer that the most important words have been left out of that quotation, for the last words of the verse are the ones which are so pertinent to our lesson thought. Here they are: "And he will show you things to come."

Now, of course, we know that the Spirit is the One who guides our thought as we study the Word of God and becomes the interpreter for what we read. But there is also a deeper meaning to be found in these words. He will take hold of our lives and will lead us into the paths in which we are expected to go—the pathway which God has planned for our lives and which, if we are to do as He desires, must be done according to His purpose. Does He desire us to go to the mission field? It is here that we must consult the Guide which has been placed in our hearts. "He will guide us into all truth."

There is one other very important thing which we should all have in our minds and that is that it is impossible for us to convert anyone. True, we speak the words which may bring conviction to the front in the mind of the individual we are seeking to lead to the Lord, but it is the work and the duty of the Spirit to take over where we must necessarily leave off. Note the words in verses 8-11: "And when he (The Spirit of Truth) is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

And what has this to do with missions? Again, everything. If we do not have the Holy Spirit with us when we enter into the field of missions (and all the world is a mission field, either home or foreign) then we cannot expect to have results in the way of conversions and leading men to the Lord.

## Young Men and Boys' Brotherhood Program

Percy C. Miller

Program for month of April

### TOPIC—"THE SEVEN WORDS OF CHRIST ON THE CROSS"

1. Father, forgive them for they know not what they do.—Scripture: Luke 23:32-37.

Calvary! Golgotha! The agony of the Garden is past; the cruel scourging is past; our Lord has been led to the place called Calvary—to Golgotha—to the place where was enacted the most momentous and tragic event in the history of the universe—led there like a lamb to the slaughter. They made fast both hands and feet; they placed the foot of the cross into the hole dug for it and lifted up the tree on which hung the crucified Lord of Glory. Then it was that our Saviour spoke: "Father, forgive them, for they know not what they do." This is the first of the seven sayings of our suffering Saviour, spoken from the place of sacrifice—His cross. This saying certainly is "love divine, all love excelling."

2. "Verily I say unto thee, Today shalt thou be with me in paradise."—Scripture: Luke 23:39-44.

In that day so long ago, three individuals were crucified on the hill of Calvary. There was no difference between two of them—they were sinners, but the third one was guiltless. The crowd that thronged around the cross taunted Christ with mockery, with blasphemy. Then one of the thieves came suddenly into penitence and faith. It may be that the contrast between his brother in crime and the patient and prayerful Saviour brought to him an overwhelming sense of his own terrible sinfulness and fearful fate. He rebuked his brother robber, and then turned to the Lord and with intense earnestness presented his plea:

"Lord, remember me when thou comest into thy kingdom." Only to the repentant one came the Lord's answer: "Verily I say unto thee, today shalt thou be with me in paradise." This was the second of the seven sayings of our suffering Saviour, spoken from the place of sacrifice—His cross.

3. Woman, behold thy son . . . Behold thy mother!—Scripture: John 19:25-27.

The cross of Calvary stood in the midst of a milling swarm of men. The scoffing executioners were there, the mocking priests and rulers, and the deriding people, busy with their taunts and jibes and jests. They that passed by, railed on Him, wagging their heads and spending their fury upon Him. The infection of bitterness and hatred seems to have spread through the whole mob. In strange contrast to this, there was a little, loved group standing, overwhelmed, near the cross. That group was composed of a few gentle, devout women, with John, the beloved disciple. One woman in the little group touches our hearts. "Now there stood by the cross of Jesus, His mother," writes John, exactly where you would expect to find mother. She touches our hearts because she is going through an ordeal that is always hard for mother—she is seeing her son die. The arms that had once been clasped round her neck are now outstretched, nail-pierced, upon the cross. The head that had once been pillowed upon her breast, now rests, thorn-crowned, against the tree. His bleeding wounds needed to be stanching, but mother was helpless. But Mary's Son, who was also Mary's Lord, did not forget His mother that day. He saw her standing by the cross: He knew well her distress; He knew her condition, and He made provision for her. He spoke to her from the cross, and these were His words, "Woman, behold thy son"; and when He spoke to John, saying, "Behold thy mother." This is the third saying of Christ from the cross.

4. "My God, my God, why hast thou forsaken me?"—Scripture: Matt. 27:39-46.

What a scene! The "Lord of glory," stripped of His divine splendors, surrounded by His enemies, was nailed

to the accursed tree! For almost six hours He had hung there. At the time of the morning sacrifice, nine o'clock, He was nailed to the cross. At the time of the evening sacrifice, three o'clock, He finally dismissed His own spirit, and went into the experience of death. There was never another hour like it in the whole of creation. In the three hours of light—from nine till noon—our Saviour spoke three times, but with the darkness there came silence. God spoke and broke the silence of thirty years, when at the baptism of our Lord, He said, "This is my beloved Son, in Whom I am well pleased"; again on the mount of Transfiguration God declared: "This is My Beloved Son"; but suddenly both the darkness and silence terminated by the most terrible cry that ever fell from lips to human ears, "My God, my God, why hast thou forsaken me?" This is the fourth saying of Christ from the cross.

5. "I thirst."—Scripture: John 19:28-29.

"Christ died for our sins according to the Scriptures." (I Cor. 15:3). One of the details of His death which were prewritten was this: "In my thirst they gave me vinegar to drink" (Psalm 69:21). "After this, Jesus, knowing that all things were now accomplished, that the Scripture

might be fulfilled, saith, I thirst." The fulfillment of the Scripture is given in the next verse: "They filled a sponge with vinegar and put it upon hyssop, and put it to His mouth." This is the fifth saying of Christ from the cross.

6. "It is finished."—Scripture: John 19:30.

Near the end of His six hours on the cross, Christ opened His lips to utter one word—TELEO—"it is finished." Panton declares: "It is the one word in all literature which summarizes the work of Calvary forever." This cry was the cry of a victor—a victor who had been a victim. This word may conceal much, but it also reveals much. This is the sixth word of Christ from the cross.

7. Father, into thy hands I commend my spirit."—Scripture: Luke 23:44-46.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ," wrote Paul. No trace of anxiety or struggle remained. Christ is in perfect repose. What He intended to do had been done. The object for which the sacrifice had been offered had been accomplished. The purpose for which God had become Incarnate had been achieved. "Father, into thy hands I commend my spirit." This was the final saying of Christ from the cross.



## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for March 28, 1954

### CHRIST IS THE ANSWER—FOR ASSURANCE— "He is God's Son"

Scripture Reading: John 17:1-10

**C**HRIST IS THE ANSWER to the great problems of our lives because He is the Son of God. It is only the Son of God who can give us the answer of forgiven sin—"Go thy way, thy sins be forgiven thee." It is only the Son of God who can say to a weary world—"Come unto me all ye that labor and are heavy laden and I will give you rest." So we come to the message of our Scripture this evening and say that only the Son of God could say what Christ says here. Christ is the answer for assurance because He is the Son of God.

**I. CHRIST BRINGS US ASSURANCE BECAUSE HE BRINGS US ETERNAL LIFE. V. 3.** What is it whose eternity Jesus proclaims so confidently? When everything else comes to an end, what is it that keeps on? When everything else stops and decays what is it that never perishes? Get ready for a surprise, for Jesus said that the knowledge of God is eternal life. Now we do not mean by this that we must know everything about God, for that is impossible, nor does it mean that we are to merely acknowledge the fact that He exists. What Jesus means here is that we must come to know God just as we know our best friends. We must learn to know God by personal contact and that can be only by constant communion.

How can we come to know God? The Old Testament

Song Writer said that we should "Be still and know that I am God." Here is quietness leading to knowledge; meditation resulting in assurance.

How can we come to know God? Jesus said, "He that doeth the will of God shall know the teaching." Perhaps this sounds like putting the cart before the horse, but it is a very modern way of learning. Do we not often hear someone say, "You learn by doing?" Jesus says that if we want to learn to know God, we must do His will.

How can we come to know God? The Apostle John tells us "Every one that loveth is begotten of God, and knoweth God." We can come to know God by loving God. This idea seems to contradict what most of us have believed for a long time. We have been told that love is blind. Love is not blind—it is the only road to vision and new discoveries. Can you ever make a great musician out of a boy who does not love music? Can a boy become an Edison who hates science? Will a person who dislikes composition ever become a great author? The answer to these questions is of course, No. The only road to real success is love. The only road that leads to the discovery of God and eternal life is through love as revealed in our Lord.

**II. CHRIST BRINGS US ASSURANCE BECAUSE HE COMPLETES GOD'S WORK. V. 4.** How many people can you recall who have finished their work here on earth? Most of us want a few more days to put our houses in order, to write the last chapters of the book, or to do something that we have never had the time to complete. Of all the people in history, Jesus is the only one who could come to the end of His life and say, "It is finished." "I have finished the work which thou gavest me to do."

Christ came to seek and to save that which was lost. He came that we in His death might have life eternal. Did He complete that work? The Christian answer is that He did. Christ gives us assurance in this life that we belong to Him because He finished His work. We could



not have this faith in any other person than the Son of God because there is no other person who can say "I have done everything God wanted me to do." Christ finished God's work in our hearts and thus assures us of eternal life.

**III. CHRIST GIVES US ASSURANCE BECAUSE HE CAME TO MAKE KNOWN GOD'S NAME. V. 6.** Jesus did not come to glorify Himself or to make Himself known, but primarily to glorify and to make known the name of God our Father. Now, if Christ had come to glorify Himself, to make His own Name known, or to do His own will; we might have questioned His motives. Christ came to do God's will—"Wist ye not that I must be about my Father's business?" "Not my will but thy will be done." Christ brings us assurance because He is God's Son. He knows the Father's desires for us and He will do everything He can to help us in the Christian life.

**IV. CHRIST GIVES US ASSURANCE BECAUSE HE GIVES US THE WORD OF GOD. V. 8.** "I have given them the words which thou gavest me." What was the word of God spoken through Jesus Christ? Was it not that all men of every race and class could find the forgiveness of sin and its bondage? Yes, it was that and much more. We are not only freed from the bondage of sin, we are also given the power to live the kind of lives that God means for us to live. We have been freed from the bondage of sin and we have been empowered with new life. That is the assurance that the Son of God gives to us.

**V. CHRIST GIVES US ASSURANCE BECAUSE HE INTERCEDES TO GOD ON OUR BEHALF. V. 9.** In these intercessions of our Lord for the groups of those whom He calls His friends, four points stand out. (1) Those for whom He prays are God's gift to Him. They were God's before they were His; they were God's still while they were His. (2) He thinks about what they have meant to Him. He forgets all their weaknesses and says, "They have kept thy word." (3) He sees the dangers that

will beset them after He has been taken out of their midst and so He prays for them. He does not ask that they should be taken out of the world, but that they should be kept from the evil one. What assurance Christ gives us when He prays for us. (4) As He prays He leaves them completely in the hands of His Father.

"Shall I not pray for you, since you have been God's gift to me?"

A strong, true friend in all my need,

A gift of glad security

Sent by His love indeed."

## INTERESTING ITEMS

(Continued from Page 2)

of the evening was presented by Group II of the Woman's Missionary Society.

The "Gospel Airs" male quartet presented the evening worship program on February 28th.

Baptismal services were held the evening of March 7th.

**LOUISVILLE, OHIO.** The Louisville Brethren worshipped on Sunday evening, February 28th, with the Trinity Brethren, of Canton, at which time the film, "God's Acre" was shown.

**SOUTH BEND, INDIANA.** "The Brethren Hour," a Sunday morning broadcast from 9:10 to 9:30, is to start, over station WHOT, on April 4th. The program is sponsored by our South Bend Church, under the direction of Brother J. D. Hamel.

**WARSAW, INDIANA.** Brother Robert G. Holsinger was the radio speaker on "Moments of Meditation" the week of February 29th, over station WPSW.

The Warsaw church was host recently in a Sunday morning service to the Girls Scouts, in recognition of Girl Scout Sunday.

## ATTENTION: ALL HOOSIER BRETHREN

The Sixty-Seventh Conference of the Indiana District Brethren Churches and Bible Conference will be held June 14-17, 1954, at the Brethren Retreat, Shipshewana Lake, Indiana. The Conference theme will be "The New Testament Church," and the Conference text is the key verse of The Acts, chapter one, verse 8.

—Executive Committee:

C. Y. Gilmer, J. Milton Bowman,

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# *The Brethren Evangelist*



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## Items of General Interest

MT. OLIVE, VIRGINIA. At the Communion Service on Easter Sunday evening, a complete Communion set will be put into service which is a memorial gift from the children of Dr. and Mrs. Isaac D. Bowman, in memory of their parents and grandparents.

The motion picture, "Africa as I Saw It," is scheduled for the Mt. Olive church on April 4th, and on April 11th, at the Bethlehem Church. Miss Veda Liskey will lead the worship and answer questions on Africa after the picture.

ST. JAMES, MARYLAND. The W. M. S. is scheduled to hold their public service the evening of April 4th.

Brother Freeman Ankrum notes that the Father-Son banquet will be held Wednesday evening, April 14th.

MEYERSDALE, PENNSYLVANIA, MAIN STREET BRETHREN. "Stewardship Sunday" is scheduled for March 28th, at which time Brother W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, will be guest speaker. The Meyersdale church will also make this a Cash Day.

JONES MILLS, PENNA. VALLEY BRETHREN. The Laymen conducted their public service on Sunday, March 21st.

MARIANNA, PENNA. HIGHLAND BRETHREN. Brother Elmer M. Keck, Pastor of the Valley Brethren Church, Jones Mills, Penna., is scheduled to show slides

(Continued on Page 7)

## COMING EVENTS

NEW LEBANON, OHIO. Revival Services—March 21st to April 4th—Rev. and Mrs. L. O. McCartneysmith, Evangelists; Rev. John T. Byler, Pastor.

BRYAN, OHIO. Revival Services—March 22nd to April 4th—Rev. Smith F. Rose, Brighton, Indiana, Brethren Church, Evangelist; Rev. Alvin Grumbling, Pastor.

WAYNESBORO, PENNA. WAYNE HEIGHT BRETHREN. Evangelistic Services—April 4th to 11th—Rev. William H. Anderson, Pastor, Calvary and Sergeantsville, New Jersey, Brethren Churches, Evangelist; Rev. N. Victor Leatherman, Pastor.

MASONTOWN, PENNA. Ashland College Girls' Gospel Team—April 16th, 17th, 18th—Rev. William Keeling Pastor.

FALLS CITY, NEBRASKA. Evangelistic Services—March 28th to April 11th—Rev. Edwin Puterbaugh, Pastor—Evangelist.

LANARK, ILLINOIS. Holy Week Preaching Mission—April 11th through April 18th—Rev. Kenneth Solomon Speaker; Rev. H. Francis Berkshire, Pastor.

SOUTH BEND, INDIANA. Holy Week Meditations—April 11th through April 18th—Conducted by Rev. J. I. Hamel, Pastor.

LOUISVILLE, OHIO. Holy Week Services—April 11th through April 18th—Messages by Rev. L. V. King, Pastor.

MAURERTOWN, VIRGINIA. Holy Week Services—April 12th through April 16th—Rev. E. L. Miller, Pastor.

FIRESTONE PARK BRETHREN, AKRON, OHIO. Revival Services—April 11th to 18th—Palm Sunday and Saturday evening messages by Rev. Arlie McCart, of the Akron Church; Monday, Wednesday, Friday, and Easter Sunday messages by Rev. W. St. Clair Benshoff, Ashland Ohio; Tuesday and Thursday messages by Rev. J. G. Dodds, Pastor.

NAPPANEE, INDIANA. Holy Week Services—begin Palm Sunday, April 11th—Rev. L. O. McCartneysmith Evangelist; Rev. Virgil E. Meyer, Pastor.

BURLINGTON, INDIANA. Special Services—April 5th through 9th—Rev. R. K. Higgins, Pastor, Elkhart, Indiana, Church, Evangelist; Rev. Myron Dodds, Pastor.

ELKHART, INDIANA. Pre-Easter Services—April 12th through 16th—Rev. James Davis, Pastor, New Paris, Indiana, Church, Evangelist; Rev. R. K. Higgins, Pastor.

## MIAMI VALLEY LAYMEN'S MEETING NEW LEBANON, OHIO APRIL 19TH

Program by "Box 21"—social agency of the Valley which helps in the time of disaster and trouble in the community.

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# The Editor's Pulpit



## "Behold, I Stand"

REVELATION 3:20 CONTAINS what is known as "The Universal Invitation." Our frontis this week pictures Christ, our Lord, standing outside the door, and gently knocking.

In this pre-Easter season, it is well for us to be mindful of Christ's gentle knocking. If we have not fully received Him into our hearts, we should do so now! He stands there as the Saviour, the Good Shepherd, the Living Water, the Living Bread, the Light of the World.

Christ, through John, the Revelator, had just concluded the survey of the churches, finding in them many different degrees of loyalty to Christ. (We suggest that you read and study carefully the 2nd and 3rd chapters of the Revelation as a prelude to this great invitation.)

After noting these varying degrees of faithfulness, or lack of it, John writes these wonderful words of our Lord, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." Echoing, are other scriptures, "Christ died for all." (II Cor. 5:15); "Him that cometh unto me I will in no wise cast out." (John 6:37); "The Son of man is come to seek and to save that which was lost." (Luke 19:10); and many others.

The word, "Behold" is akin to a sudden blare of trumpets, the crash of thunder, a loud shout. It is designed to obtain the attention of every living person. Christ wants the world to know that He stands at the door of the heart. It should be noted also, that this Universal Invitation is not a class, or a race, or a creed invitation. It is for all men! Neither poor, nor rich, humble nor proud, high nor low are immune to the dangers if this invitation is rejected. Nor are they beyond the scope of this invitation. The scriptures say, "any man." Thus, when He cries, "Behold," He means, "Attention, everybody!" Ourselves, our own relationships, our neighbors, everyone everywhere, even to the far off climes of the south sea islands, or the rigid, frozen, barren wastes of the far north, are all included in this picture of Christ knocking at the door of the heart.

Is it any concern of ours that millions do not know that it is Christ who is knocking at their heart's door because they have never heard of Him? It's something to think about, to pray about, and to do something about. You may be the one to go and tell these lost millions that it is Christ, the Saviour who is knocking at their heart's door.

Christ is not standing afar off—Rather He is standing right at the door of the heart. Christ is not the least bit backward in His approach to people with the gift of eternal life, and with the call to service. After all, He gave His life to purchase redemption for mankind.

AND SO, HE KNOCKS! The knocking may take the form of a word from a friend, a pang of guilty conscience, a sleepless night, a near tragedy, the death of a loved one—or a hymn, a kind act by another, or a message from the pulpit. God has no limit to the methods used to knock at the door of our hearts. He speaks and calls, for the next part of the verse says, "If any man hear my voice." The gentle, tender, pleadings of the Saviour should be heard by us today.

All of heaven's love and forgiveness went into that gentle knock—that circumstance which showed us that without Him we are in trouble.

To our way of thinking, the most important comma in the whole Bible is the one after the word "voice" in Revelation 3:20, for it creates the pause during which all of mankind determines its destiny. Heaven or Hell hang in that pause. In the early part of this verse, everything that heaven could do to redeem man is portrayed. The Christ, the Saviour of the world, stands, knocking, calling. Then, the pause.

The will of the Father, the Son, and the Holy Spirit—all the holy angels—all of heaven's power and might, cannot bridge that pause. Heaven and God have done all possible—the next act is up to man. CHRIST STANDS—WHAT WILL THE ANSWER BE?

Yes, to each of us comes the call for a closer, more consecrated fellowship with Him, a deeper appreciation of His love for us, and for a more definite devotion to the work of taking the Gospel to others.

Also, to those who have never felt the joy of salvation, comes this invitation from Christ. Eternity waits in that pause. IT IS POSSIBLE TO HEAR HIM KNOCK, AND HEAR HIS VOICE, AND STILL NOT RECEIVE SALVATION. The will of God cannot step over this pause and compell or force man to receive Christ. Though Christ may knock, it is up to the individual to open the door.

If we open the door, He comes in, cleansing our hearts from sin and care, giving peace and joy and happiness.

(Continued on Page 15)

# The Necessity Of Vision

Rev. H. Francis Berkshire

Proverbs 29:18



**T**HE PROVERB TELLS US that where there is no vision the people perish. If the world ever needed a vision it is at this hour. Likewise, if the Church ever needed a vision it is in this very present age. Only a vision can help us to see above and beyond a confusion that is indicative of chaos. It is only a vision in the present that can help us live better in the future.

But lest we misunderstand each other, it needs be said that not all visions are complimentary and commendable. This world knows of two kinds of dreamers. First there is the kind of a dreamer that merely hitches his wagon to a star; the star presumably does the rest; this is ala Hollywood dreaming! His dream is based upon the irrational. He is a mere wishful thinker. He grabs the first possibility that enters his mind and hooks on to it without reflection and thinking. He does not grapple with the implications. He hitches his wagon to the star and then forgets to get into the wagon.

The second kind of a dreamer is one who is practical. He uses reason and judgment so far as possible. This kind of a dreamer uses mental discipline. He is the kind of a dreamer that experiments . . . tests, tries, . . . always seeking and planning new avenues. He is constantly testing his vision and assuring himself of the rightness of it. This is the kind of a dreamer that discovers great things and places.

Stop for a moment some time, close your eyes, and attempt to wade out into the future for 5, 10, or 20 years. Then travel back over the road you have pictured for yourself. Then ask yourself, "Is it an avenue or an alley?" "A highway or a byway?" The answer will tell you which kind of a dreamer you are.

## WE NEED A VISION

The proverb says we need a vision . . . in other words a "view." We need ability to see ourselves in relation to the future, and in relation to those things round about us. This is the kind of visions we want and need. **AND CHRISTIANITY PRESENTS THIS VIEW!** The vision that Christianity gives is a Christ-centered vision. Our need is such as the Seer of Revelation saw. It was a Great White Throne. "And there was a great host whom no one could count, from every nation and tribe and people and tongue, standing before the throne before the Lamb of God . . . Who are these clad in white robes? Where have they come from? These are the people who have come out of the great distress . . . Never again will

they hunger, never again will they thirst, never shall the sun strike them, nor any scorching heat; for the Lamb in the midst of the throne will be their shepherd, guiding them to fountains of living water and God will wipe every tear from their eyes." (Moffat's translation).

## INDEBTED TO DREAMERS

The dreamers . . . the visionaries cannot be discounted. We are indebted to the dreamers . . . the visionary. We need not go back far into history to realize our indebtedness to certain dreamers. For example, Columbus had a vision of a shorter route to the East Indies. He followed his vision to discover the coasts of North America. Abraham Lincoln had somewhat of a vision when he promised himself that if he ever had the opportunity he would stamp out human slavery; he had the opportunity and carried out his vision. J. Hudson Taylor had a vision that the China Inland Mission could be financed through faith. He established the well known China Inland Mission. The Pilgrims and Puritans had a vision of a land where there was religious tolerance. Alexander Mack envisioned a church that had no creed but the Holy Bible; a church that was truly Biblical. His vision led him to flee from Germany to Holland, due to persecution, later to come to American shores and establish a New Testament Church, the church of which you and I are a part.

These were the visionary. We are indebted to them, especially to those who had a Divine Vision. As Christians we should be concerned about that part of our Christian experience—our vision. **AS CHRISTIANS WE SHOULD CONSTANTLY BE CONCERNED ABOUT OUR VISION!** Visions with God are reality and not theory! Every call from God includes a vision. To some, first will come the vision then the voice. To others the voice and then the vision. I do not mean an audible voice such as Isaiah, Jeremiah, or the Apostle Paul, but an inner consciousness of God's call which will have exactly the same effect as if an audible voice had been heard. From the time we hear His voice in our inner spirit, our lives will be transformed; we shall no longer be our own. When this transformation takes place then we must answer His call through service.

God's call to service always accompanies His vision. Every vision is accompanied by the voice "Thou art a chosen vessel unto me to bear My Name before the Gentiles." Through these same words Saul of Tarsus was transformed from a persecutor of God's people to an apostle of power, going on a great continental conquest for the souls of men. God demands of every Christian visionary a whole-hearted trust and implicit obedience.

Today, the vision of a billion souls on earth who know nothing of Christ's love should give every Christian a heart cry, "Lord, what wouldst thou have me do?"

To bring the vision down so that we may grasp it more fully, we see among the nations of earth tens of millions of souls who have never had a gleam of the great light which has transformed us from vile sinners into the servants of God. Some seventy millions untouched in the dark continent of Africa; seventy-five millions in the forests and cities of the vast continental area of South America; thirty-five millions untouched in the island world; two hundred and fifty millions in India and Pakistan; thirty-four millions amid the oases and sand dunes of Central Asia; forty millions in Southeast Asia; two hundred and fifty millions in China; fifty millions in Japan; and three hundred and fifty millions in Europe. The vision of a billion souls without God and without hope should stir the heart of every child of God to sacrificial action! Is Christian vision a necessity?

Yes, men need vision, a heavenly vision. Christians must be dreamers; they must be visionaries or a necessary guidance will be lost. Christians need to know heavenly truth. We are naturally related to heaven; we are not merely earthly animals. Of course, not all men's visions will be the same. But there is a vision or view no man can reject. The idea of Christian preaching and

teaching is not to make everybody think and act alike according to any human pattern, but to bring the mind and body, thought and action, to the "mind as it is in Christ Jesus." But the servant must know his Master's will if he is to do his duty.

### MAKE DREAMS COME TRUE

But dreaming, of itself, will not get us anywhere. The way to make dreams come true is to wake up! From some unknown source this thought came into my file: "Does Your Church Want A Revival?"

If all the Sleeping folk will WAKE UP  
And all the Lukewarm folk will FIRE UP  
And all the Dishonest folk will CONFESS UP  
And all the Disgruntled folk will SWEETEN UP  
And all the Discouraged folk will CHEER UP  
And all the Estranged folk will MAKE UP  
And all the Gossipers will SHUT UP  
And all the Dry Bones will SHAKE UP  
And all the True Soldiers will STAND UP  
And all the Depressed folk will LOOK UP  
And all the Church Members will PRAY UP  
THEN YOU CAN HAVE A REVIVAL!

Too many Christians today are dreaming the Hollywood style. When we catch a vision, then is the time to WAKE

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## BRETHREN COMMUNION SERVICES



ST. JAMES, MARYLAND. Sunday, April 11th, 7:00 P. M. Rev. Freeman Ankrum, Pastor.

WASHINGTON, D. C. (Branch Ave., at "Q" St., S. E.) Sunday evening, April 11th, Rev. J. Ray Klingensmith, Pastor.

TRINITY BRETHREN, CANTON, OHIO. (Seventh and Gibbs Ave., N. E.), Sunday, April 11th, 7:30 P. M. Rev. Robert Keplinger, Pastor.

HILLCREST BRETHREN, DAYTON, OHIO. Sunday, April 11th, 7:30 P. M. Rev. Percy C. Miller, Pastor.



ELKHART, INDIANA. Wednesday, April 14th, 7:30 P. M. Rev. R. K. Higgins, Pastor.

THIRD BRETHREN, JOHNSTOWN, PENNA. Thursday, April 15th, 7:30 P. M. Rev. E. M. Riddle, Pastor.

PARK STREET BRETHREN, ASHLAND, OHIO. Thursday, April 15th, 7:00 P. M. Rev. Clarence S. Fairbanks, Pastor.

LOUISVILLE, OHIO. Thursday evening, April 22nd. Rev. L. V. King, Pastor.

TUCSON, ARIZONA. (201 N. Columbus Blvd.) Candlelight Communion, Thursday, April 15th, 7:30 P. M. Rev. Vernon D. Grisso, Pastor.

LANARK, ILLINOIS. Friday evening, April 16th. Rev. H. Francis Berkshire, Pastor.



BERLIN, PENNA. Easter Sunday, April 18th, 7:00 P. M. Rev. Lyle H. Lichtenberger, Pastor.

MAIN STREET BRETHREN, MEYERSDALE, PENNA. Easter Sunday, April 18th, 7:00 P. M. Rev. Horace Huse, Pastor.

MT. OLIVE BRETHREN, MCGAHEYSVILLE, VIRGINIA. Easter Sunday, April 18th, 7:30 P. M. Rev. John F. Locke, Pastor.

BETHLEHEM BRETHREN, HARRISONBURG VIRGINIA. Sunday, April 25th, 7:30 P. M. Rev. John F. Locke, Pastor.



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## THE NECESSITY OF VISION

(Continued from Page 5)

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UP and not fall into a sleep! Search that vision and discover what you can do about it. God will do His share! Become partners with God in that vision and you will soar to great heights! When Augustine had a vision, it was a giant hour. When you have a vision and follow it, it will be a giant hour for you.

Someone has aptly said, "So goes the individual, so goes the church, so goes the denomination." These are true words. There can be no such thing as a denominational or church vision without the individual first catching the vision and following it. When the individual catches the vision in a mountain top experience with Christ, there is only one alternative . . . **HE MUST DO SOMETHING ABOUT IT!** If you have a heavenly vision you will consider the following challenges prayerfully.

### CHALLENGES

1. "As the individual goes so goes the church." Your church needs all the spiritual and material support you can give it. Its doors can be closed because of **YOU!** Give God a chance to use your life as a living testimony for Him. Serve Him wherever He calls you to serve. Co-operate with your minister and the officers of your church. Help build a stronger Brethren Church in your community . . . and then branch out and build another!

2. Develop a dynamic personal prayer life. Most Christians have never fully ascertained the potential power of prayer. If the Brethren Church was really a **PRAYING CHURCH** we could shut some doors of vice and sin and open new doors of righteousness. **THE REAL POTENTIAL OF PRAYER IS YET TO BE ENVISIONED BY MOST CHRISTIANS!** "Pray without ceasing" is the admonition of our Lord, and pray earnestly, and see if God won't pour out upon you and your church a blessing that "there shall not be room to receive it."

3. Consider the matter of Christian Stewardship. It is of first importance in all phases of Christian experience. It is more than the draining of one's pocketbook! It is a matter of stewardship of all life. We tend to become eccentric on the matter of stewardship and associate it with money only. Christ says, "I seek not yours but you." (II Cor. 12:14). Christian Stewardship is an expression of gratitude to God and entering into a blessed partnership with Him. Christian Stewardship has its origin in love. It is love for God expressing itself in practical service. The words of Christ expressed this thought when He said, "If ye love me, keep my commandments." A Sunday School boy once said: "Stewardship means that life is a great ship, loaded with rich cargo to be delivered to many people in many places. God is the owner, and I am the captain. All my possessions, my talents, my time, my health, my strength, my capacity, my personality, my privilege, my money, is the cargo to be delivered."

4. If you have a heavenly vision you will encourage young men and women to train for Christian service. The

world is crying out for Christian leaders of high caliber. Men, especially, must be equipped mentally as well as have a great heart to satisfy the work of the ministry. It is no easy task to shepherd a church. The Christian ministry needs now the strongest men of our day and generation. It is no place for a weakling. It is a hard but glorious profession. Consequently, we should not promiscuously ordain candidates for the ministry. It is best, because of the multiplicity of church responsibility, that a young man be fully prepared to enter into his church work. The question is not whether we are to have churches, but rather, what kind of churches we are to have! We have a sound, evangelical college and seminary. Let those who would enter the Christian ministry of the Brethren Church be trained there.

### NON-WORKERS

One of the church's greatest problems—the dreamers who won't work. These are the drones in bee language. The church can only progress when it has workers. Our vision should lead us forward. We must seek to accomplish what we see. Procrastination has been claimed as the fundamental doctrine of many denominations, and the old joke carries an element of truth with it. The sinner is going to become a saint, but not immediately. The selfish man is going to begin to serve, but not today. The teacher will improve his teaching and the preacher will improve his preaching after the present rush. Our vision should be the direct incentive to work and fulfill our vision! When will I do the thing I know I ought to do? **I MUST BEGIN IMMEDIATELY!**

After Easter may be too late. After this summer the opportunity may have disappeared. Now is the accepted time to work and witness for Christ and His church. The return of our Lord is near. He may come at any moment!

But while we set out immediately to capture what we see, we must keep in mind the goal. The goal for the Christian life is to eventually rule and reign with Jesus Christ! Our vision must be kept alive. For the believer this work is done by the Holy Spirit. "It is the spirit that quickeneth" John 6:63 says. In the language of the original New Testament this word "quicken" means to "give life." With our vision alive and our mind on the goal we shall eventually hear the words of our Master, "You have been faithful over a few things, I will make you ruler over many things. Enter thou into the joy of the Lord."

### NO VISION—PEOPLE PERISH

The proverb says "Where there is no vision the people perish." The tragedy of a lack of vision—the people perish! The business man who does not have a vision fails. The farmer who does not look forward and prepare for his spring planting and his fall harvesting generally fails. This principle follows all phases of life, and the inevitable follows.

It is a fearful thing to perish. But men may lose their heavenly vision and become blinded by sin and worldliness. This condition is dependent on our own conduct. We blind our eyes against the light of heaven when we plunge into the mire of sin. We need to pray, "Open thou

ine eyes, that I may behold wondrous things out of thy law."

The sad and miserable result of the loss of vision, as all lands and ages will testify, is the absence and loss of the spiritual life. There is actually a death and not merely an exclusion from the heavenly kingdom. Those who die this death become more and more alienated from God; they live without God and perish "day by day." The life of our life is in God. To be in utter ignorance of Him, to have lost all sight of Him and heaven, to be spending our days in spiritual separation from Him, is this not being "dead while we live?"

### A HOPEFUL FUTURE

The Brethren Church has a wonderful heritage and a hopeful future. Let us keep our eyes upon the goal and our labor constantly working for the Master. If our

church should perish due to the lack of vision it will be because of you and me! But we do not want our church to perish! WE WANT TO CARRY A FUNDAMENTAL, EVANGELICAL GOSPEL TO PEOPLE FOR ANOTHER TWO HUNDRED AND FIFTY YEARS.

With these thoughts in mind let us remember the prayer of Bishop William Scarlett:

"Oh God, who without our asking it has set us in this mysterious scheme of circumstance, give us light in order that we may know the path to walk in. Confirm in us the dreams of seers and the hopes of prophets; let not cynicism blight nor faithlessness uproot our confidence in thy coming kingdom of righteousness upon the earth, and at the fire of our faith let courage be kindled that we may live as we pray. Amen."

Lanark, Illinois.

## COMING EVENTS

(Continued from Page 2)

### SPRING CAMP CENTRAL DISTRICT LANARK, ILLINOIS APRIL 2nd to 4th, 1954

All young people of the District are invited to attend.

The special guest will be the new Brethren Youth Director, Rev. Clarence Stogsdill, Ashland, Ohio.

H. F. Berkshire.

### SPRING LAYMEN'S RALLY HAGERSTOWN BRETHREN CHURCH Corner of Antietam and Mulberry Sts., Hagerstown, Maryland April 10, 1954—5:00 P. M. PROMPT!

Election of Officers—Banquet

Inspirational Hour

I. B. Litton.

## INTERESTING ITEMS

(Continued from Page 2)

of our Lost Creek Mission, on Sunday evening, March 28th.

LOUISVILLE, OHIO. Mrs. Glenn L. Clayton, of Ashland, Ohio, was guest speaker at the W. M. S. public service held on March 14th.

AKRON, OHIO, FIRESTONE PARK BRETHREN. The Sisterhood girls presented their public program Sunday evening, March 21st.

ASHLAND, OHIO. Rev. and Mrs. Clarence S. Fairbanks are the proud parents of a fine young son, Clarence Sylvester, born on Friday morning, March 19th, in the Samaritan Hospital, Ashland, Ohio. Rev. Fairbanks is the Pastor of the Park Street Brethren Church. He also writes the Brethren Youth Crusaders Devotional Topics, which appear in the Evangelist each week, and is Editor of the Brethren Youth Quarterly. Mrs. Fairbanks is the Editor of the Woman's Outlook. The Fairbanks have two other children, Carol and Juanita.

GRATIS, OHIO. From Brother William S. Crick's bulletin we learn that Sunday, March 21st was his last Sunday with the Gratis Brethren. Brother Crick began his pastorate at Gratis six years ago, on April 1, 1948. He has been called by the Missionary Board of the Brethren Church to begin the new Brethren Church at Newark, Ohio. He will begin his work there shortly.

Brother Crick's new address is 996 Davis Ave., Newark, Ohio.

DAYTON, OHIO. Brother Percy C. Miller reports that their Father-Son banquet was a real success, with 98 in attendance. Professor Wayne Barr, of Bonebrake, was the speaker.

SOUTH BEND, INDIANA. Guest speakers scheduled recently were: Brother Clarence Stogsdill, National Brethren Youth Director, of Ashland, Ohio, on March 21st; and Brother Delbert B. Flora, Dean of Ashland Theological Seminary, Ashland, Ohio, on March 28th.

ARDMORE, INDIANA. Guest speakers recently were: Rev. Leonard Hunt, Superintendent of the Wheeler Rescue Mission, Indianapolis, Indiana, Sunday evening, February 28th; Rev. George Poole, County Youth for Christ Director, March 7th; and William Boyer, Ashland College student, March 14th.

The Sisterhood public program is scheduled for April 4th.

OAKVILLE, INDIANA. Revival services were conducted from March 1st to 14th, with the Pastor, Brother Arthur Tinkel, Sr., bringing the messages. Brother and Sister Arthur Tinkel, Jr., of our Ardmore, Indiana, church, conducted the song services.

# Why I Became A Brethren Minister

Rev. Lyle H. Lichtenberger

Herewith we present the second in a series of articles contributed by some of our younger ministers on the subject, "Why I Became A Brethren Minister." These articles are designed to stimulate the interest of young men in our churches to give careful and prayerful attention to the high calling of the Christian ministry as their life's work. This article comes to you from the pen of Brother Lyle H. Lichtenberger, who assumed the pastorate of the Berlin, Pennsylvania, Brethren Church, about a year ago. W. S. B.



I HAVE JUST CONCLUDED the reading of Brother Hoffman's article on "Why I Became a Brethren minister" and it has reminded me also of the Editor's request. My story will, I think, prove Brother Hoffman's words that "The call of God is as varied as the power and operation of God."

I can truthfully say there wasn't a time in my life that I did not aspire to be a Brethren minister. To be sure, there were many times that I wondered if some other occupation wouldn't be better but these "wonderings" never lasted very long. I remember one such time as I was entering adolescence that all the world seemed wrong around me and I seemed to be a general misfit. It was at this time that the question came to my mind the strongest. "Are you sure? Can you be sure?" I went (because I had been trained to do so at home and at church) to the only person who could give me the answer—my Lord. The answer did not come suddenly like a bolt out of the blue. My questions and my prayers continue unto this day. Of course today part of my question has been answered, for I do feel that God has

called me. The questions that remain concern the particulars of that call.

But my primary question has been answered—God answered it by many individual experiences—persons I've met, books I've read, sermons I've heard—just the general leading of the hand of God. I've learned you can't tell what's on the mountain top by standing in the valley below. You have to climb with the Spirit of God as your guide and your strength.

As I look back upon my calling, especially after talking to several boys and families concerning the call of God, one thing stands out strong in my mind. The first and primary influence in my call was my home and my parents. I was never pushed into the ministry by my parents; I was led. When I was in High School and was afraid and unable to speak in public they did not become discouraged. Always they were present to lead, not in a definite active way, but by example. My attitude toward our Minister and our Church was never hindered and harmed by any comments made in the home.

Another influence in my calling was the congregation of the church. My Sunday School teachers, the Church officers, the choir director and the organist—every member influenced me one way or another in my calling. Of course there were some who by their own selfish and arrogant attitude towards the Pastor and the youth (It's surprising how the two go together) influenced me negatively in my calling. But thanks be to God they were in the minority. I am wondering if this could not be one of the answers to our problem

in the lack of Brethren ministers. It seems to the author it is time each church answered the question—Did WE call this minister or did God—if We did then he is our “hired” man; if God did then he is God’s servant.

A third influence in my life and one of the strongest was the minister. The first such influence and one I shall cherish the rest of my life was that of Rev. Stuckman. He it was who started the ball rolling. Other ministers who carried the ball from then on were Rev. W. I. Duker, Rev. J. R. Klingensmith and Rev. D. B. Flora. To each one I owe my heartfelt thanks and to many others who by word, prayer and gift have aided in my calling.

I owe very much to all my professors at Ashland. They gave me building blocks and aided me in the building of my temple for God. To one I owe special thanks—Dr. W. D. Furry. He it was who helped me mix the mortar and place each block in its right position. He taught me by word and example what the gospel of Jesus Christ really means.

No one ever, if he is an honest Christian, feels able or capable of becoming a minister in God’s Kingdom. Who of us can say we are able or capable of being a Christian? As long as we look on our littleness and dwell on our incapacities and fear our mistakes we’re bound to lose. But when we learn to let God be our strength and power there is nothing we cannot do. He will supply the Spirit if you will give him your heart. He will give you the power if you will give him your mind. He will give you the words if you will give him your mouth. He will give you the strength if you will give him your body. He will give you abundantly of all that you need if you will give Him your all.

If you are now thinking seriously concerning your future vocation, remember this: wealth never has and never will bring happiness or security. Instead of asking yourself where can I earn the most money, ask yourself where can I serve God and mankind the best? Where would God have me to serve? After all, God made you for a purpose. A pretzel machine is a nuisance if it isn’t making pretzels. You too will be a nuisance in the world unless you are accomplishing God’s purpose for your life. You may say—well, perhaps God has called me but I can serve elsewhere can’t I? A pretzel machine can be made to

make doughnuts but they’re not very good doughnuts.

You say How can I be sure God has called me to be a minister? You will never find the answer to that question without searching for it. First of all, talk to your parents, but don’t stop there; talk to your pastor, but don’t stop there; talk to your trusted friends, but don’t stop there; talk to a representative from Ashland Theological Seminary, but don’t stop there; talk all the time to God; keep your eyes and ears open to the whole world. Then make your decision with the aid of the Spirit of God. God will tell you if you will give Him half a chance. Don’t do all the talking, let Him say something too.

Berlin, Pennsylvania.

## LOUISVILLE PUBLISHER HONORED



LOUIS P. CLAPPER

Mr. Louis P. Clapper, a faithful member of the Louisville, Ohio, Brethren Church, was honored recently at the winter meeting of Northeastern Ohio Weeklies, which was held in the St. Francis Hotel in Canton, Ohio.

Mr. Clapper, who is well known in the Brethren Church for his faithful service to his local church and to the Denomination, was recognized for his completion of fifty years of service to his profession through association with the Louisville Herald of which he has been editor and publisher for twenty-five years. He started in the printing business at the age of 15 as a “printer’s devil” for the Herald, and he is still going strong. The Herald has been printed for 67 years, and according to Mr. Clapper, he knows of no week that the paper has failed to appear. The Herald is sent to approximately 1,800 homes every week.

The Brotherhood join in congratulations to Mr. Clapper for the honor that has been bestowed upon him.

# MISSIONARY DEPARTMENT

## BYLERS ARRIVE SAFELY

According to a cable received by the Missionary Board office, the Bylers arrived in Buenos Aires (with everybody in good health) on March 9th. They added, further, that June expects to be back in the States by the middle of April. After a time of rest and visiting with her family, she will be ready to fill speaking appointments at churches and conferences (After June 1st).

If you are interested in securing her for a service in your church, write the Missionary Board office, suggesting several possible dates, so that she may be given a time when she is to be in your general area. The Missionary Board office will try to arrange an itinerary for her.

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## "I SAT WHERE THEY SAT"

"Then I came to them of the captivity of Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained astonished among them seven days . . ." Ezek. 3:15.

Recently the preceding title, which was used as the theme for our women's day of prayer service, struck me most forcibly, since I had just returned from Africa. I began to recall the places where I had sat in Bura land. Like Ezekiel I was astonished. I am humbled and made more grateful for the priceless opportunity of having been able to sit among our African Brethren in Nigeria.

After Ezekiel sat seven days among those captives, the word of the Lord came to him saying, "I have made thee a watchman . . . therefore hear the word at my mouth and give them warning from me." Every missionary and every sincere Christian feels varying degrees of urgency and responsibility for taking God's word of warning and Christ's Gospel of love to those who are captives of Satan.

With rising nationalism in Africa and now especially in Nigeria, since she wants her independence in 1956, we feel an unusual urgency to work while the doors are still open to the white man.

Each year finds us reaching out farther, trying to answer the insistent calls for more schools, more teachers, more medicine, and most of all for the Gospel. Since we are undertaking additional work without an appreciable increase in staff, we realize the lack of time to sit longer with the African. Each one is compelled to take on the work of two or three people.

For example, at our station at Marama, during the past ten months there had been four missionaries; today there are two. Miss Clara Harper had to be moved to Shaffa to take over the entire station alone until the Burgers (in U. S.) return; a badly-needed African nurse had to be taken from our hospital in Garkida to take my place, leaving Ada and Monroe Good alone at Marama. They are doing their educational, church and station work, besides being responsible for all the outvillage evangelistic and school work of Miss Harper. Ada is doing the work

of two people; Monroe the same, if not more. Yes, we have African helpers, but they too are carrying heavy responsibilities—and there are certain things they cannot do. Regardless of their many tasks the Goods are trying to find time to sit with the people, to live where they live. The people are finding in them open eyes and ears—open hands and hearts.

Misses Clara Harper and Ruth Utz, who have been long-time workers at Marama, have most certainly sat where the people sit. They often wish for more time to sit longer and have more intimate talks with the people. We younger missionaries have been grateful for opportunities to sit at their feet for advice, counsel and encouragement. We profit by their having had more time to sit with the people in days past.

Miss Utz has often said to me, "Now just don't you worry; I've experienced days like that. Everything will work out all right." And it always does. She has sat with the people, felt their heartaches, wept with them, rejoiced with them. The same is true of Miss Harper; for no other missionary in our family has lived more in the bush with the people. They call her their mother, for she has sat around their fires and heard their problems. They receive the Light from her.

I, too, have been privileged to sit where they sit. This I say most humbly and gratefully and—like the others—regretfully, for I too have longed for more time to sit among them to understand better their hearts, their thinking and their cares.

—Miss Veda Liskey, missionary on furlough.

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## "STATISTICS, STATISTICS, STATISTICS"

" . . . Are you merely interested in money? Aren't you interested in the Gospel of Christ?" A few letters like this always arrive every time we publish statistics. But we continue to look at statistics somewhat like Luther looked at the commandments: they give the Christian something to measure himself against . . . They help your congregation answer questions like this: "Is our Christian faith bearing fruit? . . . Do we show evidence of growth in grace and understanding each year? . . . How many people are giving the same they gave five year and ten years ago? . . . How many tithers have we now? . . . Are we cheap-skates about benevolences? Are we practicing what we preach?"

Statistics put us on the spot. They make us uncomfortable about lack of faith and performance as Christian stewards. That's why we like to publish them.—from "Christian Stewardship Bulletin" (Jan. 1954).

Following an address on Christian Stewardship, a layman was called upon to offer a prayer. Included in the prayer were these words: "Lord give strength to our brother who had the nerve to tell us we aren't doing enough."—Christian Stewardship Bulletin.

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for April 4, 1954

### KNOWING GOD THROUGH SACRIFICE

Scripture Reading: Romans 12:1-2

AT THIS POINT we are standing on the watershed of Paul's Epistle to the Romans. It is like the "Great Divide" where if the water falls on one side it flows into rivers that carry it into the Atlantic Ocean and if it falls on the other side—a few feet away—it will be carried into the Pacific. For eleven chapters the Apostle Paul has been centering our attention on the great redemption. Now in the last five chapters we are to see what practical effects this redemption is to have in our lives.

The Apostle begins the chapter with the words "I beseech you therefore." These words bind what has gone before with what is yet to come. That is the Biblical way—to reveal what God has done and then to point out what the thankful heart should do in response.

**1. WE COME TO KNOW GOD BY REVIEWING HIS GREAT MERCIES.** v. 1. John tells us that "God so loved the world that He gave His only begotten Son." Paul has been showing us how much we have need of God's Son, how helpless we are to effect our own salvation. In Romans 5:6-10 Paul shows us that when we were helpless, sinners, enemies, and without God, Jesus came to die for us. This is the great love of God. Here is demonstrated His great mercy. That is the point of the argument he is clinching in this verse. Here, is the fulcrum on which he rests a mighty lever that has moved the world—the mercies of God's great love. Take time to meditate on the great mercies of God in your life and you will come to understand the heart of God as you have never understood it before. Count your many blessings and you will not only be surprised at what the Lord has done, you will also stand in "wonder, love, and praise."

**2. WE COME TO KNOW GOD BY GIVING OUR LIVES TO HIM AS A LIVING SACRIFICE.** v. 1. We are to present ourselves unto God while we are still full of life. The Old Testament sacrifices were dead when offered unto God. That sacrifice could never know God and it never could atone for the sins of the people. It had to look forward to the sacrifice of Christ upon the cross. Now the Apostle shows us a more excellent way. We are no longer required to bring the blood of goats, rams, and bullocks; we are to bring a sacrifice that is alive—ourselves.

This sacrifice is not only to be alive—it must be holy. By that we mean that it must be completely, wholly given to God. F. B. Myers once had a vision of Christ coming to him and asking for the keys of his life. Mr. Myers offered a ring of keys to the master, but when the master asked if these were all the keys to his life he

replied, "Yes, all but one." Then the master went away in disappointment. This part of the vision was repeated several times until Mr. Myers finally gave every key of his life to the Master. We cannot know God until we are willing to give Him complete control of our lives. This is the gift that Paul says is "acceptable unto God."

**3. TO KNOW GOD, [WE MUST NOT CONFORM TO THIS WORLD.** v. 2. When Paul spoke of the world in this verse, he did not mean the earth. Here Paul is referring to the race of men. The word "conformed" expresses a truth which is continually under our observation, the truth of the moulding power of circumstances and surroundings which we call our environment. Our environment is continually moulding our lives, our thoughts, and our imaginations. Now Paul says that if we are to know God, we must not permit the world and its influences to mould our lives. We must seek a new environment—that is in the fellowship of God.

**4. WE COME TO KNOW GOD THROUGH GIVING OUR MINDS TO HIM.** "Be ye transformed by the renewing of your mind." In the first part of this verse the Apostle gives the negative side of Christianity. Now he states the positive side of it—"be ye transformed." To refuse conformity to the world is by no means the whole duty of the Christian. A man may refuse conformity and still be a pagan. Nonconformity, important as it is, is the smaller portion of the Christian life. You may refrain from all the pleasures of the world and still be a miser.

The great Christian principle of success is "renewal." Jesus taught us that if we make the tree good, the fruit of the tree would be good. The inner man must be dealt with first of all and then his actions will be as they ought to be. The renewing of the mind means the getting of a new point of view. That is what is meant by conversion and repentance. A change of heart and a new way of life. But this work of renewal is not the work of a moment—it is the work of a life time. Our minds must be constantly renewed through prayer, Bible study, Worship, and Fellowship. Even more by constantly consecrating our lives to the will and the work of God.

**5. IN RENEWING OUR MINDS WE COME TO KNOW THE WILL OF GOD.** v. 2. (a) The will of God is good. We may not always be able to understand this, but it is basic to our faith. A child may not be able to understand why it has to do certain things, but the parent knows that the discipline is the only thing that will make the child strong physically, mentally, and spiritually. Therefore with the Apostle we say, "All things work together for good to them that love God." (b) The will of God is acceptable. The root idea of the word here is that without which a thing is incomplete. God's will completes our lives. Augustine once prayed, "Our souls were made for Thee and we are restless till we rest in Thee." (c) The will of God is perfect. That means that it is complete. There is nothing that has been left out.

To know God's will we must first of all renounce our own. In order to prove it we must first of all yield up our own wills. This is the solution of the whole problem. "Be ye therefore . . . not conformed to this world: but be ye transformed by the renewing of your mind" then you will know "the good and acceptable, and perfect will of God."



# Prayer Meeting Studies By C. Y. Gilmer



## JOY

Happiness lies on the surface  
Like the restless waves upon the sea:  
Swelling, falling, ever surging  
Confidently, to a crest to be  
Dashed on hostile rocks or, falling  
In futility, to ebb away.

Joy lies in my tranquil spirit  
Far below the servile tides;  
Stilled, enfolded in the changeless  
Peace of God, my Saviour, Joy abides  
When my laughter, brief as moonglade  
Dies like bubbles on the froth of spray.

—Florence H. Plumstead.

**G**OD DESERVES THE PRAISES of His people (Psalm 107:8), but how few of them praise Him as did the Psalmist (Psalm 34:1)? When God gave His Son He meant that Gift to be a "joy" to us (Luke 2:10). Christ meant for His message to be fulness of "joy" to us (John 15:11). The fruit of the Holy Spirit in us is "joy" (Gal. 5:22). The joy of salvation is as an artesian well in our hearts (John 4:14).

A joyless life means that the heart is not right with God (Prov. 23:7). It is the "will of God in Christ Jesus concerning you" that you "rejoice evermore" (1 Thess. 5:16-18). We are to offer up a continual sacrifice of praise (Heb. 13:15). If we are "filled with the Spirit" a constant stream of praise naturally follows (Eph. 5:19, 20).

The creation declares that "The Hand that made us is divine" (Psalm 65:8). Does man, the crowning work of God's creation, know the end for which he was made (Psalm 150:6)? Sin has robbed man of God's design in his creation. But man is redeemed by the Father to be "to the praise of the glory of His grace (Eph. 1:3-6). The Son has done His work in redemption "that we should be to the praise of His glory" (Eph. 1:4-12). The Holy Spirit does His work that we should be "unto the praise of His glory" (Eph. 1:13, 14). We are saved that we should be to God's eternal praise (Isaiah 43:21). Like the Judean shepherds we are the heirs of the gospel of "joy" (Luke 2:20). We should "rejoice evermore" because "all things work together for good" (Romans 8:28, 32). Continuous praise is the secret of constant blessing (Psalm 50:23).

We should rejoice because of our riches in Christ (1 Cor. 3:22, 23). Delivered from self-centeredness and self-concern we are released from care (Gal. 2:20; 2 Cor. 5:15). Our Lord went about "doing good" and proved the joy of it (Gal. 6:3). Happiness comes from favorable external happenings, but "joy" is Christ uninterrupted in

the inner sphere of life (John 15:4, 11). Our gratitude obligates us to joy and praise (Psalm 40:2, 3). A higher obligation is to glorify God on the earth" (John 17:10).

The joyous life requires regularity of the reading of God's Word (Jer. 15:16). A singing heart must be cultivated (Col. 3:16). The more difficult one's circumstances, the more telling his testimony for Christ. An example of this is the palm tree in the desert (Psalm 92:12). We are commanded to be "filled with the Spirit," and the "fruit of the Spirit is joy." Our part is to turn the whole of life over to God.

Keep praising, keep praising,  
When the days are dark and drear;  
Keep praising, keep praising,  
God will guide you, never fear;  
Keep praising, keep praising,  
Thankful hearts to Him be raising,  
Hath the Lord not said there is glory on ahead?  
So keep on praising Him."



## Lesson Comments by Fred C. Vanator

Lesson for April 4, 1954

### JESUS' INTERCESSORY PRAYER

Lesson: John 17:9-23

**H**ERE IN THIS SEVENTEENTH Chapter of the Gospel According to John, we find the REAL "Lord's Prayer." The so-called "Lord's Prayer," which is found in Matthew 6:9-13, should more properly be called "The Disciples' Prayer," for in that one Jesus says, "When YE pray, say, Our Father which art in heaven . . ." In John 17 we find Jesus Himself doing the praying, first for Himself and then for His immediate followers, and finally for you and for me. Vincent says that in Matthew 6 the Lord "sets forth what His disciples should desire for themselves," while in John 17 He "indicates what He desires for them."

This seventeenth of John has always been one which this writer has held most dear, for in it I find, not only a prayer which is so comprehensive in its covering of about everything one could ask for in his Mediator between God and man, but a real personal note, for in verse 20 I find His prayer for me as an individual, for He said, "Neither pray I for these alone," (His immediate followers who surrounded Him that night) "but for them also which shall believe on me through their word." And that is where the personal application can be made to my life and to your life HERE AND NOW—TODAY. How gratifying it must be to us, as followers of the Master, to know that He prayed for His "future" followers, as well as for those in His immediate presence; that He knew that there would be "future" disciples and that, regardless of all the opposition and attempts of the devil

to destroy the church that would be founded, that "the gates of hell could not prevail against it."

And who makes up that "church?" Those who are "the called according to His purpose"; the "whosoever" who were to come to Him "through their word." And each one of us, His followers, are thus included in His great intercessory prayer, prayed that night before He went to the cross for us.

Some one has rightly said that a good outline of the body of His prayer could be set down as follows: The endless conflict that shall go on between good and evil expressed as a knowable thing; the need of constant consecration on the part of the disciples; the plea that there be a unity of purpose on the part of the entire church; and lastly a prayer that the entire world may know the fulness of the sacrifice which He Himself was about to make for "the sin of the whole world."

Now just how far are we going in our work to carry

out the desire which came from down deep in the loving heart of our compassionate Master? Do we, too, have a real feeling of compassion for those who are less fortunate than we? Let us remember that the real objective of the church—the "called-out ones"—should be, and must be, a desire for the conversion of the whole world. Jesus said, "As the Father hath sent me, even so send I you." "Go ye into all the world and make disciples of all nations." It has been well said that, "In whatever way we can speak, think, and act, so as to influence lost men for Jesus Christ, that we should do at whatever cost, day and night. Otherwise our Christianity can have little meaning for the world."

Let us never forget that the Lord at no time prayed that we should have conflict removed from our lives, but that we might have the strength to bear all the rigors of such conflict. His was a prayer for strength to meet the temptations of the world. We can do it in His name.

## CHURCH-WIDE, SYSTEMATIC BIBLE READING CAMPAIGN UNDER WAY AT GLENFORD, OHIO

"I supposed I knew my Bible,  
Reading piece-meal, hit or miss,  
Now a bit of John or Matthew  
Now a snatch of Genesis.

But I found that thorough reading  
Was a different thing to do,  
And the way was unfamiliar  
When I read the Bible through.

Ah, the story of the Saviour  
Never glows supremely true  
Till you read it whole and swiftly,  
Till you read the Bible through.

Try a worthier procedure,  
Try a broad and steady view;  
You will read in very rapture  
When you read the Bible through."

—Amos R. Wells.

With the thought of the above poem in mind, the members of the Brethren Church at Glenford, Ohio, several weeks ago entered into a church-wide, Systematic Bible reading campaign. The pastor prepared a daily Bible reading check sheet, upon which was printed a list of the suggested daily readings with a space beside each day's passage for a checkmark—signifying that that day's reading had been completed. These passages were so arranged that in the majority of instances a week's reading would complete one book of the Old Testament—and at the end of twenty-five weeks all of the books of the Old Testament will have been covered. On successive Sunday mornings then, the pastor brings a message based upon the book of the week—applying the teachings and lessons of these books to twentieth century Christian life. (Gen-

esis—"Generation, Degeneration and Regeneration," Exodus—"From Bondage to Freedom," Numbers—"The Faithlessness of Man and the Faithfulness of God," etc.)

The reception which this program has enjoyed is much greater than the pastor had ever imagined. From time to time we put forth a call for a show of hands on the part of those who have been keeping up to date in the daily readings, and at the last such showing at least seventy-five percent of the regular attendants signified that they had completed the readings. And one of the most encouraging aspects of this checkup was that a number of the young people in the church were taking an active part in this Bible study campaign. It is of interest to notice that throughout the history of the world when a people have turned to a sincere reading of the Word a great revival has followed. Consider, for instance, the case of the reading of the Law in the days of Josiah and the great period of revival which followed; or consider the results of the public reading of God's Word in the days of Ezra and Nehemiah. Likewise call to mind the great revival and reform which came about as a result of Martin Luther's reading of the Book; to say nothing of the Wesleys, Whitfield, Morgan, and others. Is not God's Word able to bring about such revivals and reforms in our day? We believe that it is—and we feel certain that the work at Glenford will be strengthened as a result of this renewed interest in the Bible. We solicit the prayers of the Brethren toward this end.

(Any person interested in securing one of these Bible Reading Check Sheets—about the size of the average Bible—may do so by contacting the undersigned.)

Henry Bates,  
938 College Blvd.,  
Ashland, Ohio



## What's Doing in the Churches



### GARBER MEMORIAL BRETHREN CHURCH ASHLAND, OHIO

The members of our church sent an invitation to the St. Paul's Methodist (Negro) Church, of Ashland, to join us in a fellowship of singing. They accepted the invitation and enjoyed the fellowship with us, and we with them, on Sunday evening, March 7th.

The program consisted of special selections from the St. Paul's church, which were very inspiring, and added to the program tremendously. We also had the Brethren Youth Ambassador's Quartet with us. They rendered three special numbers. Jerry Flora sang a solo, and Bill Howard rendered a special number on the trumpet.

Besides all of this, we had choruses and hymns, led by Edna Lindsley, with Mara Lee Eicher at the piano.

Preceding all the music, the motion picture film, "Talents," was shown. This challenged everyone to put a greater stress on stewardship. This was the modern way of putting the parable of the talents into use.

There were 65 present at the meeting, so this meant that most of the seats were full. It is meetings such as this that create a greater interest in the Christian work of the community. Many people have been asking the pastor how soon we will be able to have another meeting like this.

WE WOULD ALSO LIKE TO REMIND YOU THAT WE ARE STILL LOOKING FOR PEWS TO PUT IN OUR CHURCH. IF YOU HEAR OF ANYONE THAT IS GETTING RID OF ANY, PLEASE LET US KNOW.

Kenneth Howard, Pastor,  
333 Samaritan Ave., Ashland, Ohio.



### WASHINGTON, D. C.

We just must share with you some of the enthusiasm and deep Christian joy we are experiencing here in our Washington Church.

So many wonderful things have happened within the last year that it is difficult to single out any one of them as the most important. To begin with, one of the phenomenal developments has been the interest which the entire Church has taken in our Bible studies. On Wednesday nights we always see from forty to sixty of our people here. We simply find ourselves lost in the wonderful things of God's word. We have completed an entire study in the book of Romans. Each week we receive a detailed mimeographed outline of the lesson, prepared by our Pastor. This gives us a real picture of the content. At

present we are studying the Gospel of John and have now reached the 11th Chapter.

By the time this is published we will have gone much further into the Book of John. How sincere we are in telling you, our friends, just how much this opening of His Scriptures means to us each day.

But that is just one of our study courses. On Tuesday nights there is a group of fourteen younger married couples and a few single people who meet for a solid hour, around tables, with notebooks and Bibles, in what we call a Teacher's Training Course. This has proceeded thus far for six months. Anyone in this Class works but enjoys doing so very much. We have been taken through a complete study of Sin and its effect upon the human race, the great theme of Salvation, and what the Gospel actually is, the vast meaning of the Death of Christ, the subject of the Resurrection and its marvelous significance to us, and at present we are entering into the meaning of the Coming of our Lord. Sometimes a single assignment will require many hours of work to be done on our own time, but we have learned to love this work. It is truly our first introduction to the greatness, joy, and meaning of the Christian life.

Yet again we have other new developments. Recently a new Sunday School Class of young married couples, previously neglected, has been organized. We call it the "INNER-CIRCLE" Class and it is just that. There are now sixteen of us. We think it's a great delight to just storm into some new couples' home or apartment and with enthusiasm and Christian love persuade them to be a part of us and our Lord's work. Now we are not merely a social group. Already we are attending a study course of our own on Monday nights comparable to the one just described. We're so anxious to grow into the great things of the Word.

But yet we still have something else that is new. On Sunday nights at seven o'clock there are about 45 of us who meet with the Pastor to study such themes as: Just what is Modernism? What is the meaning of Armageddon? What is Communism? How are the False Religions discerned? With these studies, as with our mid-week group, we always receive a mimeographed outline to aid us and for future reference which is most helpful.

But in addition to these things, we're so thankful that our entire Church has awakened to its visitation and soul-winning responsibilities.

Several such campaigns have already taken place, and we just can't tell you the joy and happiness this brings to us. Now we have received some of the finest new people into our Church we could ever hope for. Already they are becoming active in Choir, Young People's work, Bible study and even joined us in the visitation programs.

If you knew the number of miles some of our people drive to reach these Classes at our Church, and how some of them get to the Studies without supper because the distance and time are prohibitive, well, I know you'd feel glad to be a part of it too.

We are so overcrowded that we didn't know what we'd do with our new Inner-Circle Class if we gained one new member and already we have so many prospects. We've been meeting in the Pastor's study but we're being forced out because of growth and we're glad—but where? That

was such a problem but problems in His Church can be solved with His help. We're so glad to tell you our people have decided to work on a project to install folding doors costing over \$600 to give us that new room we so desperately need. Now this will be such a help not only for a Sunday School meeting room but also later on in the Summer when we hold our Vacation Bible School (and we must tell you about that some time).

Again, this in itself is only one minor improvement. With Fred Simmons as Trustee Chairman, a member who has and continues to labor for our Church, we are doing, bit by bit, things to improve our small first unit. New drains are placed around the Church. Our floor has been repaired in places and plastering, done also of necessity, has improved the appearance. These two items are costing us about \$1,000.00 but they needed to be done and how thankful we are that our people see it. To say that Mr. Simmons is a worker is not sufficient. It is no uncommon sight to see him working at our Church in his time off—building shelves, repairing and improving, with only our grateful thanks as pay.

We as a church appreciate so much what the Missionary Board of the Denomination, and also the Southeastern District Board is doing to help us. We are so anxious to get our present indebtedness out of the way so we can provide more room for our needs. Thank you so much for your help to us. We could not continue our work without it for our group is yet quite small in comparison to many. However, we believe we can say that they surpass any church in our denomination for family by family giving. Our people really share their incomes with our Lord and He is sharing His joy with us!

These are not all, but just a few of the currents that are sweeping us further into God's Will. We should tell you of our Choir, our Men's and Women's Classes, and many other things but these will come another time.

We hope and pray that your Church is thrilling with new openings and new challenges. We know they are all around us if we just take them. Remember us in your prayers, won't YOU?

(Mrs.) Lois Sherry, Corresponding Secretary.

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## THE EDITOR'S PULPIT

BEHOLD, I STAND

(Continued from Page 3)

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Imagine the fellowship, now, and forever, wrapped up in these words, "I will sup with him and he with me."

Look again at the picture on the front page. Study it. See Christ as He knocks, and listens for a favorable response from each of us. Truly our prayer at this Easter season should be:

"Into my heart, into my heart,  
Come into my heart, Lord Jesus;  
Come in today, come in to stay,  
Come into my heart, Lord Jesus."

—W. S. B.

## ASHLAND COLLEGE A CAPPELLA CHOIR TO VISIT EASTERN BRETHREN CHURCHES

The Ashland College A Cappella Choir will be on tour of Brethren Churches in the East, the week following Easter (April 19th through April 25th.) The Choir is under the direction of Dr. Louis A. Pete. A full schedule of churches to be visited will be published soon in The Evangelist.

## WITH THE LAYMEN

### SOUTHERN INDIANA LAYMEN'S MEETING

The regular quarterly meeting of the Southern Indiana District Laymen was held at the Huntington Brethren church on Monday evening, February 15th. After a very delicious ham supper, served by the ladies of the host church, the Laymen assembled in the main auditorium for the evening program.

Mrs. E. L. Trainer opened the service with the playing of several numbers. Walter Woehler of the host church, welcomed the guests and presided over the meeting. Congregational singing was enjoyed. James E. Maxton, Superintendent of the Sunday School, read the scripture lesson and led in prayer. Special numbers were sung by Mr. and Mrs. Everett C. Lehman. These numbers were enjoyed by all.

Speaker of the evening was Dr. M. I. Burkholder, Dean of the Seminary of Huntington College. The theme of his address was "Freedom is Everybody's Business." Dr. Burkholder stressed the fact that the seriousness of world affairs today should, and must, be everybody's business. His address proved very interesting and was well received.

Mr. Woehler then made some timely remarks with reference to the improvements of the Huntington church basement, consisting of redecorating, new lighting and the readjustment of the heating system. He stressed the fact that the Laymen of the church were performing all labor, which already consisted of 617½ hours, all donated. He noted that united efforts accomplish much.

Herman Hood, District President, was in charge of the business meeting. Secretary's and Treasurer's reports were read and approved. Roll Call resulted in a count of 115 laymen and visitors present. The evening's offering of \$175.27 was voted to be sent to Rev. George E. Drushal, of Lost Creek, Kentucky, to be used for the construction project of school class rooms and gymnasium.

Our next meeting, to be held jointly with the Northern Indiana District Laymen, will be held in the North Manchester church on Monday evening, May 17th. A vote of thanks was given the Huntington church for their splendid program and to the ladies for their excellent meal. The closing hymn was sung, followed by the benediction by the host pastor, Rev. C. Y. Gilmer.

C. E. Keplinger, Sec'y-Treas.

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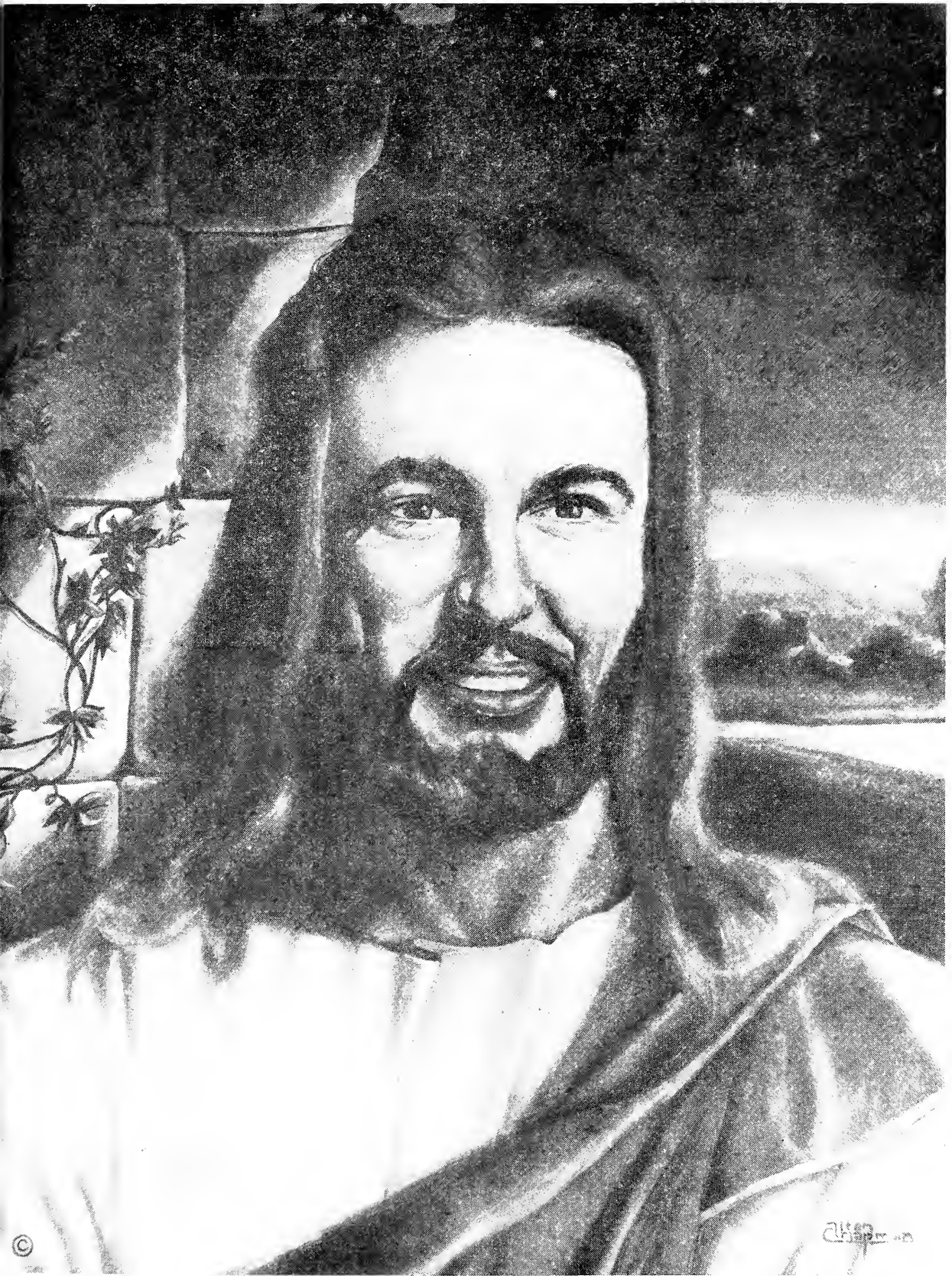
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MANCHESTER COLLEGE INDIANA



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## Items of General Interest

**ST. JAMES, MARYLAND.** Brother Freeman Ankrum reports that their new basement will be used for their Father-Son Banquet on April 14th.

**HAGERSTOWN, MARYLAND.** Dennis Glenn, son of Rev. and Mrs. Glenn Shank, Missionaries in preparation for the Philippines and now in mission work at Krypton, Kentucky, was consecrated in the morning service of March 14th. Hagerstown is Mrs. Shank's home church.

**JOHNSTOWN, PENNA. SECOND BRETHREN.** The Sunday School Class taught by the Pastor, Brother Bruce C. Shanholtz, tendered him a surprise birthday party recently at which time they presented him a nice gift. Sixty-one were in attendance.

**GRATIS, OHIO.** A farewell supper and program were given on Tuesday evening, March 16th, for Rev. and Mrs. William S. Crick. About 100 members and friends were

(Continued on Page 5)

## COMING EVENTS

**WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN.** Evangelistic Services—April 4th to 11th—Rev. William H. Anderson, Pastor, Calvary and Sergeantsville, New Jersey, Brethren Churches, Evangelist; Rev. N. Victor Leatherman, Pastor.

**MASONTOWN, PENNA.** Ashland College Girls' Gospel Team—April 16th, 17th, 18th—Rev. William Keeling, Pastor.

**FALLS CITY, NEBRASKA.** Evangelistic Services—March 28th to April 11th—Rev. Edwin Puterbaugh, Pastor—Evangelist.

**LANARK, ILLINOIS.** Holy Week Preaching Mission—April 11th through April 18th—Rev. Kenneth Solomon, Speaker; Rev. H. Francis Berkshire, Pastor.

**SOUTH BEND, INDIANA.** Holy Week Meditations—April 11th through April 18th—Conducted by Rev. J. D. Hamel, Pastor.

**LOUISVILLE, OHIO.** Holy Week Services—April 11th through April 18th—Messages by Rev. L. V. King, Pastor.

**MAURETOWN, VIRGINIA.** Holy Week Services—April 12th through April 16th—Rev. E. L. Miller, Pastor.

**FIRESTONE PARK BRETHREN, AKRON, OHIO.** Revival Services—April 11th to 18th—Palm Sunday and Saturday evening messages by Rev. Arlie McCart, of the Akron Church; Monday, Wednesday, Friday, and Easter Sunday messages by Rev. W. St. Clair Benshoff, Ashland, Ohio; Tuesday and Thursday messages by Rev. J. G. Dodds, Pastor.

**NAPPANEE, INDIANA.** Holy Week Services—begin Palm Sunday, April 11th—Rev. L. O. McCartneysmith, Evangelist; Rev. Virgil E. Meyer, Pastor.

**BURLINGTON, INDIANA.** Special Services—April 5th through 9th—Rev. R. K. Higgins, Pastor, Elkhart, Indiana, Church, Evangelist; Rev. Myron Dodds, Pastor.

**ELKHART, INDIANA.** Pre-Easter Services—April 12th through 16th—Rev. James Davis, Pastor, New Paris, Indiana, Church, Evangelist; Rev. R. K. Higgins, Pastor.

**JONES MILLS, PENNA. VALLEY BRETHREN.** Spring Revival—April 5th to 9th—Rev. Bruce C. Shanholtz, Pastor Second Brethren Church, Johnstown, Penna., Evangelist. Good Friday through Easter Sunday evening—April 16th to 18th—Rev. Clarence Stogsdill, National Brethren Youth Director, and the Brethren Youth Ambassador Quartet. Rev. Elmer M. Keck, Pastor.

**MEYERSDALE, PENNA. MAIN STREET BRETHREN.** Holy Week Services—April 13, 14, 15—Rev. Horace Huse, Pastor.

**DAYTON, OHIO, HILLCREST BRETHREN.** Holy Week Services—April 14, 15, 16—Good Friday Service—April 16th—12:00 Noon till 3:00 P. M. Rev. Percy C. Miller, Pastor.

(Continued on Page 4)



# The Editor's Pulpit



## Sunset - - , Or Sunrise?

FOREIGN MISSIONS IN 1954 present a very complex picture. It is almost impossible to tell whether foreign missions are on the threshold of a great missionary advance, or whether the shades of a great spiritual darkness are sweeping over the earth.

On the dark side of the picture, we find that the godless, Satanic, relentless dogmas of Communism, atheism and other pagan beliefs have engulfed millions and millions of the earth's inhabitants. Mission fields, flourishing for years, have been closed to the preaching of the Gospel. Missionaries, many of them, in these far away places have been brutally murdered or severely tortured. An article elsewhere in this *Evangelist* recognizes the possibility that even one of our present Foreign fields could be closed to our missionaries.

Coupled with this relentless pagan effort to wipe out foreign missions enterprises is a cold indifference to Missions on the part of many American people. One need only to compare the giving of many Americans to foreign

missions in comparison to what they spend on other things to see the truth of this indifference.

Often, too, mission interests are centered in the philosophy of providing material and temporal benefits with but little or no interest in the salvation of souls. Such an attitude can result only in the eternal loss of many precious souls for whom Christ died, and can but contribute to the already darkening sunset of world wide missions.

On the other hand, evangelical Christian periodicals are brimfull of news of great progress in the fields of world wide missions. New fields, such as the Philippines, Hawaii, etc., are viewed with much optimism. Many areas appear to be ripe for the reception of the Gospel. Great gains for Christ are being recounted day after day. Gospel radio broadcasting, improved language technics, speedier transportation and better trained and better equipped missionaries are helping much to cast off the

(Continued on Page 5)

## "CHRIST-THE MAN"

CHRIST, as pictured on the cover page of this magazine, represents the conception a young Ashland artist has of the Saviour—differing considerably from most delineations of our Lord.

The young man, Alton Chapman, after studying other paintings and considering impressions he had received from the Scriptures, arrived at the conclusion which produced this image of Christ.

He pictures our Lord as a virile, out-door man, tanned by sun and winds of a hot country; muscular, by reason of manual work; and happy—for He spoke of "my joy" on different occasions; hence the title: "Christ—the man."

Although he pictures Christ as the masculine type, the artist has retained the spiritual tones necessary to the universal conception of the Lord. Chapman has depicted an intelligent-looking man, with a slightly oriental appearance who gives the impression of joyfulness, but who has eyes which speak of great spiritual depth and suffering.

Chapman's conviction regarding the Lord's appearance is the result of many years' thought and preparation, as

well as consultation with ministers and Bible scholars (among whom was Reverend Elmer Carrithers, then pastor at Mansfield, Ohio).

Chapman, who has been an orphan since he was three days old and who has been making his own living since he was fourteen years old, has made other contributions to Christian art. During the war he painted another picture of Christ for a service man—at the soldier's request; this picture—so highly prized by its owner—was taken from one camp to another, appearing in camp chapels, and was later photographed by the commanding officer, and distribution of copies was made to all men in the regiment.

Alton Chapman graduated from Ashland High School, where he received a merit award from John C. Myers for outstanding work on the yearbook, *The Guide*. Later he completed the course at the Ad-Art Studio School in Pittsburgh. At present Mr. Chapman, together with John Smith, is in Creative Advertizing in Ashland, Ohio.

This is the first appearance of "Christ—the man" in any publication. The Missionary Board and the Brethren Publishing Company are very appreciative of the privilege of using this striking production.

## COMING EVENTS

(Continued from Page 2)

**HOWE, INDIANA, BRIGHTON BRETHREN.** Pre-Easter Services—April 14, 15, 16—Rev. Smith F. Rose, Pastor.

**ST. LUKE BRETHREN, near WOODSTOCK, VIRGINIA.** Revival Services—April 26th to May 7th—Rev. John F. Locke, Evangelist; Rev. John Dodson, Pastor.

**MUNCIE, INDIANA.** Revival Services—April 20th to May 2nd—Rev. V. D. Geren, of Yardsville, N. J., Evangelist; Rev. E. J. Black, Pastor.



### BRETHREN COMMUNION SERVICES

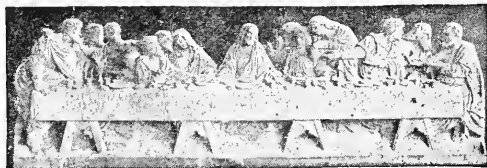
**OAKVILLE, INDIANA.** Sunday evening, April 4th, Rev. Arthur H. Tinkel, Pastor.

**ST. JAMES, MARYLAND.** Sunday, April 11th, 7:00 P. M. Rev. Freeman Ankrum, Pastor.

**WASHINGTON, D. C.** (Branch Ave., at "Q" St., S. E.) Sunday evening, April 11th, Rev. J. Ray Klingensmith, Pastor.

**TRINITY BRETHREN, CANTON, OHIO.** (Seventh and Gibbs Ave., N. E.), Sunday, April 11th, 7:30 P. M. Rev. Robert Keplinger, Pastor.

**HILLCREST BRETHREN, DAYTON, OHIO.** Sunday, April 11th, 7:30 P. M. Rev. Percy C. Miller, Pastor.



**ELKHART, INDIANA.** Wednesday, April 14th, 7:30 P. M. Rev. R. K. Higgins, Pastor.

**THIRD BRETHREN, JOHNSTOWN, PENNA.** Thursday, April 15th, 7:30 P. M. Rev. E. M. Riddle, Pastor.

**PARK STREET BRETHREN, ASHLAND, OHIO.** Thursday, April 15th, 7:00 P. M. Rev. Clarence S. Fairbanks, Pastor.

**LOUISVILLE, OHIO.** Thursday evening, April 22nd, Rev. L. V. King, Pastor.

**SOUTH BEND, INDIANA.** Thursday, April 15th, 7:30 P. M. Rev. J. D. Hamel, Pastor.

### SPRING LAYMEN'S RALLY

**HAGERSTOWN BRETHREN CHURCH**  
Corner of Antietam and Mulberry Sts.,  
Hagerstown, Maryland

April 10, 1954—5:00 P. M. PROMPT!

Election of Officers—Banquet  
Inspirational Hour

I. B. Litton.

### MIAMI VALLEY LAYMEN'S MEETING NEW LEBANON, OHIO APRIL 19TH

Program by "Box 21"—social agency of the Valley which helps in the time of disaster and trouble in the community.

**TUCSON, ARIZONA.** (201 N. Columbus Blvd.) Candlelight Communion, Thursday, April 15th, 7:30 P. M. Rev. Vernon D. Grisso, Pastor.

**TIOSA, INDIANA.** Thursday, April 15th, Rev. Wayne E. Swihart, Pastor.

**HAGERSTOWN, MARYLAND.** Candlelight Communion, Thursday April 15th, 7:30 P. M. Communion Service, Easter Sunday, April 18th, 3:00 P. M. Rev. James E. Ault, Pastor.

**BURLINGTON, INDIANA.** Thursday, April 15th, 7:30 P. M. Rev. Myron W. Dodds, Pastor.

**LANARK, ILLINOIS.** Friday, April 16th, 7:30 P. M. Rev. H. Francis Berkshire, Pastor.



**BERLIN, PENNA.** Easter Sunday, April 18th, 7:00 P. M. Rev. Lyle H. Lichtenberger, Pastor.

**MAIN STREET BRETHREN, MEYERSDALE, PENNA.** Easter Sunday, April 18th, 7:00 P. M. Rev. Horace Huse, Pastor.

**MT. OLIVE BRETHREN, MCGAHEYSVILLE, VIRGINIA.** Easter Sunday, April 18th, 7:30 P. M. Rev. John F. Locke, Pastor.

**SECOND BRETHREN, JOHNSTOWN, PENNA.** Easter Sunday, April 18th, 7:00 P. M. Rev. Bruce C. Shanholtz, Pastor.

**MILLEDGEVILLE, ILLINOIS.** Easter Sunday, April 18th, 7:30 P. M. Rev. H. H. Rowsey, Pastor.

**BETHLEHEM BRETHREN, HARRISONBURG VIRGINIA.** Sunday, April 25th, 7:30 P. M. Rev. John F. Locke, Pastor.

**MANSFIELD, OHIO.** Sunday evening, April 25th, Rev. Harold Barnett, Pastor.

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# THE EDITOR'S PULPIT

SUNSET, OR SUNRISE?  
(Continued from Page 3)

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shades of spiritual night, by the shedding abroad of the light of Christ. These rays of light indicate the sunrise of world wide missions.

So, whether we feel that with the closing of mission fields and the rapid rise of pagan religions, that a world wide spiritual sunset is ahead—or whether we feel that the morning light is breaking, let us remember this: Mission effort is a constant necessity. Whether it is sunset or sunrise, missions will always be necessary. No sooner does one generation hear the Gospel than there arises another generation which must be witnessed to.

To put it in other words, we can probably account for the seeming lack of great numerical growth in world wide missions by realizing that each generation of those won to Christ go on to their eternal reward and are replaced by new recruits who in turn must be taught the way of salvation.

Thus, it is interesting to note, (and this may change our thinking a bit on what we feel is missionary work), that mission gains are largely eternal. We witness, we teach, they accept, and before long, are gathered to the eternities. Retrenchment, indifference to the call of Missions, means a reverting of the mission field to pagan

practices which surround them. As the farm, the garden, the jungle, stripped of its care by the farmer or the gardener reverts to weeds, so does the world wide mission field if stripped of missionaries and supplies. Faithful "caretakers" can do only so much. We must continue to supply more and more workers, equipment and funds. This is our responsibility to world wide missions in 1954.

The fields are white unto the harvest. We must be busy bringing in the sheaves. Let us be among the faithful spoken of by Isaiah in Isaiah 52:7, and mentioned by Paul in Romans 10:15, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." Truly, if ever, the words of the great missionary hymn are needed today to spur us on to do more than we have ever done before to bring about a true world-wide spiritual Sunrise.

O Zion, haste, thy mission high fulfilling,  
To tell to all the world that God is Light;  
That He who made all nations is not willing  
One soul should perish, lost in shades of night.  
Publish good tidings, Tidings of peace;  
Tidings of Jesus, Redemption and release.

Give of thy sons, to bear the message glorious;  
Give of thy wealth to speed them on their way;  
Pour out thy soul for them in prayer victorious;  
And all thou spendest, Jesus will repay.  
Publish glad tidings, Tidings of peace;  
Tidings of Jesus, Redemption and release.

—W. S. B.

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## INTERESTING ITEMS

(Continued from Page 2)

present. Brother Crick will begin his new duties in Newark, Ohio, shortly.

DAYTON, OHIO. A dedication service for babies will be held during the morning worship service on Palm Sunday.

OAKVILLE, INDIANA. Brother Arthur H. Tinkel writes to the Editor: "We have just concluded a two-week revival effort here. I did my own preaching and my eldest son, Arthur J., Pastor of the Ardmore Brethren, had charge of the song service. The Lord honored this effort by giving quite a measure of conviction. Several of the active members presented themselves for consecration, and a new filling of the Holy Spirit. Others for re-consecration, the laying on of hands, and at least nine await baptism and reception into membership.

"Attendance was above the usual, with an average of nearly 80, the lowest being 45 and the highest 160. Only the surface of this needy field was scratched, but at least a beginning was made.

"Mid-week prayer and Bible Study is slowly but gradually increasing in both interest and attendance."

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SOUTH BEND, INDIANA. The evening service on March 21st was in charge of the W. M. S., with Mrs. Jon Lape, Indiana District W. M. S. President, as guest speaker.

PERU, INDIANA. Quarterly Cash Day is scheduled for April 4th. The offering is to go to the Ashland College building fund.

WABASH, INDIANA. COLLEGE CORNER BRETHERN. The Sisterhood girls held their public service Sunday morning, March 28th.

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## REV. ALVIN BYERS

We have just received word from Brother George C. Carpenter, of Hollywood, Florida, of the passing of ELDER ALVIN BYERS, of Ft. Lauderdale, Florida. His death occurred on March 21st, following a critical illness. Burial was at Canton, Ohio. For years, ELDER BYERS was pastor of our North Georgetown, Ohio, Brethren Church, his home being in Canton, Ohio. He was 82 years of age.

The prayers, and sympathies of the Brotherhood go out to Mrs. Byers, and other loved ones who survive, with the assurance of life everlasting through Christ our Lord. Mrs. Byers' Florida address is: 820 N. E. 5th St., Ft. Lauderdale, Florida.

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# "There Shall Be A Seed Time And A Harvest Time"

**REV. ROBERT BISCHOF,  
Missionary in Nigeria**



AS ONE GOES ABOUT through the country side of Africa, he is greatly impressed with the many similarities between the lives of the Africans today and the lives of the people during the times of Abraham, Jacob, Moses, and even the time of Jesus. It seems to make the Bible stories come alive once more.

This is especially true during the seed time and the harvest time. The seed time has long since gone by, but I would like to bring you a picture of it. The planting season in Africa takes place during the latter part of April through to the rainy season. You see the people leaving early in the morning for their farms. They have their small native hoes draped over their shoulders, maybe a pot of food on their heads and a gourd of water hanging from their sides. Often they go in large groups to one farm; here they hoe to the tempo of a drum; then they go on to another farm, hoeing up the ground and preparing it to receive the seed. All the while their eyes are looking to the East, watching expectantly for the coming rains.

As the clouds begin to appear, each day more and more in the sky, they go out again in groups to plant the seed. Over their shoulders they carry seed bags. Each one takes a row and as he walks down the row, stoops over, digs the hoe into the ground, places the seed within, covers it and moves on, all the work being done to the beat of the drum.

As one observes the seed time, the planting time, he is reminded of the parable of the Lord, "Behold, a sower went out to sow." Sowers go forth in this land, not only sowing seed to satisfy the hunger of the flesh, but sowing seed that will satisfy the inner longings of the soul. We have many such sowers; they do not sow the seed only during the planting months, but all through the year. Every day, by their lives, by their words, and by their personal testimony of the great love of God to all men, they are planting the seed. True, some seed falls by the wayside; some upon stony ground; some even among the thorns; but much seed does fall on good ground.

Thinking back over the years to the beginning of the missionary work, I feel very humble. At first only a few

missionaries; then a few Africans turning to Christ, but all the time, by the grace of God, the seed going out and falling into the ground. Each time it is planted with a prayer: "Lord, may the seed grow; Lord, may I, in some small way, nurture it, water it, and bring it to the time of harvest."

Also with the planting of the seed goes forth the prayers of many others—in the large cities, at home, in small country towns, in the farm house, in the churches—prayers sent as a sweet-smelling savour unto the Lord, requesting that the seed may not return void, but may multiply and bring an abundant harvest.

Now at harvest time, along the road and paths you will see places that have been swept clean, and you will see the white grain heaped up awaiting the coming of those who will do the flailing. How true this is to Bible times. It brings to my mind the story of Gideon and the threshing floor.

The African has a flat piece of wood between six and twelve inches wide; with it he beats the grain until it is loosened from the stock and separated from the chaff. Then he throws the grain up into the air, and the air blows away the chaff, and the pure grain is gathered together and taken to the granary.

With every seed time there must be a harvest time. The harvest may be small, but it is still a harvest. Once more, humbly my thoughts go back to the first missionaries—how they planted, how they toiled and sweated and watered the seed with their tears; yet many times the harvest was heartbreaking. However, this past year, all through the mission, the harvest has been great. The credit goes not to us who are on the field now. It is to the credit of a few who, by the grace of God, were given the health and privilege of working these many years, sowing and reaping in this portion of God's vineyard; a number who still are laboring, such as Mr. Kulp, Mr. and Mrs. Heckman, Miss Shisler, and Miss Harper. Some have not had the privilege of sharing in the season of great harvest, but have been called to their Heavenly home; some likewise have had to leave their labor and return to the home station because of afflictions of the body.

Testimonies of the pastor and representative lay members of the First Brethren Church of Elkhart, Indiana. This church has supported Reverend and Mrs. Robert Byler since they first left for Argentina in 1948.

## WHAT SUPPORTING THE BYLERS HAS DONE FOR OUR CHURCH



IN SUPPORTING ROB AND JANE as missionaries in South America, the church has found a renewed spiritual emphasis in all endeavors. Our Bible School classes have taken on several home mission projects because of the impetus of the Byler program. The personal contact with them has helped the church to realize its missionary responsibilities in a more definite way. The church is seeing first hand the blessings of God multiplied and returned full measure, pressed down, and running over. More people are brought face to face with the fact that supporting missions doesn't cost at all; it is a requirement for the receiving of His blessings. May God bless and keep Rob and Jane bountifully supplied through our Church.—R. K. Higgins, pastor.

SUPPORTING MISSIONARIES on the foreign field gives inspiration, enthusiasm and an increased sense of responsibility to the members of a church. I know it has done that for the church at Elkhart, bringing to each member an awakened spirit of thanksgiving, enlarging the prayer life, as we hold up those who have gone before His Throne of Grace and Mercy, giving us here at home an opportunity to have a share in proclaiming the Gospel of our Lord Jesus Christ.—Mrs. Alice Lape, Indiana District W. M. S. president.

SOON THE EASTER SEASON will be here; it is a time we look forward to with great meaning; also it is the time we all bring our tithes and offerings to the Lord.

The Byler family, being our missionaries, are very close to us. They have been a real blessing to our church these past few years; we hope and pray that we can continue to be a blessing to them for many more years.

It is not only our gifts, but our prayers, that we wish them to feel. They have sacrificed a great deal, as other missionaries have, to go into a country which is not too friendly toward real Christian missionary work. Their task is not an easy one; so through faith in the Lord, we pray for courage, strength and wisdom, according to His will, that they may be led daily in their tasks for the Lord.

We pray they shall have a safe return to South Amer-

ica, and may the Lord bless them always.—Charles Smith, Chairman, Board of Trustees.

IT WAS A GREAT PLEASURE to have Jane, Rob and the children visit our church and our homes during their furlough from South America. Their interesting talks of their home, which is also their church, and the people who never knew the Christian Way of Life, were challenging. We are happy to share our prayers, finances and letters with them in their mission home.—Mrs. James Vactor, Sup't. Cradle Roll No. 1.

CHRIST HIMSELF was a missionary. The word "missionary" comes from the word "mitto," which means "send." We must not forget that except for Paul and men like him who bore beatings, stoning, imprisonments and martyrdom, the Gospel would never have been sent to Europe and to our ancestors, who were heathen and idol worshippers.

Christ said that He was sent by the Father. He left His home in Heaven to walk among men. As disciples of His, we are to take up His cross and follow him. He left His beautiful home to teach people the right way of living. Our missionaries leave their homes and loved ones to go to the foreign lands to teach other people.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" Romans 10:14, 15.

We cannot all go, but we can all have a part in sending others. We are happy that we are supporting Rob and Jane and their little ones in South America, as well as helping with other missionaries and other missionary activities. Also we are glad we could have a part in purchasing the station wagon for Rob and Jane.

A live church is a missionary church; a missionary church is a live church. Not only must we remember all of our missionaries in a financial way, but let's all remember them and hold them up before God in prayer. When we see a need, then we do something about it.—Luther Welbaum, Benevolent Treasurer.



## WHY THREE MISSIONARY FIELDS?

**T**HE GROWING NATIONALISTIC SPIRIT within nations across the world carries with it the very possibility of expulsion for foreigners who are not wanted. This could happen to our missionaries in Argentina or even in Nigeria.

If we should be forced to withdraw our missionaries from one of these fields, having a third field would help absorb the shock and simplify the transfer of personnel. At the same time, we would have two fields remaining in which to concentrate our efforts.

The increasing difficulty of new missionary organizations gaining entrance into foreign countries makes it imperative to open a third field while the doors are still open.

Our responsibility in evangelizing the world should cause us to reach out into a third field. As the Lord blesses our work we must push out our horizons. Three fields in our case will give a good balanced missionary program. We are now working in two distinct fields: Argentina, in the Latin American field; Nigeria, in the African field; and by adding the Philippines, we have a third field, the Orient.

Three fields will give breadth to our appeal for missionary recruits and for financial support. From the standpoint of missionary education, we will have a wider knowledge of missions, resulting in a world-wide vision and greater effort.

### Why the Philippines as a Third Field?

1. It is a needy area with many sections not being

reached with the Gospel. Much of the work of the Christian Church is concentrated in the heavy population centers and in the coastal towns; whereas many interior sections have not had the Gospel. Out of a population of seventeen to nineteen million inhabitants, there are only approximately 400,000 Protestants. Roman Catholics, Moslems and so-called pagans make up the remainder of the population.

2. The past relationship of the Philippines with the United States offers some advantage. English is taught in the schools and spoken by many of the children and young people. The response of the young people is gratifying.

3. There are opportunities for many approaches in reaching the people with the Gospel namely, pure evangelism, medicine, education, and other related approaches. There is a real need. Poverty, sickness, disease and malnutrition are commonplace. Honesty is rare. Vile and sinful practices are common. Gross superstition abounds. Only the power of the Gospel can change these conditions. It is an opportunity for the Brethren Church to make the Gospel available.

4. Communism is making a bid for the Philippines as it is doing in many other areas where the Christian Gospel is not predominant.

Anyone seeking justification for the Board's opening a new field in the Philippines might well ask himself, "How are we going to justify our failure to go into some of these fields several years earlier?" or "How can we justify our continual refusal to 'go into all the world'?"

## LINGUISTICS

## AND

## MISSIONS



Mr. and Mrs. Charles Kraft

**THE EFFECTS OF MODERN SCIENTIFIC INVESTIGATION** upon the program of the Christian Church have not all been bad. One of the products of this investigation is the development of "descriptive linguistics."

The appearing upon the scene of this "baby" science and its application to missionary work have been heralded by many as the most significant advance in mission methods since apostolic times.

The science of descriptive linguistics is adapted to deal primarily with the non-written languages of the world. It is the study of the basic principles underlying all languages and the study of the methods of analysis which are best used in the learning and reducing to writing of these languages.

The results of the application of this science to mission work are staggering. The conservative estimates tell us that its employment in mission work cuts the usually lengthy period of language learning at least in half. On the other hand, this type of training fits the missionary to accomplish in five years the progress toward the translation of the Scriptures into the native language which took our predecessors fifteen to twenty years.

At present fully ONE-HALF of the languages of the world are without any translation of any portion of the Scriptures! No lasting Gospel work can ever be accomplished without the translation of the Word of God into the language of the people.

Many progressive mission boards have made a period of linguistic training a requirement for all their candidates. We can enhance our work especially in Africa and the Philippines immensely if we too make this a requirement.

Charles Kraft, Missionary Candidate.

## ANTICIPATING MISSIONARY WORK IN NIGERIA

**D**URING THE TIME OF PREPARATION God has revealed to me many precious promises from His Word. One that has come to be especially helpful is Isaiah 41:10, "Fear thou not, for I am with thee: be not dismayed; for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

God spoke to my heart concerning missionary work when my home church was having a missionary program in which emphasis was put upon the great need of Christ the world over and the urgency of the hour. Returned missionaries were invited to present in a most vivid way the challenge of the Gospel to go into His whitened harvest field. Then it was that the Damascus light and the Macedonian vision came to me in a different way, and I felt I should be one of the many to "go" and "tell."

When I answered the call I did not know how, when, why, or where. Making a decision like this involved several problems, things that pull hard on the heart strings—mother, father, sisters, brother, friends, homeland. The Lord has been graciously leading step by step. First, He led to college, where I became established in the Christian life and received basic and fundamental teachings from the Bible. Next He led through the years of seminary training.

During the last year of training I was permitted to take my work under the capable guidance of those who have served in Nigeria. It was joy upon joy to hear them tell of the many unusual and heart-stirring experiences on that foreign field. Following this came the privilege of working on the home field in Kentucky. This school year has been full of new experiences. I have been teaching and serving in any way I could fill a need.

As I look forward to full-time service, I covet the prayers of the warriors throughout the Brotherhood.

**WANDA M.**

**BEAL**



Only as you pray and as He enables will I be able to fill my place in His vineyard.

The words of the song writer express my thoughts and desires.

Ready to suffer grief or pain,  
Ready to stand the test:  
Ready to stay at home and send  
Others, if He sees best.  
Ready to go, ready to bear,  
Ready to watch and pray;  
Ready to stand aside and give  
Till He shall clear the way.  
Ready to speak, ready to warn,  
Ready o'er souls to yearn;  
Ready in life, ready in death,  
Ready for His return.  
Ready to go, ready to stay,  
Ready my place to fill;  
Ready for service, lowly or great,  
Ready to do His will.

## JUNE BYLER'S SERVICE IN ARGENTINA



Miss June Byler, located at Buenos Aires, Argentina, has carried a tremendous load this past year since she

has been the only North American worker on the field. Miss Byler, during the furlough of Reverend and Mrs. Robert Byler, has lived at Arcos 3099 and maintained the contact with the people who have been meeting for services there. In addition to that, she has worked with the Mesa Directive, giving counsel and helping plan for a more substantial and practical program for the Association of Brethren Churches in Argentina.

Because of the response to the radio program, Adelante Juventud, June has spent extra hours assisting in the follow up work and arranging music for the broadcast. She has also participated in the broadcasts by singing in the women's trio. Her versatility has made her a most profitable servant in Argentina.

# THE LAYMEN SPEAK:

## "WHY I SUPPORT BRETHREN FOREIGN MISSIONS"

I support Brethren foreign missions because I want to follow Jesus' command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19)

It may be impossible for me to go, but if I pray and give my money, I can help others carry out that command. Realizing the joy I have from serving my Lord, if I should not help others receive this Word by my support, how selfish I would be!

What we know of Jesus is meant for the enlightenment of the world. Since we have been allowed to be learners for years, we should carry out the commandment, "Love thy neighbor as thyself." I must help give to others that which has enriched my life.—**Ike Litton, Retail Salesman, St. James Brethren Church.**



Every born-again Christian can say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." This being so, we at once agree with Jesus when He said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

I am sure that spiritual growth and giving to missions go hand in hand. It has been said, "Give till it hurts." I don't agree with the saying. Personally I believe it hurts most when you give too little. I say give till you have given your tithe; then for good measure top it off with a good offering. That will bring real joy into your soul.—**Fred W. Brant, Retired Coal Operator, Berlin Brethren Church.**

In obeying the command of Christ, "Go ye into all the world and preach the gospel to every creature," my prayerful and financial support of foreign missions are important, because they are the only means I have of helping win souls in distant lands. Opportunity to witness by word and deed to those at home is given to me each day. My financial support of some missionary who has given up a great many things will carry the gospel to the "uttermost parts of the earth." I do not feel that I am called for that work; yet I would like to have a part in winning lost souls for the Lord by supporting those who have been called.—**A. C. Glessner, Office Executive, Waterloo Brethren Church.**

Jesus said, "Go ye into all the world, and preach the gospel to every creature. What more need be said?—**Louis G. Locke, College Professor, Maurertown Brethren Church.**

Ours is a family project; so I will try to give our reasons for supporting Brethren missions. Our two children share because they want to help boys and girls who have not had the chance to know about Jesus. Naturally, being young, they do not understand too much about our mission program; but we hope they will grow up believing in and supporting missions.

My wife and I give for the very same reason; however, we have other reasons behind our giving: One of these reasons is that we know quite a few of these young couples who have given their lives to serve our Lord as missionaries; we admire and love them for this.

Although we have never felt called to do this, we feel that through the grace of God we have good health and the ability to earn money. A portion of this money we send to help our ever-growing missions. It is a very small part we are able to play in this greatest of all work—taking Christ to the unsaved.—**Joe Brubaker, High School Principal, New Lebanon Brethren Church.**



I support Brethren foreign missions because I am thankful that while I was yet a sinner God first loved me and gave His beloved Son to shed His blood for me on the cross, that I might have eternal and everlasting life.

He bought me by His death, and how little I have done for Him! Since I cannot go to preach, I can at least help send preachers into the uttermost parts of the world. It is a real satisfaction to feel that those I am helping to send are preaching for me.—**H. J. Riner, Laborer, Gratis Brethren Church.**



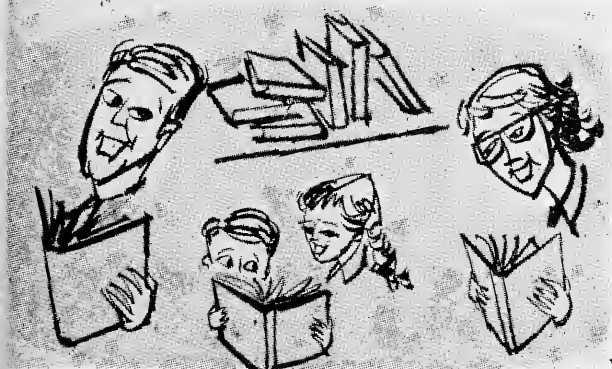
When Christ was here on earth, He gave us the great commission, "Go ye into all the world and preach the gospel." We cannot all go, but as our young people are answering the call to go into foreign fields, we can be faithful in remembering them daily at the throne of grace and, at this Easter time, in bringing our offering to Him.

Let us remember it was the love of Christ which caused Him to suffer and to die on the cross for us; so let us give generously that many souls may be won for our Lord and Savior. I believe every Christian should count it a privilege to support the foreign mission program of the Brethren Church.—**Boyd Hostetler, Farmer, Smithville Brethren Church.**

I support Brethren foreign missions because Christ told us how to become a part of them and asked us to spread the good news of His Kingdom—first at home, then to our neighbors and to the uttermost parts of the earth. This task is so important that Christ, when He left the earth, commissioned us to go and teach all nations.

Upon departing, one usually asks or commands the most important things to those he is leaving behind. This must have been very important to Him; it was the last command of our Master.—**James I. Mackall, Sr., Hardware Appliance Retailer, Vinco Brethren Church.**

## READ YOUR WAY OUT



If someone were to ask you how much you know about world missions,, what would your answer be? Now truthfully, would you in honesty have to reply, "Not much?" But you do read, don't you?

The newspapers, the pictorial magazines, Readers' Digest and many other magazines, along with some of the best sellers, are among the pieces of reading material that come into many average American homes—and shall we add, Brethren homes. These are usually read by members of the family, but what does that have to do with getting missionary information? Very little, I fear; and that is the point I hasten to reach. How can we know what

is happening in missionary work throughout the world, if we do not read missionary literature?

Father, mother, daughter and son, you should be informed on the subject of world missions. A few minutes spent daily in reading missionary books, magazines and other literature with a missionary emphasis will build up a wealth of knowledge in a short period of time.

Read your own Brethren Evangelist missionary page by all means. You will find a very stimulating missionary section in *Christian Life*, a religious magazine, published monthly. Every religious book store carries some good missionary books. There are many sources for you to investigate.

Begin now; read your way out. Join those who know what is happening in world missions.

## IDENTIFICATION OF PICTURES ON NEXT TWO PAGES

(Clockwise beginning at top right)

Directors of radio work—"Adelante Juventud"

Boys' soccer squad (Nunez area)

Pablo Espinosa and family

Camp site—Cordoba hills

Higi village chief

Higi mother and children

Lassa Church

Higi homes

Marama Church

Bura Church group

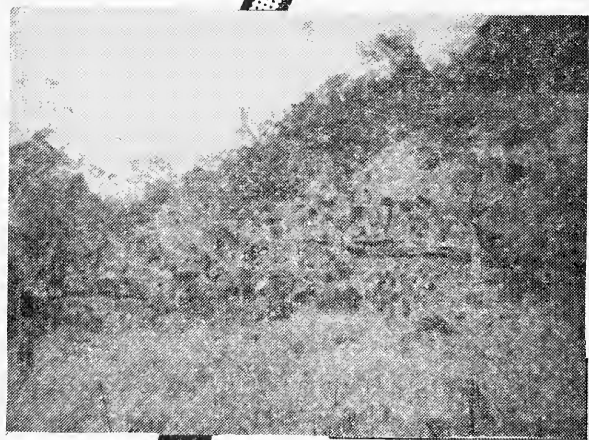


*Nigeria ...*

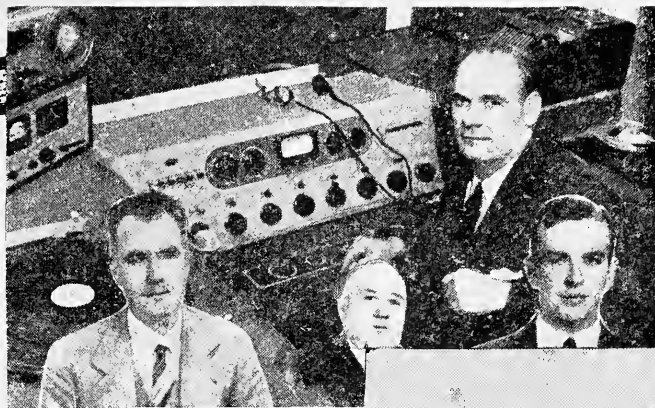
**THE FIELD**



**WHERE A MAN SOWETH,**







THE WORLD

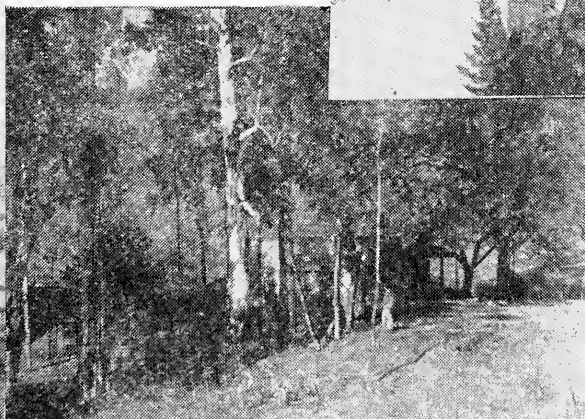
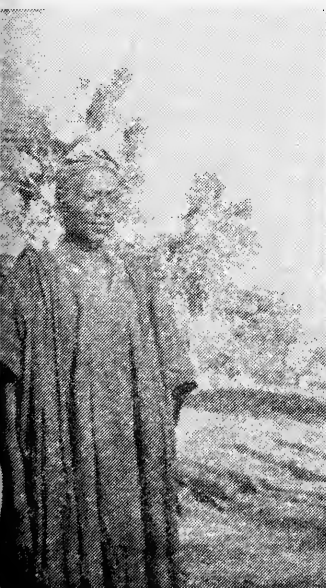


MS

... Argentina



THERE SHALL HE ALSO REAP.





# Veda Liskey

## Shares

## Her

## Experiences



May I share with you just a few of the places and times that I have sat with the African?

### On Christmas

This past Christmas I sat on a mud church bench with all the dispensary patients as they heard—most of them for the first time in their lives—the story of Christmas. Can you imagine how thrilled you would be and how grateful?

### At a baptism

Can you imagine sitting, as I did, by a stream, witnessing Bob Bischof baptize his first Higi converts? The Bischofs are sitting where the people sit, in the deepest sense of the word.

### In a hospital

While at Lassa I sat one day on a hospital bed and read I John 5:1-12 and rejoiced and prayed with two new Christian mothers. I caressed their angel-babies and pressed the mothers' hands as I departed.

### At Easter sunrise

At an Easter sunrise service I sat on a stone among African Christians and rejoiced with them and thanked God for the risen Christ.

### In the compound

I have sat so often on a low stool or on a stone in the compound of my cook and his family. One day they dedicated their new home at Marama; another time I prayed with them when I brought his wife and their new son, Peter, home from the hospital. One must sit by the African hearth to know the African heart.

### With a patient

Often I have sat at the feet of Linus, an African saint, confined to his home with tuberculosis. People, both black and white, frequent his home for counsel and spiritual refreshment. He has helped me so much to understand the African mind and heart. He is a great man of prayer.

### With workers

Madu, an outstanding dispensary and church leader, and I have sat many times and shared with each other our hopes and problems; we have prayed frequently about our

responsibilities and work. To sit at meat with my African family (my personal helpers and other close friends) has been a means of rich fellowship to me.

### In song

There is no greater means of fellowship than sitting among these people, singing and praying and communing with them—eating together the Lord's supper.

### With the sick

Last, but not least, I have sat innumerable times by beds of pain, beds of recovering and dying patients. I have held up new babies for mothers to see and patted curly heads of children, crowding around me for medicine.

Can you imagine you are sitting where they sit? Can you see and understand a little better their hopes and fears? Brethren, will you just for a few minutes sit where they sit? But it is a dangerous thing to do even for a few minutes. If you do, you will be compelled by the love and compassion of Christ to open your eyes to their fields; to open your ears to their cries; to open your hearts to their benighted, captive souls; and to open your hands and give that they may hear the warning of God.

To each of us Brethren God says as to Ezekiel, "I have made thee a watchman . . . therefore hear the word at my mouth and give them warning from me."

"Now is the acceptable time; behold, now is the day of salvation." II Cor. 6:3.

Brethren, shall we sit where they sit, or shall their blood be required at our hands? Let us sit where they sit and deliver their souls and ours.

Behold the heathen waits to know  
The joy the Gospel will bestow;  
The exiled captive to receive  
The freedom Jesus has to give.  
Come, let us, with a grateful heart,  
In this blest labor share a part;  
Our prayers and offerings gladly bring  
To aid the triumphs of our King.  
Our hearts exult in songs of praise  
That we have seen these latter days  
When our Redeemer shall be known,  
Where Satan long hath held his throne.

# MISSIONARY OPPORTUNITIES IN THE PHILIPPINES

**MRS. GLENN SHANK, Krypton, Kentucky**

IF ONE WERE TO DIP a spoonful from the simmering world situation, the sampling would resemble the present position of the Philippines—the general unrest over the world, in miniature. Now is the time to capitalize on the disillusionment of the peoples by giving to them a sure faith and a resting place in the Lord.

The Filipinos had a surprising national election this past year. The results showed a people who are striving for a true democracy. This free spirit permits freedom of worship, a dearly bought freedom, after centuries of bloodshed to throw off the yoke of religious tyranny. The Philippine attitude is generally favorable toward the United States, since we aided the Islands in gaining their freedom. While this friendly atmosphere prevails, the doors are open to mission work, but what the future may have in store for missions, God alone knows.

Since the last war, several Protestant groups have entered the Philippine Islands to begin mission work. One denomination entered a river valley on the second largest island and found a group of people numbering 250,000, from which only one man could be found who knew of Christianity; and this loyal man was struggling to witness for Christ. This man threw his arms about the workers; so glad was he for their presence. Another denomination opened their work on a small island inhabited by a couple hundred thousand nationals, none of whom had heard of Christianity. What an opportunity!

Because the Islands have a fairly adequate educational and medical program, we are fortunate in being able to approach the people primarily with a spiritual message. Wherever it may supplement contacts with the Filipinos or aid in establishing rapport, we may find it profitable to use a medical or an educational approach.

The field is white! "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

REV. AND MRS.

GLENN

SHANK,

KRYPTON,

KENTUCKY



MISSIONARIES

IN

PREPARATION

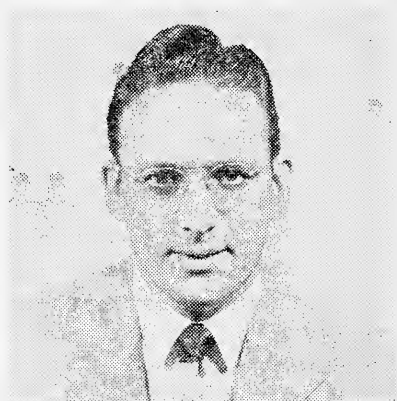
FOR THE

PHILIPPINES



Reverend and Mrs. Glenn Shank, who have been trained for missionary work in the Philippines, have been getting some practical missionary training at Krypton, Kentucky, these past five months. They will be going to the Philippines as soon as complete clearance is given by the Board and as soon as visas can be obtained, permitting them to enter the country.

# LATIN AMERICA NEEDS BRETHREN WITNESSES



**REV. KENNETH SOLOMON**  
**Missionary Candidate in Preparation**

IN THE CENTRAL PARK of San Jose, the capital city of Costa Rica, a young friend of ours works from ten to thirteen hours every day shining shoes to make a living. We became well acquainted with this fifteen-year-old, barefooted, raggedly-dressed Latin boy. He told us his name was Francisco Jimenez. We asked Frankie about his religious life and invited him to a small Baptist mission in Barrio Cuba, a suburb of San Jose. This was his answer: "I have wanted to change my religion, but my mama is a strong Catholic, because we used to live in the country where there is no evangelical church."

Here is a lad whose religious desires have not been satisfied, for only the Christ can bring him satisfaction and salvation—not the Virgin Mary, as he has been taught. He is but one example of the multitudes of men, women, boys and girls who are lost in sin and superstition. They are calling to the Brethren Church to "come over and help us," but so few have given ear to their pitiful cry. Thousands upon thousands have never heard the TRUE gospel message that promises full cleansing from sin and eternal life in Heaven, because very few have been willing to leave home, loved ones, and the comforts of life here in the States to go and tell them of the love of God.

Why does their church fail to satisfy their spiritual needs and longings? In the first place they make Christ a feminine, weak-looking statue, and they emphasize His death and suffering to the neglect of His resurrection, without which we are men and women without hope. The birth, the life, the teachings of Jesus, and His death upon the cross are of no saving value without His resurrection. Yet we heard a priest, in a sermon, say that there is salvation only through the Virgin Mary. They sing praises to her, pray to her for salvation and forgiveness of sins, thus ascribing to her the honor, glory, and power that belongs to Christ alone.

Secondly, they receive the false teaching that the Virgin Mary and the saints of old can all intercede for them

to God; so they pray to these and make images of them. They exclude from the listing of their ten commandments the one stated in Exodus 20:4: "Thou shalt not make unto thee any graven image." Then they make ten commandments of the nine remaining. Therefore much of their worship is idolatry; their temples of worship are filled with idols and their homes also.

We know that there is only one mediator between God and man, the Lord Jesus; and unless they call upon His holy name, instead of the name of the Virgin Mary or the saints, they shall continue to be lost. How they need the truth to set them free from these false teachings, sinful practices, and the fear of a purgatory of suffering that does not exist. They are taught that Christ's death was for their sins, but that His shed blood does not make them pure enough to enter Heaven; that only an indefinite time of personal suffering in purgatory for their own sins can prepare them for Heaven.

The Jewish religion of the period when Christ was on earth was of the same type. It believed in salvation by outward works and piety, but Jesus condemned that belief and showed us the true way—justification by faith in Him.

There is a cross on a high mountain peak overlooking San Jose. Many times it is obscured from view by clouds. So it is in the spiritual life of the people throughout Latin America. The false teachings, fear and superstition obscure the true cross of Jesus Christ and the meaning thereof. The sunshine of God's eternal love will drive away these clouds only when you and I go and preach the truth to these lost multitudes of Latin America. May we say with Isaiah of old, "Here am I, Lord, send me!" Latin America, the vast continent to the south of us, needs BRETHREN WITNESSES!! Millions are dying and will continue to die, lost in their sins without hope, unless you do your part. Are you willing?

—Ashland, Ohio.

## THE PERSONAL APPROACH IN MISSIONARY WORK

### EDNA LINSLEY, Missionary Candidate

"God is waiting to visit your home each day;  
To meet you in private prayer.  
Keep open a door of welcome to Him;  
He is longing to meet you there."

—Mrs. D. C. Eby.

The home is a very important part of our lives. A person finds his closest relationships and influences here. The missionary, or even you, may help by saying a word for the Lord when visiting a home. The missionary has home visitation to make, but he must learn that there is an exact time to bring the Lord into the home.

The missionary must have a pleasing personality and be able to understand people. He or she must help families with their problems when help is needed. The uppermost thing in a missionary's mind is to bring Christ into the home with the right approach.

The women's work in the home and church is very important. In our Brethren Church, women belong to the Women's Missionary Society. Here they help provide

money and materials for missionaries; they learn the true meaning of missionary work. They help the poor and the sick in their own church; this is a very important organization for the women. The women also help with Sunday school, Bible school and church services.

Our Christian learning begins when we are young and the children are the nucleus of our churches. Women who are able to understand children and like them should be willing to help with their classes. We have many materials available to make and keep their interest. We must remember Christ said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Matthew 19:14.

The missionary must be capable of handling home situations, as mentioned before; he or she must know and understand the function of the women in the church and be able to make the children want to know Christ as their personal Saviour.

—Ashland, Ohio.

## Spiritual Meditations

Rev. Dyoll Belote

### WHEN ARE WE REALLY CHRISTIAN?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

THESE ARE TESTING WORDS, and they touch all of us in a vital spot. No doubt many of us have lived in the assumption that we are positive candidates for entrance into eternal bliss because we observe the traditional Christian conventions. We receive questionnaires and when we come to the question, "Religion?" we put down the usual rejoinder, "Christian."

What gives us the right to call ourselves Christians? Because we go to church? Admittedly that is important. "Forsake not the assembling of yourselves together, as the manner of some is," is a Biblical injunction, and one to be respected and obeyed. But is that the real test? Is it because we lift our hearts in Christian song? That is glorious, but is that enough? "Sing praises unto our God" is another injunction, and one whose observance will bring joy to the heart of the singer, but is that enough? Or is it because we sternly and sometimes stubbornly adhere to the teachings of our denomination? That is good, but is that all?

Jesus says there is but one test. We would be willing to say today that only he is an American who lives by the principles upon which our nation was founded. And the one who is willing to do the will of God can honestly qualify as a Christian. Some might foolishly contend that there is a will of God, but that it is not for men to know it. Would it not be manifestly unfair for God to say that only those who do His will can enter His kingdom, and then not reveal what that will is? But the same lips that uttered the words of our text also said "If any man will to do His will, he shall know of the doctrine, whether it be of God." It is not ignorance of what God wants us to do, but unwillingness to pay the price of doing His will, that prevents most folks from being genuine Christians.



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### FOREIGN MISSIONARY OFFERING (Easter)

Make checks to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for April 11, 1954

### KNOWING GOD THROUGH OBEDIENCE

Scripture Reading: Philippians 2:5-8

**W**HAT DOES IT MEAN to have the mind of Christ? We must know the answer to this question to be able to give the meaning of what it means to be a Christian. There is nothing our modern world needs so much as the final answer to its deepest need and yearning. To have the mind of Christ does not mean that we must have the intellect of Christ as a thinker. The "mind" of Christ has reference to His basic thoughts, His motives, purposes, principles, and His outlook on life.

**1. OBEDIENCE BRINGS A KNOWLEDGE OF GOD'S WILL.** In John's Gospel, (7:17) we read "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." This is altogether wrong so far as the people of this world are concerned. They ask, "How are you going to do God's will before you know God? But the Christian knows that Christianity is not so much a matter of the intellect as it is a matter of the will. This is what modern science is beginning to see for now we understand the meaning of the slogan "you learn by doing."

We learn to know God and His will by being willing to follow His work for us. Let this mind of obedience be in us which was also in Christ Jesus when He humbled Himself and became obedient unto the death of the cross.

**2. OBEDIENCE BRINGS A PERSON TO KNOW THE PURPOSE OF GOD.** In the book of Hebrews we read "By faith Abraham, when he was called, obeyed; and he went out, not knowing whither he went." At the time Abraham could not understand all the reasons that God had in mind, but as time went on he found how great was the goodness and mercy of his God. He began to see that through his obedience and faith there would one day arise a great nation and that through his seed, God meant to bless all the nations of the world.

Abraham was unique in the story of salvation: no one can take the place that he holds; but in his ready obedience he was far from unique. Time would fail to tell of the great host of believers, who like Abraham, were called and obeyed. Do we know anything about this obedience? It may have been the call to a life-work, or the call to a costly renunciation, or the call to help someone who crossed our path; but, when we obeyed, we knew a deep satisfaction such as makes us able to understand what Professor Hocking had in mind when he spoke of the swing of a man's arm coinciding with the arc of the Divine purpose.

**3. OBEDIENCE BRINGS US THE KNOWLEDGE OF GOD'S SALVATION.** There is no conflict in Scripture between faith and works. Both are important and both are necessary. In James 1:22 we read "Be ye doers of the word, and not hearers only, deceiving your own

selves." Jesus taught us that when we make the tree good the fruit will be good. Once he said, "Why call ye me Lord, Lord, and do not the things which I say?" "If you love me, keep my commandments." In the Sermon on the Mount, Our Lord likens the man who heard His words and does them to a wise builder whose work is not overcome by storms of wind and rain.

**4. OBEDIENCE BRINGS THE KNOWLEDGE OF GOD'S GLORY.** v. 9. "Wherefore, God hath highly exalted him." Why did God exalt Christ? Because He humbled Himself and became obedient unto death. It is true that God resists the proud and exalts the humble. "He that would be great among you, let him become the servant of all."

God exalts the person who serves Him. Look back through the pages of the Bible and you will find that the people who are exalted are the people who obeyed God's will regardless of the consequences. There is Joseph who was true to God when others lied about him and even forgot him. There was Daniel and the three Hebrew children who refused to bow down and worship the images of the king. In the New Testament we might name such persons as James and Peter, Paul and Silas. These and many more were highly exalted because they were obedient to the heavenly calling.

Why does God exalt the obedient? Besides being the natural thing to do we might say that it is because God's way is the best way to live. The person who lives according to the divine plan is living by the best plan.

**5. OBEDIENCE BRINGS THE KNOWLEDGE OF GOD'S HAPPINESS.** Our Lord was constantly telling His followers that they would be happy. He did not mean that they would have "easy going" and "smooth sailing" all the time, but in the face of all their difficulties they could be happy. Happiness comes to people who know that they are doing the right thing at the right time. Many of us sing,

"Trust and obey, for there's no other way  
To be happy in Jesus, But to trust and obey."

### QUESTIONS FOR DISCUSSION

1. In the Old Testament we read of Saul's imperfect obedience. How was it faulty? In what ways do we make the same mistakes today?
2. What does it mean to have the "mind of Christ"?
3. Can you think of some ways in which obedience brings to us the knowledge of God?
4. What is the value of obedience to God?

## This 'n' That

By the Editor

We call attention to a correction in the date of the LOUISVILLE, OHIO, Communion service which is given in another part of this Evangelist. The correct date is Thursday, April 15th, which, of course, is Thursday evening of Holy Week.

\* \* \*

From Brother J. Edgar Berkshire, Pastor of our church at North Liberty, Indiana, we have received word

of the death of PERRY HAYDEN, a miller who turned a handful of seed into 72,000 bushels of wheat for his church.

Mr. Hayden, a devout Quaker, was 53 at the time of his death which occurred recently. Mr. Hayden will be remembered by many of the Brethren for his appearance at our General Conference at Ashland, several years ago. At that time, he addressed the Conference and showed his film "The Lord's Acre" which told the story of his Biblical method of tithing, and the "dynamic kernels." We quote from the clipping which came from the South Bend, Indiana, "Tribune":

"Mr. Hayden first planted only one cubic inch of wheat seed on a plot of land measuring 4-by-8 feet. A

tenth of the crop then was given to the Tecumseh, Michigan, Friends Church. Hayden replanted the rest of his yield. The church was given one tenth of the next harvest. Hayden repeated his planting and giving until the original crop had spread over 3,000 acres in Lenawee County.

"The plan was continued for 10 years on progressively larger plots. The fields were harrowed but not planted in the seventh year, because of the Biblical conservation text:

"Six years thou shalt sow thy field and six years thou shalt prune thy vineyard and gather the fruit thereof, but in the seventh year shall be a Sabbath of rest unto the land."

## PLANNING YOUR VACATION FOR THIS SUMMER? NOTE THIS:

### ATTENTION: ALL BRETHREN EVERYWHERE

The Sixty-Sixth General Conference of the Brethren Church will be held on beautiful Ashland College campus, August 16-22, 1954. The annual inspirational Brethren Youth Conference will convene at the same time and place. Mark the date now on your calendar and arrange your vacation time for one of real profit.

C. Y. Gilmer, Conference Secretary.

**August 16 - 22, 1954**



Beautiful Memorial Chapel in its winter garb.

—Courtesy Brethren Youth.

## Doctrinal Statements

By the Late Dr. J. Allen Miller

### VIII. THE COMMUNION SERVICE: WASHING THE SAINTS' FEET.

Every ordinance of the church has both the command and the example of our Lord Jesus Christ or of the Inspired Apostles. This is true of baptism and confirmation already considered. It is true of the communion service. We hold that the full communion service embraces three distinct and definite acts as instituted by Christ and scrupulously observed by the apostolic church.

The first of these is the act of washing one another's

feet. Both the example and the command of Jesus are recorded in that wonderful 13th chapter of John. If one takes the Gospel seriously he will have no difficulty here in understanding just what Jesus said and what He meant. To rid one of the obligation to obey Jesus' command this whole scripture must be explained away. This we hold cannot be done without violating every rule of correct Biblical interpretation. These same methods would explain away every ordinance of Jesus and His church.

When Jesus said, "Ye call me Master, and Lord; and ye say well; for so I am. If I then, the Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you," we believe He meant it.



# Prayer Meeting Studies

By C. Y. Gilmer



## IN WHAT TIME ARE WE LIVING?

**I**N CHRIST'S DAY it was thought that the kingdom of God would appear immediately (Luke 19:11). In 2 Thessalonians 2:2 it would appear that the people thought the Lord had come as taught in 1 Thessalonians 4:16, 17. Some may think that it does not matter where in time we are, but we should have sufficient understanding to know what we ought to do (1 Chron. 12:13).

The time of Jacob's trouble is not yet (Jer. 30:7) as Jeremiah 30:9 proves. The time of Jacob's trouble follows the Rapture (1 Thess. 4:16, 17), and is described in Daniel 12:1 and Matthew 24:21. Neither has the world yet experienced the Armageddon of prophecy (Rev. 16:14, 16), "a mountain district in central Palestine, separated from the town of Nazareth by the plain of Esdraelon." The Antichrist was not Hitler, Mussolini nor Stalin. He is not to appear until after the emergence of the ten kings spoken of in Daniel 7:8, 24. He is the "beast" of Revelation 13:5. He is not to appear until after the true Christ has come for His own.

The present partial return of the Jews to Palestine does not meet the prophecy of full, sole and entire possession of the land as indicated by Isaiah 11:11; 14:1, 2. "That day" cannot be until the Jews have made national acceptance of the returned Christ as their Messiah (Rev. 22:16; Isaiah 11:10, 11). The coming into statehood of Israel does not mean the new Israel of the Bible, a nation born in a day, as described in Isaiah 66:7, 8. That event will be a millennial blessing (Isaiah 66:10-24). We should seek to evangelize the nation which served as a channel for Messiah's first coming.

"A Saviour for men  
By prophets foretold;  
The poets, the priests,  
Things new and things old;  
A King and a kingdom,  
The angel's clear song,  
A coming Messiah,  
A worshipping throng;  
The Book that God gave  
With promises clear;  
Life more abundant,  
And Heaven so near.  
Just how did these come?  
To whom the debt due?  
God used for the channel  
His chosen—the Jew.  
Our prayer for this race  
Dispersed through the earth,  
"God bless them, and call them,  
And give them new birth."

—E. J. Morgan.

The Lord Jesus is now in Heaven (1 Peter 3:22). The Holy Spirit is now calling out and forming the Church (John 16:7-15). The next event is the coming of the Lord for His Church (1 Cor. 12:4-11). We are in the time of the Great Commission (John 17:18). We are not now in the kingdom age (Psalm 72:8-11). We are in the age of the Church, and are to witness for Christ (John 15:27). We are not to usher in the coming kingdom. The coming King will usher in and set up His own kingdom (Daniel 2 and 7). We are in the time of Israel's blindness (Romans 11:25). Their present state is described in Hosea 3:5. We are in the "times of the Gentiles" (Luke 21:24). We are in the time of watching, waiting, and working till the Lord comes for His Church (1 Thess. 1:10; 1 Cor. 11:26; Titus 2:11-13; Luke 12:35-37, 43; John 14:1-3).



## Lesson Comments by Fred C. Vanator

Lesson for April 11, 1954

JESUS GIVES HIS LIFE

Lesson: John 19:17-30

**O**UR PRINTED TEXT is packed full of significant words. At the very outset of our study let us note some of them, and then say something concerning them.

Verse 18—" . . . Jesus in the midst." Verse 22—"What I have written I have written." Verse 24—"These things therefore the soldiers did." Verse 26—"When Jesus therefore saw his mother . . ." Verse 28—"Jesus . . . saith, I thirst." Verse 30—" . . . he said, It is finished." "He bowed his head, and gave up the ghost." Each of these carries its own significance. Note them.

"Jesus in the midst," or as one commentator says, "Jesus between them." He was "between" them in more than one way for He stood between one sinner and eternal death and between the other and eternal life. It is truly symbolic in its thought, for even today He stands in that same position—either as our Saviour or as our Judge—either to save or to condemn.

"What I have written I have written." Was there more to Pilate's words, "I find no fault in Him," than we may have thought? Did there come a deeper conviction to his heart than appeared on the surface? In other words, did Pilate really believe, but because of fear of his position, fail to receive? Surely his words would imply that he, at least, believed that Jesus was "King of the Jews."

"These things therefore the soldiers did." Another place where prophecy was fulfilled. How definitely was the written WORD fulfilled with regard to His crucifixion.

"When Jesus therefore saw his mother . . ." In the midst of His most trying hours He thought of His mother. Someone has said, "He forgot His own anguish at the thought of His mother, and in utter selflessness, He concerned Himself about committing her to someone who

would care for her." How well He obeyed the commandment, "Honor thy father and thy mother."

"Jesus . . . saith, I thirst." True, He thirsted physically, because of the NATURE OF HIS DYING, for we are told that "thirst" is one of "the most excruciating agonies suffered by one who is crucified." But there was still another "thirst" burning in His compassionate heart—that of desire for the souls of men. Are you doing anything to help assuage His still burning thirst for the souls of lost men and women?

" . . . he said, It is finished." Yes, He had now completed the sacrifice. There yet remained but the vindication of the Resurrection and the return to the Father to

complete the transaction. He has "done the will of the Father and finished His task."

"And he bowed his head and gave up the ghost." "The ghost"—"His Spirit." He gave His life—literally "breathed out His Spirit." He had told His disciples that "I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again." And He did have the power and still has it—the power to give life—life everlasting to you also.

Remember also that we baptize "in the likeness of His death." "He bowed His head and gave up the ghost." Also remember the song says, "I gave my life for thee; what hast thou done for ME?"



**BRETHREN PASTOR'S CONFERENCE**  
**April 27-29, 1954**  
**Park Street Brethren Church**  
**Ashland, Ohio**

(A complete and detailed program has been mailed to each Brethren Minister by the Committee Chairman, Rev. N. V. Leatherman. We are here giving a summary of the program for the general interest of Evangelist readers.—W. S. B.)

**Tuesday evening—7:30**

Rev. Freeman Ankrum, President, National Ministerial Association, presiding.  
Dr. Carveth P. Mitchell, Pastor, First English Lutheran Church, Mansfield, Ohio, Guest Speaker.

**Wednesday morning—9:30-11:30**

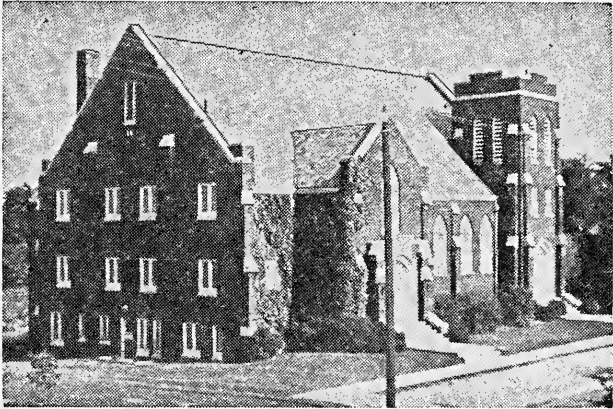
**"Prayer and Missions"**

Rev. C. A. Stewart, Committee Member, presiding  
Pastors at Prayer  
"The Pastor's Prayer Life"—Rev. S. E. Christiansen  
Conference  
Missionary Board Presentation and Conference—Rev. W. Clayton Berkshire

**Wednesday afternoon—1:30-3:30**

**"What Makes Brethren Brethren?"**

Rev. N. V. Leatherman, Committee Chairman, presiding  
Ten minute papers, interspersed with open conferences, by the following:  
"Brethren Before 1882"—Rev. Freeman Ankrum  
"Brethren After 1882"—Rev. Earl M. Riddle  
"Brethren, Doctrinal, How We Are Like Other Bodies"—Rev. Ralph E. Mills  
"Brethren, Doctrinal, Our Peculiar Emphasis"—Rev. Woodrow B. Brant



"Brethren Polity, Our Organization"—Rev. George T. Ronk  
"Brethren Polity, Our Methods and Morale"—Dr. W. D. Furry

**Wednesday evening—7:30**

Rev. Clarence Fairbanks, Host Pastor, presiding  
Rev. Willis E. Ronk, Speaker

**Thursday morning—9:30-11:30**

**"The Church Program of Winning Souls"**

Rev. C. A. Stewart, presiding  
Pastors at Prayer  
"The Pastor's Class"—Rev. N. V. Leatherman  
"Lay Visitation"—Clarence Stogsdill  
Conferences

**Thursday afternoon—1:30-3:30**

Forum and Conference on the subjects: "Recruiting, Preparing, Licensing and Ordaining Brethren Elders"—Rev. Delbert B. Flora and Rev. W. S. Crick.

**Thursday evening—7:30**

Brethren Pastor's Communion Service  
Rev. Delbert B. Flora, presiding

Committee: N. V. Leatherman, D. B. Flora, C. A. Stewart.



## What's Doing in the Churches



### WARSAW, INDIANA

The expression, "we are holding our own," is often used to express the conditions existing in many churches, but holding our own is not enough. We must continue to grow spiritually, expand and extend our service for the Master. We must do this to fit the needs of not only our own particular church, but to reach out and help the weak and to interest the unchurched. The good salesman searches for and finds new ways to display his goods. We of the church must find the best ways to "speak a good word for Jesus."

The Warsaw Church has suffered much from illness among our membership. One of our deaconesses, Mrs. Howard Hile, has been confined to the hospital since December, but the word now is that she is much better, and we are hoping she can return to us soon. Several others are confined to hospitals or their homes. Three of our members have passed to the greater reward: Mr. Charles Frush, Mrs. Nora Danielson, and Mrs. Charles Behr; also we lost a very faithful friend and attendant, who though not a member, gave loyal support, in the passing of Mr. Joseph Shilling.

The Church attendance is holding a very good level on Sunday mornings, for the Unified Service, which includes the regular Church Service, the Junior Church, the Silent Brethren Fellowship, and Sunday School for all ages. The evening services show a shrinkage in attendance, but efforts are being made to build this up.

Special Services were held January 17th to 31st, with Rev. Robert Holsinger, pastor, bringing the messages, and "Bud" Hunter in charge of the singing. Those who came received spiritual food in sermon and song. Since the arrival of Rev. Holsinger, six have been received into the church by baptism and one by letter. Rev. Holsinger has had the opportunity of speaking on "Moments of Meditation" over our local Radio Station WRSW. The program is sponsored by the Warsaw-Winona Lake Ministerial Association, and uses a different speaker each week.

Many repairs and improvements to the church building and to the parsonage have been made this past year, yet there remains much to be done. The auxiliaries of the church are all actively engaged in attempts to strengthen and widen the scope of service rendered unto the Lord. The Sunday School, under the leadership of Gene Robbins, Superintendent, is making arrangements for our Daily Vacation Bible School. Various Classes are taking on special projects which will help the whole church. One new thing the church will now try is a "Guest Book,"

with a host and hostess to welcome the newcomers and visitors. The Laymen, W. M. S., Brotherhood and Sisterhood all have a place in the work here.

The W. M. S. held their public service January 7th, with Mrs. Jon Lape, as guest speaker. Mrs. Holsinger reviewed our mission study book at our March meeting. We are now planning for our Mother-Daughter Banquet.

Thus all services are maintaining active efforts—the least among which is the Thursday night prayer service. Rev. Holsinger is using the book of James for study in this hour.

Much more might be said, but suffice it to say the missions, and our National Brethren plans, in all phases are being stressed, and the church looks forward to a greater expansion in service for the Master. Pray with us for our efforts to serve "as unto the Lord."

Mrs. Jennie Bennett, Cor. Sec.



### WASHINGTON, D. C.

The Laymen entertained the Church on March 12th with a sumptuous oyster-barbeque dinner and a fascinating speaker. General David Barr, now retired after 34 years with the Army, gave us a picture of his experiences in Korea and particularly the siege at the Yalu River. He gave us his interpretation of certain things shaping up around the world. This was of particular interest to this Church as our Pastor has been schooling us on this very subject, and using God's Word as our text book. His information concerning the treatment of Christian missionaries in Red China was very interesting. Simply wonderful time—wish you could have been here.

Lois Sherry, Cor. Sec.



### ASHLAND, OHIO, GARBER MEMORIAL

The W. M. S. of the Garber Memorial Brethren Church had their tithing program Sunday evening, March 14th. The stress of the tithe was laid upon every individual of the Church. A number of topics were given concerning our gifts toward the church and its work.

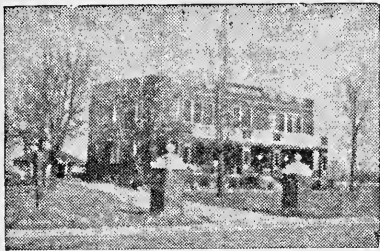
Mrs. Ora Shreffler was in charge of the program, with the aid of Mrs. Glenn Carpenter (advisor), members of the W. M. S., and the Sisterhood girls.

Then the latter part of the evening, the pastor and many of the members were surprised to see new Christian and American flags brought to the front of the church. The Christian flag was given by Mr. and Mrs. Ora Shreffler, and daughter Ethlyn. The American flag was donated by Mrs. Austin Devore and the Garber W. M. S.

Rev. Charles Munson had the dedicatory service for these flags. And so this is one more step on the road of progress for our Church.

Kenneth Howard, Pastor.

**NEW SUPERINTENDENT AND MATRON**  
**AT BRETHREN'S HOME**  
**FLORA, INDIANA**



The Board for the Brethren's Home has secured the services of Mr. and Mrs. Russell Kuns, who have resided near Flora, Indiana, for many years, to manage and superintend the affairs at the Church Home for aged people. They are now in charge of the duties at the Home.

The Charles McDaniels family had been with us for at least five years and had greatly endeared themselves to every member of the Home. How-

ever, a few months ago, they purchased a Rest Home in Peru, Indiana, which they are now operating. This and the fact that their children were now older than when they entered the Home were reasons why they felt they would be willing to give up the position, when others could be found for this work.

The Board appreciates the untiring services of these people in behalf of our friends who live at the Home.

Mr. and Mrs. Kuns are members of the First Brethren Church, in Flora, and have been for many years. They have a son at home who will enter Ashland College next September to study for the ministry. Mr. and Mrs. Kuns are entering upon a distinct field of service in the Brethren Church. Let us remember them in our prayers.

E. M. Riddle—Secretary for the Board.



March 9th, under the direction of the Pastor; burial in Memorial Park Cemetery.

Rev. Spencer Gentle, Pastor.

\* \* \*

PIERCE. Mrs. Myra Elmina Pierce was laid to rest on March 14, 1954 in Lanark, Illinois. She was 87 years old, the last of a family of 8 children. Survived by three daughters, one son, seven grandchildren, and sixteen great grandchildren. A daughter, Mrs. Riley Lotzbaugh, is a member of the Lanark church.

H. Francis Berkshire.

GNAGY. Mr. Oran C. Gnagy, aged 59, passed away at the Schoitz Memorial Hospital, Waterloo, Iowa, March 4th. He was an active member of the First Brethren Church, having served on the official board, the trustee board and as treasurer for several years. Survived by his wife; a son, Wayne, of Cedar Falls, Iowa; and a daughter, Mrs. Francis Berkshire (Dorothy), of Lanark, Illinois; two brothers and a sister. The Church was filled to capacity for the funeral services which were held on Monday afternoon, March 8, conducted by the pastor. Burial was at the Orange Township Cemetery.

Spencer Gentle, Pastor.

\* \* \*

MASON. Mrs. C. T. (Lottie) Mason, aged 68, died Friday morning, March 5th after an illness of several months. Active member of the First Brethren Church of Waterloo, Iowa. Survived by her husband and a daughter, Mrs. Frank Hudson of Texas. Funeral services held,

**Wedding Announcement**

PASCHAL-NELSON. Miss Viola Paschal, of Savanna, Illinois, and Mr. Bill Nelson, of Lanark, Illinois, were united in marriage at the First Brethren Church, Lanark, Illinois, on March 1, 1954. Bill, along with his parents, Mr. and Mrs. Howard Nelson, are members of the Lanark church. Bill and Viola will make their home near Lanark where Bill will be employed as a farm tenant. We were sad to lose Bill as one of our active young men in the Young People's Class, and Sr. B. Y. C., but we rejoice with him as he faces the venture of married life.

H. Francis Berkshire.

## FEATURING TWO IMPORTANT MISSION NEEDS

### ➡ **A larger Residence For The Bylers in Argentina**

The rented property in which Rob and Jane Byler and their children are living is too small to accommodate the program which they are developing. In addition to being a home, their living quarters are also used as a church and will become a practical training center for national Brethren students.

A larger residence will provide adequate space for all of the worshippers to assemble in one service. It will make possible the setting aside of a room where the students may carry on supervised work of a practical nature and receive special instruction in Brethren doctrine. Their practical training will include the preparation and use of mimeographed literature in the Sunday school and church; studying the value and use of visual aid materials; church and Sunday school organization and other important phases of Christian work.

To buy the type of building suitable approximately \$15,000 will be needed.

### ➡ **A Capital Fund for Buildings in the Higi Area in Nigeria**

At least three buildings will be needed in opening the Higi station—a residence, a dispensary and a school. Money for these buildings should be on hand in order not to delay the progress of the work when the time for construction comes.

The estimated cost of the three buildings is \$15,000.

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Plan your foreign missionary giving, taking into consideration these special needs and at the same time remembering the regular expenses—salaries, field budgets, equipment, etc.

**GIVE MORE IN '54 FOR FOREIGN MISSIONS**  
**BEGIN ON EASTER SUNDAY,**  
**APRIL 18TH**



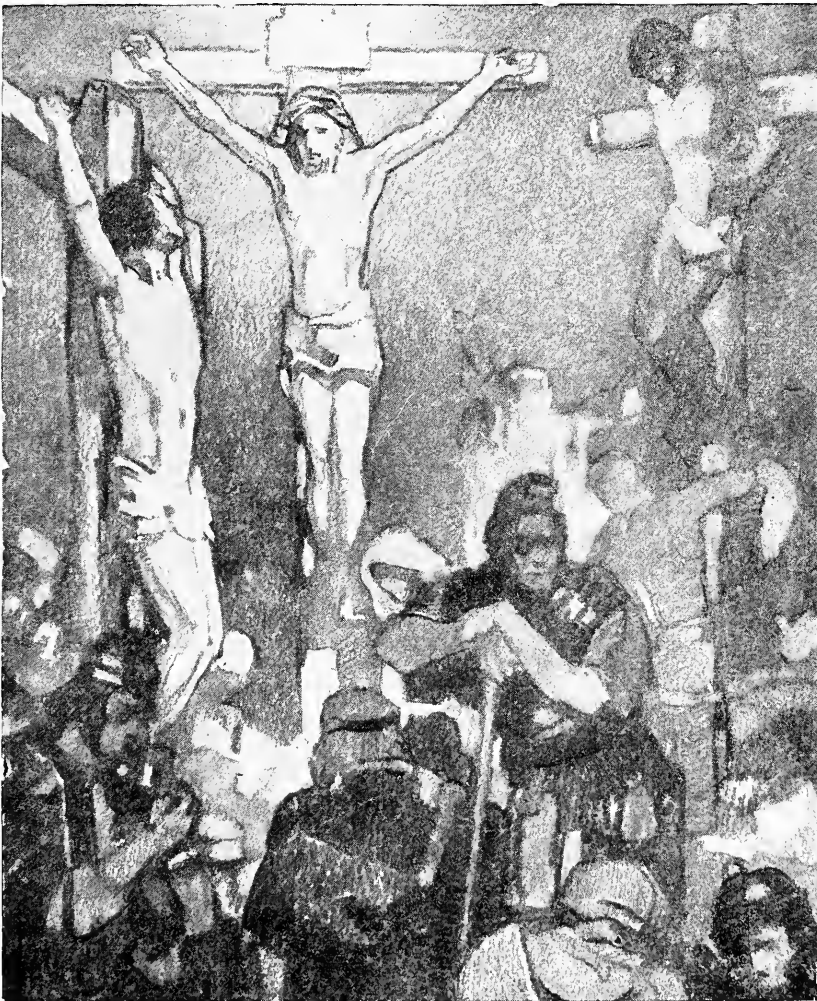
# THE

Official Organ of The Brethren Church

# BRETHREN

# EVANGELIST

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## THE BRETHREN EVANGELIST

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## Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum notes that his historical article on "The Flat Rock Virginia Church," which appeared in *The Evangelist* on September 26, 1953, was printed in the SHENANDOAH VALLEY, of New Market, Virginia, on March 18th. (Brother Ankrum's articles, which appear monthly in *The Evangelist* are having a very wide reading, a number of them having been reprinted in newspapers. Ed.)

MEYERSDALE, PENNA. MAIN STREET BRETHREN. Sponsored by the young people, with the assistance of a few adults, an Easter Sunrise service will be held, April 18th, at 6:00 A. M.

Brother Horace Huse has announced that a new B. Y. C. Organization, to be known as the "JET CADETS" is soon to be organized. It is designed for boys and girls 6 to 12 years of age.

MASONTOWN, PENNA. The redecorating of the Sanctuary is in full swing. Brother William D. Keeling notes that he hopes that the work will be finished before Easter.

AKRON, OHIO. FIRESTONE PARK BRETHREN. The Easter Sunrise Service will be held on April 18th, at 7:00 A. M.

MANSFIELD, OHIO. The Brethren Youth Ambassadors Quartet is scheduled to present a program of music and

(Continued on Page 11)

COMMUNION NOTICES ON PAGE 7

## COMING EVENTS

MASONTOWN, PENNA. Ashland College Girls' Gospel Team—April 16th, 17th, 18th—Rev. William Keeling Pastor.

LANARK, ILLINOIS. Holy Week Preaching Mission—April 11th through April 18th—Rev. Kenneth Solomo Ashland, Ohio, Speaker; assisting in the services, Chas. Kraft and Reginald Kantzer, of Ashland, Ohio; Rev. J. Francis Berkshire, Pastor.

SOUTH BEND, INDIANA. Holy Week Meditations—April 11th through April 18th—Conducted by Rev. J. Hamel, Pastor.

LOUISVILLE, OHIO. Holy Week Services—April 11th through April 18th—Messages by Rev. L. V. King, Pastor.

MAURERTOWN, VIRGINIA. Holy Week Services—April 12th through April 16th—Rev. E. L. Miller, Pastor.

FIRESTONE PARK BRETHREN, AKRON, OHIO. Revival Services—April 11th to 18th—Palm Sunday and Saturday evening messages by Rev. Arlie McCart, of the Akron Church; Monday, Wednesday, Friday, and Easter Sunday messages by Rev. W. St. Clair Benshoff, Ashland, Ohio; Tuesday and Thursday messages by Rev. J. G. Dodds, Pastor.

NAPPANEE, INDIANA. Holy Week Services—beginning Palm Sunday, April 11th—Rev. L. O. McCartneysmith Evangelist; Rev. Virgil E. Meyer, Pastor.

ELKHART, INDIANA. Pre-Easter Services—April 12th through 16th—Rev. James Davis, Pastor, New Paris, Indiana, Church, Evangelist; Rev. R. K. Higgins, Pastor.

JONES MILLS, PENNA., VALLEY BRETHREN. Brethren Youth Ambassador Quartet and Rev. Clarence Stogsdill, National Director of Brethren Youth—April 16th to 18th—Rev. Elmer M. Keck, Pastor.

MEYERSDALE, PENNA. MAIN STREET BRETHREN. Holy Week Services—April 13, 14, 15—Rev. Horace Huse, Pastor.

DAYTON, OHIO, HILLCREST BRETHREN. Holy Week Services—April 14, 15, 16—Good Friday Service—April 16th—12:00 Noon till 3:00 P. M. Rev. Percy C. Miller, Pastor.

HOWE, INDIANA, BRIGHTON BRETHREN. Pre-Easter Services—April 14, 15, 16—Rev. Smith F. Rosser, Pastor.

NORTH MANCHESTER, INDIANA. Week of Devotion Services—April 12th to 16th—Messages by Rev. I. Richard Wolfe, Pastor.

MUNCIE, INDIANA. Revival Services—April 20th to May 2nd—Rev. V. D. Geren, of Yardsville, N. J., Evangelist; Rev. E. J. Black, Pastor.

(Continued on Page 10)



# The Editor's Pulpit



## Christ, Our High Priest

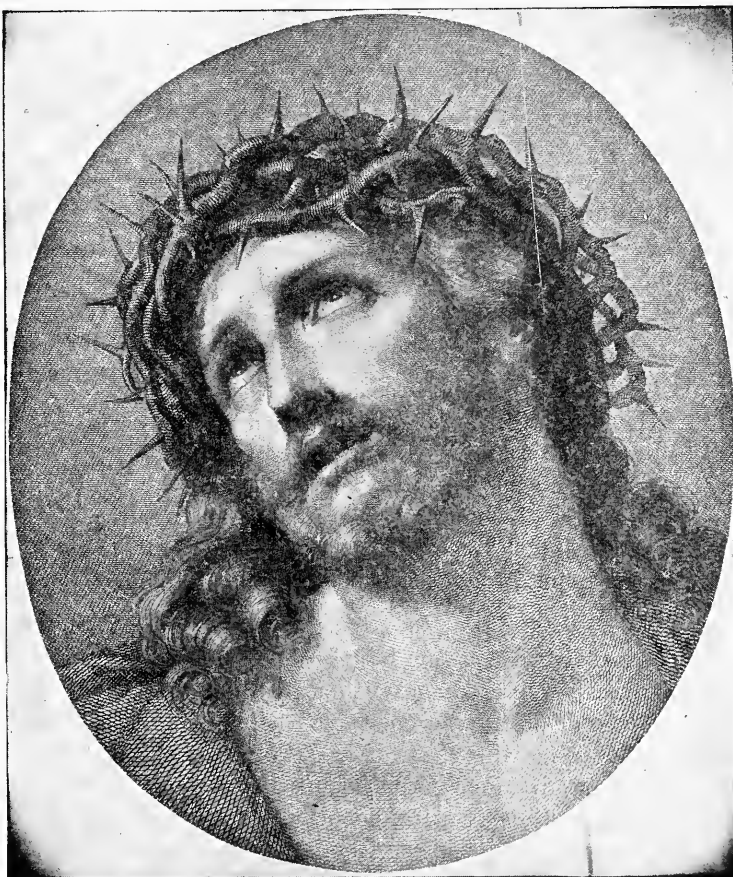
HERE IT STANDS—THAT CROSS—"On which the Son of Glory died!" Every person who looks upon it, or hears about it, must reckon with it, and with the One who died thereupon.

In a few days, it will be Good Friday. Multitudes of Americans will go to their churches and "observe" Good Friday services. Many of these services will be three hours in length. People will come and go—some will stay for the entire three hours. In many cases, there will be a bevy of local ministers, each speaking on one of the seven last sayings of Christ on the cross—with other ministers presiding, or serving as ushers. At any rate, the Good Friday service often resolves itself into Community Service, which is all well and good.

Our concern is, that in all of these services, and in all of our hearts, that Christ might be glorified and worshipped.

When Jesus Christ, our Lord, went to the cross, it was His obedient act in a plan formulated before the worlds were sprung into being. He was the Lamb slain from the foundation of the world. Rev. 13:8. The head of the serpent is about to be bruised, and the heel of the Seed of the woman is about to be bruised, prophesied in Gen. 3:15. God's great act of redemption is about to receive the sacrifice of the Lamb of God and of His precious blood.

We see there, love—in which Christ forgave his enemies, and died for all men. We see there, suffering—for He cried, "I thirst." There we see meekness—as He cried, "My God, my God, why hast thou forsaken me?" Here we see also the fact of "He made him to be sin for us, he who knew no sin." Cor. 5:21. Imagine the agony in the heart of God as of the lust, passion, greed, hate, vice and unmentionable slime of Hell's worst brewings, was heaped upon his innocent, sinless Lord of Glory. It should call from the greatest humility, the loudest praise, as we realize it was for us that He died.



We see also the cry of victory—when He shouted, "It is finished!" As a great orchestra playing the symphony of Calvary, having played the undertones and minor moods all through the hours of darkness; then at the cry of "It is finished!" having built up to the loudest crescendos, and the full voice of all instruments, only then to ebb into the soft throbbing of its muted strings—so now Calvary is at rest—only one more cry, and that of peace, "Father, into thy hands I commend my spirit." This, followed by

(Continued on Page 10)

## Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour. His purpose, and His work.—W. S. B.

### 13. Christ, The Servant

*Text: John 13:4-5*

FEW PASSAGES OF SCRIPTURE are more familiar to Brethren than the 13th chapter of St. John's Gospel. Early church elders and members revered the precious words of this chapter which refer to the washing of one another's feet.

Christ, in this word picture, is shown as a Servant. Elsewhere, Christ says, "The Son of Man came not to be ministered unto, but to minister." Matthew 20:28. Thus we see our Lord, the night before the Jewish Passover, knowing that He Himself would be the Passover Lamb on the cross at the hour of sacrifice, spending these few moments with His beloved disciples.

Jesus knew that in a few hours these disciples would be scattered as sheep without a shepherd; one would be dead, having committed suicide, another would deny Him three times. Yet, "having loved His own, He loved them unto the end." What marvelous, unwavering devotion Christ had for His wandering disciples. He knew also that in future generations yet unborn, would be disciples who would need to have a memorial of their fellowship with Him.

So, Christ does the unprecedented—the unheard of thing. The scripture says that after preparation for the meal had been completed, Jesus arose from His place at the table. He then took a towel and girded Himself therewith. Then, our Lord took a basin into which He poured water, and stooped down and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded.

We are not told the name of the first disciple who had his feet washed by the Lord. It might have been Judas—in a final appeal of the Lord to win the heart and will of Judas and to save Him from his awful deed and fate. It might have been John, the writer of the record, who always modestly, kept himself in the background. It could have been any of the rest of the disciples. We don't know. The only one mentioned by name (and he definitely was not the first), was Peter. He is mentioned by name for a reason—to show the importance of the footwashing service.

We know that Jesus washed the feet of all the disciples. After that, He sat down at the table. Amazement, question and wonder were written on the faces of the disciples. And no wonder, for what Jesus had done was something new. As Christ looked into their wondering faces, He said, "Know ye what I have done to you?" The significance was as important as the physical washing of the feet.

Jesus then said that if He, their Master could because of His love for them, be their servant and could wash their feet, they should be willing to do the same to one another. He further said that He had washed their feet, and that they were to wash one another's feet. He said he had given them an example. The facts of the case point out that Jesus wanted His disciples to wash each other's feet, and for a good reason.

The Servant thought is strong in this passage for Christ then says, "The servant is not greater

an His Lord, neither he that is sent greater than he that sent him." True equality before God herein taught. "One is your Lord, and all ye are brethren." The Christian faith, by what Christ did here, is made one of deep humility, and honor preferring one another.

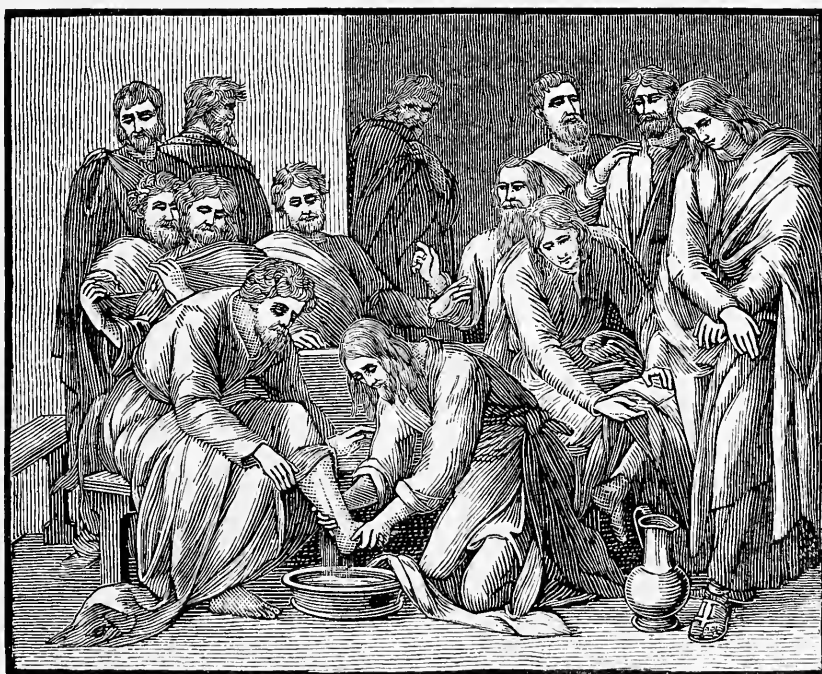
Yet this scribe has witnessed and has heard of brethren who would not commune because of the foot-washing service, or who arranged the rotation in the washing rooms, in order to avoid washing the feet of someone to whom they were not speaking, or whom they considered "beneath them." Even Jesus washed the feet of one who betrayed Him, and of one who denied Him. Are we better than He?

Christ, the Servant, teaches humility, equality and Christian love for the brethren. There is also the lesson of cleansing which is beyond the scope of the subject of this article.

Christ, the Servant—come to earth to do the will of Him that sent Him—the heavenly Father. He came to die, that we might live. Would you, in His position, had done as much? Where would you stop had you been assigned the work which Christ came to do? Resisting temptation, loving our enemies laying down your life? It's something to think about.

The Brethren Church has always held devotedly to the ordinance of washing the saints' feet as the initial act of the three-fold Communion service. We can see no reason to dispense with this act of obedience. Though some may have considered dispensing with it, and though very few denominations do practice it, yet it must be remembered that Christ commanded it as an essential practice in maintaining a wholesome fellowship with Him, and with fellow Christians. We as Brethren must also remember that the term "foot-washing," and the word "Brethren," are synonymous. In our testimony and our witness to the world, our name and our feet washing go together.

Christ, the Servant, was obedient in all things. Perhaps it was not easy for Him to stoop down and wash the feet of those who were to betray and to deny Him, but He did it. Let it be said of none of us that we permitted any cause whatsoever to come between us and our observance of the feet washing in our Communion. Let it be said of us that we proudly laid claim to obedience to the command of our Lord, to "wash one another's feet." Distinctive and different, yes, but it is the pathway to great and everlasting blessings, for Christ said, "If ye know these things, happy are ye if ye do them."



"Ye also ought to wash one another's feet."—John 13:14.

# MISSIONARY DEPARTMENT

## EASTER—Foreign Missions Emphasis

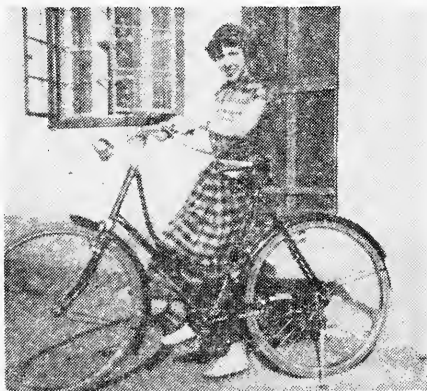
The Brethren Church has emphasized foreign missionary work at Easter time for many years. It is a most appropriate time, because of the vital relationship between the victorious resurrection of our Lord Jesus, which gives the Christian hope, and the proclaiming of this message of hope to the whole world that all may know Him who said, "I am the resurrection and the life."

There are two phases to the foreign missionary emphasis. One is the presentation of information about the foreign work and workers; the other is the appeal for financial support. More and more we are coming to realize that it is not enough to talk about our foreign work just at Easter time; nor to let our giving for this cause be limited to Easter Sunday. It must become a matter for daily concern in the life of each of us. It must become a matter for weekly emphasis in the church and Sunday school, with a planned program presenting missionary information and a planned, systematic program of around-the-year giving.

Every Brethren church should make April 18th a real day of foreign missionary emphasis, using it as a starting point for a definite program to be carried on for the next twelve months.

\* \* \*

## JANET KING THRILLED WITH EXPERIENCES



Miss Janet King, at Jos, Nigeria, in a recent letter to one of her young correspondents, gave the highlights of her experiences these last few months. Her schedule was both busy and interesting.

Janet has been thrilled with her teaching and her opportunity to visit the stations in the bush country where she witnessed Bob Bischof baptizing the first Christians in the Higi territory, and where she ate lunch on the proposed site of the new Higi station.

Janet said, "This term I am teaching the second and

third grades. I am well and happy and love it here. I am certain that the Brethren people are glad to have Janet representing them in Nigeria.

\* \* \*

## WANDA BEAL TO NIGERIA THIS FALL



Miss Wanda Beal will be leaving for Nigeria some time this fall. Complete approval has been given and proceedings for application for visa, inoculations, etc., will be started immediately.

Wanda has been working at Lost Creek, Kentucky, for the last six months and has received some valuable training and experience in home mission work. She has appreciated this opportunity to receive practical experience and will be better prepared to make adjustment when she takes up her assignments in Nigeria.

\* \* \*

## OFFICIAL WORD ON HIGI STATION LOCATION

Today our office received the first official word with reference to the specific location of the proposed station in the Higi territory in Nigeria.

Approval to apply for occupancy rights to open work among the Higi people of Mbororo was given a few days ago, and we are happy to announce this, although it came too late to be included in our foreign mission issue of the Evangelist.

The Missionary Board office has not given out specific information with reference to the location of the initial station in the Higi territory prior to this because no official word had been received. We do not believe that it is wise to publicize some matters pertaining to our missionary work ahead of final official action. In some cases we have found Evangelist readers accepting proposals and recommendations as final before the Board had taken official action, with the result that confusion and misunderstanding arose when the Board rejected the proposals and recommendations.—W. C. B.

## NEW HOME MISSION REQUEST

.....Names and Addresses of All Brethren  
Living in, or Moving to .....

### NEWARK, OHIO

Send to: Rev. W. S. Crick,  
996 Davis Ave.,  
Newark, Ohio.

### BRETHREN COMMUNION SERVICES

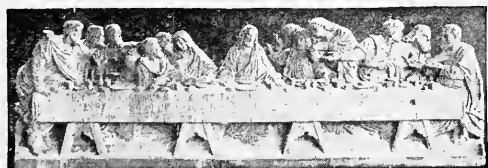


ST. JAMES, MARYLAND. Sunday, April 11th, 7:00 P. M. Rev. Freeman Ankrum, Pastor.

WASHINGTON, D. C. (Branch Ave., at "Q" St., S. E.) Sunday evening, April 11th, Rev. J. Ray Klingensmith, Pastor.

TRINITY BRETHREN, CANTON, OHIO. (Seventh and Gibbs Ave., N. E.), Sunday, April 11th, 7:30 P. M. Rev. Robert Keplinger, Pastor.

HILLCREST BRETHREN, DAYTON, OHIO. Sunday, April 11th, 7:30 P. M. Rev. Percy C. Miller, Pastor.



ELKHART, INDIANA. Wednesday, April 14th, 7:30 P. M. Rev. R. K. Higgins, Pastor.

THIRD BRETHREN, JOHNSTOWN, PENNA. Thursday, April 15th, 7:30 P. M. Rev. E. M. Riddle, Pastor.

PARK STREET BRETHREN, ASHLAND, OHIO. Thursday, April 15th, 7:00 P. M. Rev. Clarence S. Fairbanks, Pastor.

LOUISVILLE, OHIO. Thursday evening, April 15th. Rev. L. V. King, Pastor.

SOUTH BEND, INDIANA. Thursday, April 15th, 7:30 P. M. Rev. J. D. Hamel, Pastor.

NORTH LIBERTY, INDIANA. Thursday evening, April 15th. Rev. J. Edgar Berkshire, Pastor.

CARLETON, NEBRASKA. Thursday, April 15th, 8:00 P. M. Rev. Thomas A. Shannon, Pastor.

TIOSA, INDIANA. Thursday, April 15th, Rev. Wayne E. Swihart, Pastor.

TUCSON, ARIZONA. (201 N. Columbus Blvd.) Candlelight Communion, Thursday, April 15th, 7:30 P. M. Rev. Vernon D. Grisso, Pastor.

HAGERSTOWN, MARYLAND. Candlelight Communion, Thursday April 15th, 7:30 P. M. Communion Service, Easter Sunday, April 18th, 3:00 P. M. Rev. James E. Ault, Pastor.

BURLINGTON, INDIANA. Thursday, April 15th, 7:30 P. M. Rev. Myron W. Dodds, Pastor.

LANARK, ILLINOIS. Friday, April 16th, 7:30 P. M. Rev. H. Francis Berkshire, Pastor.



BERLIN, PENNA. Easter Sunday, April 18th, 7:00 P. M. Rev. Lyle H. Lichtenberger, Pastor.

MAIN STREET BRETHREN, MEYERSDALE, PENNA. Easter Sunday, April 18th, 7:00 P. M. Rev. Horace Huse, Pastor.

MT. OLIVE BRETHREN, MCGAHEYSVILLE, VIRGINIA. Easter Sunday, April 18th, 7:30 P. M. Rev. John F. Locke, Pastor.

SECOND BRETHREN, JOHNSTOWN, PENNA. Easter Sunday, April 18th, 7:00 P. M. Rev. Bruce C. Shanholtz, Pastor.

MILLEDGEVILLE, ILLINOIS. Easter Sunday, April 18th, 7:30 P. M. Rev. H. H. Rowsey, Pastor.

BETHLEHEM BRETHREN, HARRISONBURG VIRGINIA. Sunday, April 25th, 7:30 P. M. Rev. John F. Locke, Pastor.

MANSFIELD, OHIO. Sunday evening, April 25th, Rev. Harold Barnett, Pastor.

FALLS CITY, NEBRASKA. Sunday evening, April 25th. Rev. Edwin Puterbaugh, Pastor.

JONES MILLS, PENNA. Sunday evening, May 2nd. Rev. Elmer M. Keck, Pastor.

MORRILL, KANSAS. Sunday evening, May 23rd. Rev. Edwin Puterbaugh, Pastor.





# Ashland College

## A Cappella Choir

### to make Concert Tour



THE ASHLAND COLLEGE A CAPPELLA CHOIR, under the direction of Dr. Louis E. Pete, will make its annual Spring tour of Brethren Churches, the week following Easter. This year, they will give their concerts in the churches as noted on these pages.

Two members of the Ashland College Staff, Mr. Arthur P. Petit, Director of Public Relations and Miss Helen E. Shively, Reference Librarian, will accompany the choir on its travels, which will be made by chartered bus.

We urge all the Brethren and their friends within the areas to be visited by the Choir, to avail themselves of the opportunity of hearing their own Brethren College Choir.  
—W. S. B.



**THIRD B**  
Spring St., and G  
**Monday, A**

**VINCO B**  
Vincennes, Rt. 1.  
**Tuesday, A**

**BERLIN B**  
Berlin, Pa.  
**Wednesday,**



**CHURCH**  
STOWN, PENNA.  
8:00 P. M.

**MAIN STREET BRETHREN CHURCH**  
MEYERSDALE, PENNA.  
Thursday, April 22nd—7:30 P. M.

**CHURCH**  
NT, PENNA.  
8:00 P. M.

**WASHINGTON BRETHREN CHURCH**  
Branch Ave., at "Q" Sts., S. E., WASHINGTON, D. C.  
Friday, April 23rd—7:30 P. M.

**CHURCH**  
A.  
—7:30 P. M.

**FIRST BRETHREN CHURCH**  
Antietam and Mulberry St., HAGERSTOWN, MARYLAND  
Sunday, April 25th—10:45 A. M.

**MASONTOWN BRETHREN CHURCH**  
MASONTOWN, PENNA.  
Sunday, April 25th—7:30 P. M.

# THE EDITOR'S PULPIT

CHRIST, OUR HIGH PRIEST

(Continued from Page 3)

the amazed confession of the Roman centurion, "Truly this was the Son of God," the piercing of the side of Christ, and the removal of His body for burial, completes the Calvary picture.

The reverberations from the distance, though, bring to us the fact that in the temple, the veil covering the holy of holies, was torn in two, revealing to all mankind, the place of atonement. That which had been available only to the priest, was now open territory, to all who sought forgiveness of sin through Jesus Christ.

It is even so today. Let Roman Catholicism say what it may, there is no more necessity for the system of priests and popes, with confessions thereto, than there is the necessity for the slaying of the Paschal Lamb on the Jewish day of atonement. Christ, according to Hebrews 9:12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

There is great need for confession today. This world would be a far different place if Christians would hum-

ble themselves and confess their secret sins unto God. It is sin that is preventing the full manifestation of the Spirit's power in the Church today.

But we do not, in any way, shape or form, need to confess our sin through men who call themselves priests. "For there is one God, and mediator between God and men, the man Jesus Christ." I Tim. 2:5. He died to save. He rose to justify; He lives and is now in heaven interceding for us. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

In the secret place of prayer, in the public house of worship, in the hearts of business, on the highways, anywhere—the hungry heart, the sin sick soul can lift its cry to God. We are assured a hearing at the throne of God, through Christ, our Saviour, our Mediator, our High Priest. He it was who made the blood atonement for our sins. Through Him we stand before God and our prayer is heard.

Thus, dear friends, as we gaze upon that Cross, as we see Him dying there, let us realize anew that He hung there in our place, dying the death of sin. He did this that we might not need to die the living death, and that we might live victoriously now, and for all eternity. Therefore, worship and adore Him with all that you are and with all that you have. W. S. B.

## Doctrinal Statements

By the Late Dr. J. Allen Miller

### IX. THE COMMUNION SERVICE: THE LORD'S SUPPER.

Let it be noted first of all that the same night in which Jesus was betrayed He ate with His disciples the last supper. This was not the Jewish Passover and it has no connection whatsoever with that festival of the Old Covenant.

After Jesus had washed the disciples' feet He sat down to the meal which had been previously prepared. John 13:1-3, 21-30. While eating the betrayer was pointed out and as this meal was concluded Jesus gave the emblems of His body and blood in the communion of the loaf and the cup.

Of this supper Paul speaks in I Corinthians 11:20-21. The best authorities agree that the title of "The Lord's Supper" here does not refer to the Eucharist. It does refer to the supper afterwards called also the Agape, or the Love Feast.

Of these Love Feasts Jude speaks in verse 12 and Peter speaks of them in II Peter 2:13. Both the passages clearly show that the apostolic church observed such a feast. This is the breaking of bread spoken of in the Acts, a repetition of the last supper. Acts 2:42 and 20:7.

## COMING EVENTS

(Continued from Page 2)

ST. LUKE BRETHREN, near WOODSTOCK, VIRGINIA. Revival Services—April 26th to May 7th—Rev. John F. Locke, Evangelist; Rev. John Dodson, Pastor.

### MIAMI VALLEY LAYMEN'S MEETING NEW LEBANON, OHIO APRIL 19TH

Program by "Box 21"—social agency of the Valley which helps in the time of disaster and trouble in the community.

## BRETHREN PASTOR'S CONFERENCE

April 27-29, 1954

Park Street Brethren Church

Ashland, Ohio

## INTERESTING ITEMS

(Continued from Page 2)

message, Palm Sunday evening, April 11th, at 7:30 o'clock in the Mansfield church. Brother Harold Barnett, pastor, is a former member of the original Ambassadors quartet.

LOUISVILLE, OHIO. Brother L. V. King was the devotional speaker over radio station WFAH, Saturday morning, April 3rd.

DAYTON, OHIO. An Easter Sunrise Service is scheduled for April 18th, at 6:30 A. M. This will be followed with a breakfast served by the Youth Crusaders and Sisterhood groups.

GOSHEN, INDIANA. Mrs. C. Y. Gilmer, of Huntington, was the guest speaker at the W. M. S. Public Service, held Sunday evening, March 21st.

The Goshen Church engaged in a series of special services beginning on April 5th. Brother James Davis, of our New Paris church, was the guest speaker.

PERU, INDIANA. An Easter Sunrise Service is scheduled for the Peru Church, Easter morning, April 18th.

MUNCIE, INDIANA. The public address system has been improved with the addition of new 12 inch loud speakers installed in the auditorium, upstairs nursery, and the social room auditorium.

HOWE, INDIANA, BRIGHTON BRETHREN. During the absence of Brother Smith F. Rose, who was holding revival services for the Bryan, Ohio, church, the Brighton services were cared for by special speakers. On March 28th, Brother Harry Gilbert of Elkhart, was the speaker;

the film "All That I Have," being shown at the evening service. Robert Kraning was the speaker the morning of April 4th. At the evening service, sponsored by the W. M. S. and the S. M. M., Mrs. Jon Lape, Indiana District W. M. S. President, was the guest speaker.

NORTH LIBERTY, INDIANA. The Sisterhood girls had charge of the evening service on March 28th, presenting a playlet as part of the program.

LANARK, ILLINOIS. We received, too late for inclusion in last week's Evangelist, the announcement of the Central District Laymen's Rally, which, having to be cancelled on its original date due to inclement weather, was rescheduled for April 9th, in the Congregational Church, in Anamosa, Iowa.

WABASH, INDIANA, COLLEGE CORNER BROTHERS. The Sisterhood Girls presented their public service, Sunday morning, March 28th. A playlet, "The Message of the Cross," was given.



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### FOREIGN MISSIONARY OFFERING (Easter)

Make checks to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

## ATTENTION: SOUTHEAST DISTRICT BROTHERS

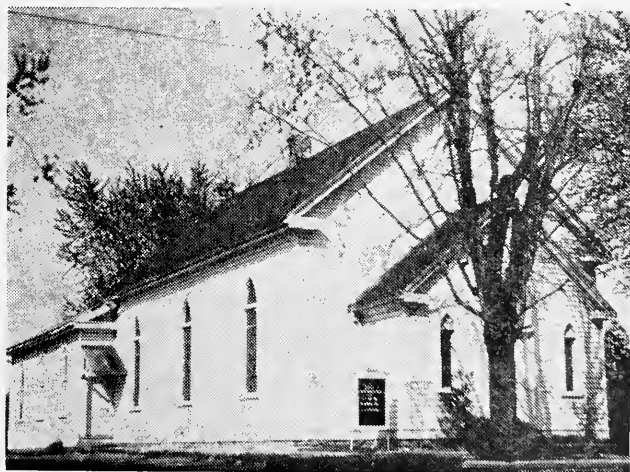
The southeastern District Conference will be held June 22-24, 1954, starting at 3:00 P. M. on the 22nd and closing Thursday afternoon. All sessions will be held on Daylight Saving Time.

The Conference will meet in the St. James Brethren Church. St. James, Maryland, is on State Highway 68, 4 miles South East of Williamsport, Maryland. It is 6 miles South of Hagerstown by way of the Sharpsburg Pike, which is 65, and then turn right at Lapans on 68, one and one-half miles to St. James.

Lodging in the homes, with breakfast. Other meals at the church.

James E. Ault, Moderator,

Freeman Ankrum, Entertaining Pastor.



St. James, Maryland, Brethren Church

# Prayer Meeting Studies

By C. V. Gilmer



## LIFE RESURGENT

Should we count it such a wonder  
That the Lord of life arose  
From the tomb in which friends laid Him  
When they took Him from His foes?  
Can we doubt the wondrous story  
Of the Resurrection Day,  
While the glory of His presence  
Sheds its radiance on our way?

Ah, let Reason pause and ponder!  
Far more strange it would have been  
If the Master had not risen  
And revealed Himself again.  
Since He lived and taught divinely,  
It was meet that He should prove  
Death a shadow to be conquered  
By the light of perfect love.

He Who, in His love and wisdom,  
Fashioned mortals from the clay,  
Shall rebuilt these fallen temples  
In the dawn of His new day.  
Sleeping dust shall rise in rapture  
When His will on earth is done—  
As the seed, sown in the winter,  
Springs to green the summer sun.

—James Warnack.

The New Testament Christians had the evidence of "many infallible proofs" concerning the resurrection of Christ (Acts 1:3). They believed in His bodily resurrection and ascension. There could not have been a spiritual resurrection because at His death Christ's spirit went at once to be with the Father (Luke 23:46, 43). It was His body that was sealed in the tomb and guarded by soldiers that came forth from the grave (Matt. 28:1-6).

The bodily resurrection of Christ is an essential part of the saving gospel (1 Cor. 15:1-4). This is the gospel by which the Corinthians were saved. Our own faith in this same resurrection is essential to our own salvation (Romans 10:8, 9). One could not have saving faith in the deity of Christ (John 8:21, 24) without belief in His resurrection which is the proof of His deity (Matt. 18:39, 40). This proof is again spoken of in Romans 1:3, 4. The glorification of Christ in the Transfiguration was a preview of His glory after His coming resurrection, and the witnesses of this vision were not to report it until after His resurrection (Matt. 17:9).

Jesus informed the disciples on the way to Emmaus that the Old Testament prophets had plainly foretold His resurrection (Luke 24:25-27). Peter used Psalm 16:9, 10 on the day of Pentecost when he spoke of the resurrec-

tion of Christ (Acts 2:26, 27). The presenting of the first fruits of the harvest to the Lord in Old Testament times was a prophecy that our Saviour would be the first to rise from the dead (1 Cor. 15:20, 23). The second Psalm tells that Christ though crucified would yet reign over Israel (vs. 1-6). Melchizedek denotes the priesthood of Christ in type as there was no record of his beginning nor end (Gen. 14:18, Psalm 110:4; Heb. 5:5, 6:7:3). So the endless life of Christ was not ended by death. Only the resurrected Christ could carry out the prophecy of Psalm 2:8, 9, and rule over the world as described in Isaiah 11. This Peter understood in his Pentecost sermon (Acts 2:30, 31).

Jesus Himself repeatedly foretold His coming death and resurrection (Matt. 20:18, 19; Luke 9:22; John 10:17, 18). His resurrection was the theme of Apostolic preaching (Acts 3:14, 15, 26; 4:1, 2, 10, 31, 33; 5:29, 30, 31; 13:29, 30, 37; 17:18, 30-32; 24:14, 15, 20, 21; 25:19, 26:8, 22, 23). There can be for us no justification without His resurrection (Romans 4:24, 25; 5:10). There could be no high-priestly intercession for us without Christ's resurrection (Heb. 7:23-25; 1 John 2:1, 2). There could be no coming judgment without the resurrected Judge (John 5:22, 23; 2 Cor. 5:10; Acts 17:31). Without His resurrection there could be no second coming (1 Cor. 15:17-23; Phil. 3:20, 21; Romans 8:11). The Holy Communion (1 Cor. 11:26 and Christian baptism (Romans 6:4, 5; Col. 2:12, 13) are constant reminders of the resurrection of our Saviour.



## Lesson Comments by Fred C. Vanator

Lesson for April 18, 1954

### OUR LIVING LORD

Lesson: John 20:24-29; 21:15-17

HOW WELL IT HAS BEEN SAID, "The Resurrection of Jesus is God's 'Amen' to Jesus' words on the cross, 'It is finished.'" How wonderful to read the message which was written by John in Revelation 1:17-18 where he records the words of Jesus who appeared to him on the Isle of Patmos, "Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I AM ALIVE FOREVERMORE."

The disciples had been living, as it seemed to them, in a world of unreality. They were following the one who told them that He came into this world as the longed-for Messiah—their ever looked-for Deliverer. But now some of them had seen Him nailed to the cruel cross; had seen His blood flow from His sadly wounded body; had heard His heart-rending cry, "It is finished," come from His parched lips; had seen Him taken down from the cross and sealed in a tomb—a rock-hewn tomb from which mortal man could not possibly escape. They KNEW He was dead and their hearts were turned to stone and

they must have felt that they had followed a misguided, if not a false, prophet. True He had raised others from the dead, but now He himself was dead. Hope was gone; their fears returned, and their doubts multiplied. What was left for them to do? Peter pretty well summed it up when he said, "I go a-fishing." A return to the old way of life.

But something happened. The tomb suddenly became empty in spite of all the precautions which had been taken. Could it be true that He had "risen, as He said?" Then Jesus came! The same Jesus who had been sealed in that tomb. Even now it was as it had been while Jesus walked the earth—some believed, but some doubted. We meet here Thomas among the latter class—a sincere doubter we trust. Note that he said, except he himself have personal contact with the Master and thus be assured of His resurrection, in his own personal way, then he would not believe. How typical of man today. If it is not done as I would have it done, then I will have no part in it. He was unwilling to take anyone's word for it.

But note that Jesus was ready to do even then what Thomas desired, for if Thomas needed that sort of assur-

ance, then he would have it. So Jesus gives him the opportunity to "put his fingers in the nail prints in his hands and to thrust his hand in His side," and to cease being an unbeliever. Does Thomas take advantage of the opportunity? He had no need now and all he could do was to cry with all his now satisfied heart, "My Lord and My God!" He saw and he believed. In his belief he was blessed. What joy we should take from Jesus' words to Thomas immediately following his joyful confession: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." We, in this flesh, have not seen, yet we have the same blessing which came to Thomas, for we have believed.

And how about Peter, the man who would go fishing? He was also to meet the Lord under trying circumstances. Even as he had denied his Lord three times, he was now to confess Him three times. Have you denied Him? Then if you want to receive the same commission which came to Peter, you must also confess your ardent love for Him. He knows whether you love Him or not, but He expects you to express it in both word and deed.

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## This 'n' That

By the Editor

Last week's Foreign Mission Issue bore a full page cover of "Christ—The Man," as portrayed by a young Ashland artist, Alton Chapman. Extra copies of this issue are available, for 10c each, postpaid. As was mentioned last week, the *Evangelist* has the distinction of being the first publication to print this striking picture.

\* \* \*

We have endeavored, this week, to note, in the "Interesting Items" those Easter Sunrise Services, which we knew about. And now a word about the special listing of services, Communion, etc. We would appreciate your comment as to whether or not you felt that such a listing was valuable, or helped your special services. We would appreciate your suggestions on future listings whereby such listings can be of more help to you.

\* \* \*

**WHEN DO YOU RECEIVE YOUR EVANGELIST?** This question is prompted at this time because one subscriber has told us that the paper is "frequently seven to ten days reaching us after the date of publication." And this subscriber does not live too far from Ashland, from the standpoint of mail service.

We believe the service in general is good, and thus if any others of you are experiencing a similar delay in your localities, we suggest you check your local post office, determining the arrival date of the paper, and if sufficiently interested in where the delay takes place, to check to your general distribution location. Why? Because *The Evangelist* is mailed from Ashland sufficiently early in the week to reach all but the far west and far south addressees by the date line of the paper.

Since we're on this subject of getting *The Evangelist*

to you, a few more comments might prove interesting to you in how and when we get your paper ready for you. Take this issue, for instance which is dated April 10th. The first form, which includes pages 1, 4, 5, 8, 9, 12, 13, and 16, will be ready for the press the first thing Monday morning, April 5th. Several hours later, the second form, pages 2, 3, 6, 7, 10, 11, 14, and 15, will be completed and run. It is possible in this way to include any last minute notes, or announcements which may have arrived in our office over the week-end. Tuesday, the paper is folded, stapled, trimmed, addressed and wrapped. If this is a normal week, with no delays, this paper which you now hold was mailed from Ashland on Wednesday, April 7th.

Since last General Conference, there has been just one week in which *The Evangelist* has not gone into the mail on its scheduled date of Wednesday. The one exception was Armistice Day last November, which fell on Wednesday—the Post Office being closed that day. (Even last week's "big" issue which involved more work in every phase, went into the mail on schedule.)

It is our desire to transmit the news and information to the Brethren as efficiently and as swiftly as possible. A lot takes place from the time when announcements and articles come to the Editor's desk until you read them. The copy must be edited, set in type, corrected, pagged, and the paper printed, folded, stapled, trimmed, addressed mailed and delivered. News, announcements, etc., receive the utmost priority, and we often "lean over backward," to get a "late arrival announcement" into the paper just before the last form goes on the press. (However, to be on the safe side, we urge you when sending in such announcements, etc., that you send them as soon as possible, to avoid missing the current issue.)

So, as we've said before, your paper goes into the mail on schedule, and should reach you by Saturday of each week. If it doesn't, it is due to conditions beyond our control.



# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for April 18, 1954

### KNOWING GOD THROUGH THE NEW BIRTH

Scripture Reading: John 1:1-16.

ONE OF THE FAVORITE IDEAS with the Apostle John is that in order to have eternal life we must be "born again." We may read "Except a man be born again," or "except a man be born from above." Throughout the first Epistle of John we find the same idea expressed in such phrases as "Born of God," that is, born from above the natural order. "The children of God are those who are born 'not of blood nor of the will of the flesh, nor of the will of men, but of God.'" This writer in every part of his interpretation of spiritual, or eternal life, takes it as settled that something from beyond the man himself must "come" or be "received," before one can attain the type and quality of life which Christ came to bring."

**I. KNOWING GOD IS SOMETHING MAN CANNOT DO FOR HIMSELF.** Through the ages men have searched for God. All one has to do to see how far short men have fallen in their search is to examine some of the ideas of the various nations.

It has been said that God created man in His own image and man has been trying ever since to return the compliment. Every nation on the face of the earth has its idols. Some of them bear resemblances to men and beasts. Some are work of art and some are hideous and grotesque. Some of them are visible and some are invisible. One thing is certain, "man cannot by searching find God."

God is made known only by revelation to those who have been born again. Once Jesus prayed, "I thank thee Father of heaven and earth that Thou hast hid these things from the wise and the prudent and has revealed them unto babes." Those who are born again know their weakness and like babes are ready to receive what the Father has to show them.

**II. GOD REVEALS HIMSELF TO MANKIND.** In Hebrews we read "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Whether it was through the prophets or through the Son, it was God who was revealing Himself to man. Again we read in John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

How shall we begin to get the right thought about God? The answer would seem to be very clear—listen to the teaching of Christ—God is a Spirit. That was our Lord's last word about God. God is life, light, and love; He is Spirit. What do we mean by God? God, the great life behind all things, manifesting Himself as One who is

akin to us, and who in the Person of Jesus Christ has made it possible for God and man to be reconciled.

The last word about God will never be spoken, because the finite can never interpret the Infinite. But it is possible for us to live out what we do know about God in the conduct of our daily lives; and as we go on day by day trying to live out what we have found to be true of God, so our knowledge of Him will go on from strength to strength.

**III. GOD REVEALS HIMSELF TO US THROUGH OUR FAITH.** In Hebrews 11:6 we read, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." God is the source of our knowledge, but that knowledge comes to us through our faith. We may illustrate this by looking at a spring of water in the mountain. The source of the water is the mountain, but if we want that water in our homes in the village we must use pipes. So it is that God is the source of our knowledge and of our salvation and faith is the pipe through which we get this knowledge and salvation into our lives.

In His conversation with Nicodemus, our Lord pointed to a wonderful experience of the Israelites in the wilderness (see Numbers 21:4-9) to show that just as those who had been bitten by serpents lived if they looked at the brazen serpent so that those who through faith looked to Him on the cross would be saved. Faith is the great word that leads to knowledge in any field and much more so when we are seeking God.

**IV. GOD REVEALS HIMSELF THROUGH FAITH TO BRING US A KNOWLEDGE OF HIS LOVE.** "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." The golden text of the Bible declares that there is no one in the whole wide world for whom Christ did not die. Any person who turns from the serpent's bite and turns to the Cross of Christ will be saved and will come to know the will of God. Not only does God love the whole world, but the parable of the lost sheep declares that God loves us each one.

Why did God send His only Son? "That whosoever believed on him should not perish, but have eternal life." That is the goal of love, manifested in Christ; the whole aim of the gift of Christ is this, that we may have life, and have it abundantly. Belief in Christ is not to be confused with belief in this or that historical statement concerning Him; it means something quite different, at once easier and harder: we believe in Him when we follow Him, when we accept the ideals He set before us, when we keep His commandments. If we believe that He knows the way; if we believe that He can help us to surmount its difficulties; if, above all, we believe that the goal which He desires to bring us is worth striving for and worth attaining, we shall not merely express that belief in words, but stir ourselves and walk in His steps. Belief in Christ is not a theory, but a practice; not a substitute for action but the most powerful incentive to it.

#### A QUOTE TO THINK ABOUT

J. A. Spender, "Life, Journalism and Politics" writes: "Looking back on the course of religious belief in my time, I should say that the great change has been a

change in the idea of God. It is, as I see it, a change from the idea of a terrestrial God to that of a God of the universe. It runs parallel with the change which transformed the God of Israel into the God of all the world, and has been resisted by the same spirit as that which led Peter and James to resist the Pauline appeal to the Gentiles. In the atmosphere in which I grew up theology was as purely terrestrial as in the Middle Ages. It was still chained to the idea that this world was the centre of all existence, and that the whole Divine drama was being played out in it."



## What's Doing in the Churches



### EVANGELISTIC CAMPAIGN AT MILLEDGEVILLE, ILLINOIS

From March 15th to March 28th an Evangelistic Campaign was held in the Milledgeville Brethren Church by the undersigned. The power of the Holy Spirit was evidenced from the beginning, with confessions of Christ in the first service. The Milledgeville people and their Pastor made extended preparations long before our coming. A definite and unique program of advertising was sent out from the Pastor's study well in advance so that a great deal of enthusiasm for the coming meetings had already been manifested. A well planned visitation program was also made in advance and was carried out by Pastor and Evangelist every day during our two weeks stay in Milledgeville. Many came forward for their first time confession, and it was our greatest joy to see Pastor H. H. Rowsey baptize fifteen during the two baptismal services held during the meetings. Six were adults and nine were children.

Our hearts were also thrilled at the splendid attendance during the meetings. The Church was well filled each evening, and several evenings the Sunday School rooms had to be opened to accommodate the audience. It was a great joy to the Evangelist and family to have in attendance at every service but one, some members from his former pastorate at Lanark.

Our musical program was exceptional in its evangelistic fervor under the direction of song leaders Mrs. H. H. Rowsey and son Jim Rowsey. Two special musical numbers were provided each night and four capable or-

ganists of the church gave of their talent from time to time. The faithful choir under the direction of Mrs. Rowsey rendered inspiring selections at several of the services.

We greatly enjoyed the opportunity of staying with my wife's parents, Rev. and Mrs. Rowsey during the meetings. The Milledgeville people were very gracious in providing the noon meal in their homes and bringing in each evening to the Pastor's home a complete meal. The fellowship of the Brethren in Milledgeville has been one which we shall always remember. The very generous love offering was deeply appreciated. Our prayers are that the Lord will richly bless the people at Milledgeville as they continue to work for Him.

J. D. Hamel.

## Laid to Rest

ADAMS. Maud Emely Adams passed from this life, March 19, 1954, aged 37 years, 7 months and 19 days. Married to Ora Adams, April 15, 1942. Member of the Burden Baptist Church, Burden, Kansas. When health permitted, she attended the services of the Mulvane Brethren Church of which her husband is a member. Services conducted by the undersigned in the Udall Congregational Church, assisted by Rev. Belew, pastor of the Burden Baptist Church.

J. F. Burton, Mulvane, Kansas.

\* \* \*

SHERMAN. Mrs. Nicoline Sherman was born in Flensburg, Germany, June 19, 1882. Departed this life February 7, 1954. Joined the Lutheran Church in Germany at the age of 10 years, and later moved with her family to America, locating at Douglas, Kansas. February 20, 1909, she was united in marriage to Henry J. Sherman. To this union Carl William and Pauline Adelia was born. Carl is a member of the Mulvane Brethren Church. Services by the undersigned in the Udall Congregational Church.

J. F. Burton, Mulvane, Kansas.

\* \* \*

ECHARD. Mrs. Viola Jordon Echard, born March 25, 1860; died March 22, 1954. Laid to rest in the Mt. Olive Cemetery, March 25, 1954. Sister Echard was the oldest member of the Mt. Olive Brethren Church. She and her husband, V. W. Echard, who survives, were devoted members of this church. Her pastor and Rev. E. L. Miller had charge of the services held in the church. Four foster children survive.

John F. Locke, Pastor, Mt. Olive Brethren Church.

## GIVE MORE IN '54 FOR FOREIGN MISSIONS

## BEGIN ON APRIL 18TH, AND CONTINUE THROUGHOUT THE YEAR

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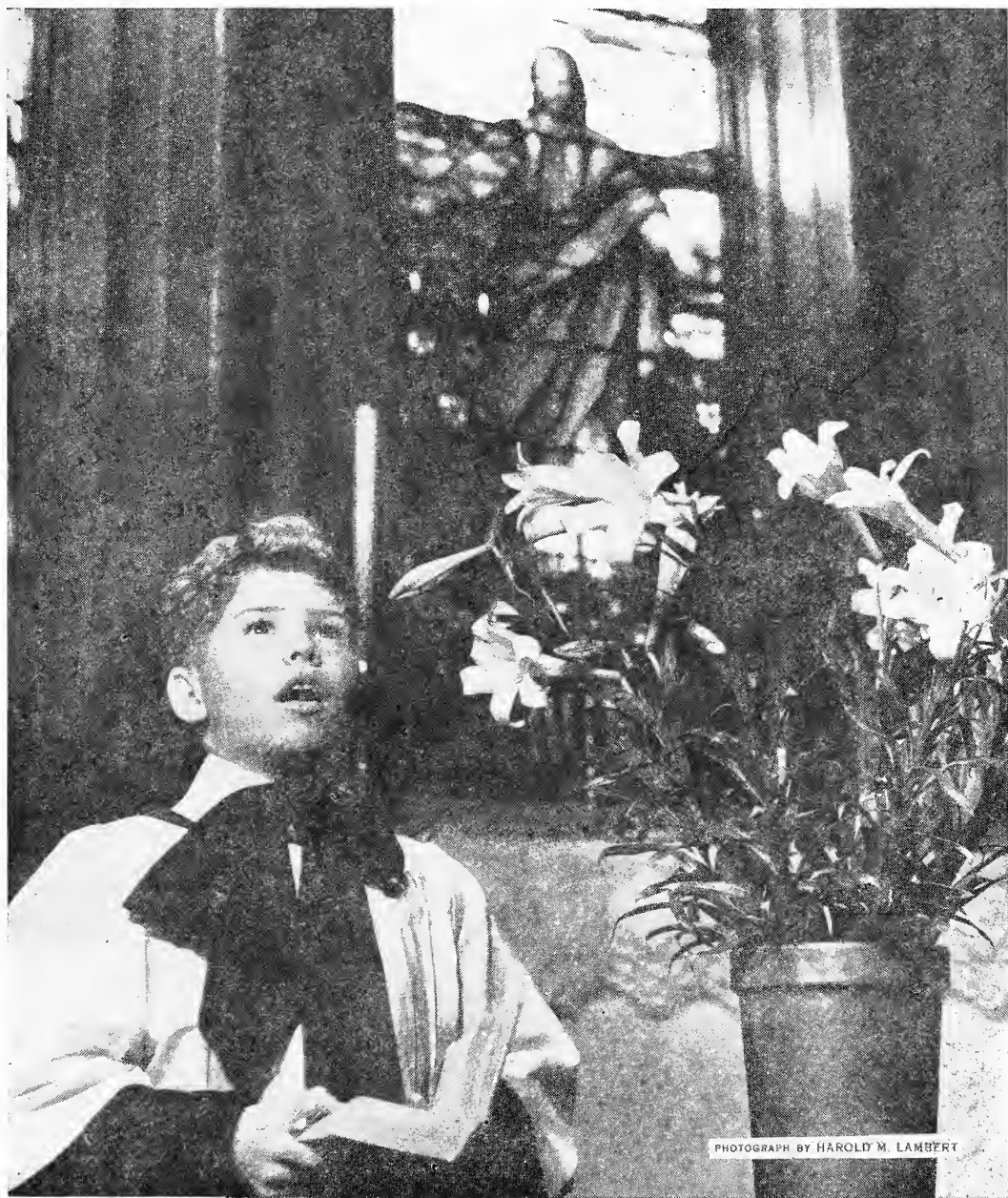
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# *The Brethren Evangelist*

Official Organ of The Brethren Church

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PHOTOGRAPH BY HAROLD M. LAMBERT

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## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

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Meyer notes that this brings to "a little over \$2200.00," the total for the quarter.

Three new members were baptized and received into the church on March 28th.

HUNTINGTON, INDIANA. A Wurlitzer organ was recently purchased and placed in the sanctuary by members of the congregation.

An all-metal, four-door, three-seated, eight cylinder, 1951 Pontiac station wagon, well equipped and in good condition has been purchased by the Church and Sunday school.

SOUTH BEND, INDIANA. Brother J. D. Hamel was

(Continued on Page 15)

## COMING EVENTS

MUNCIE, INDIANA. Revival Services—April 20th to May 2nd—Rev. V. D. Geren, of Yardsville, N. J., Evangelist; Rev. E. J. Black, Pastor.

ST. LUKE BRETHREN, near WOODSTOCK, VIRGINIA. Revival Services—April 26th to May 7th—Rev. John F. Locke, Evangelist; Rev. John Dodson, Pastor.

### MIAMI VALLEY LAYMEN'S MEETING NEW LEBANON, OHIO APRIL 19TH

Program by "Box 21"—social agency of the Valley which helps in the time of disaster and trouble in the community.

### BRETHREN PASTOR'S CONFERENCE

April 27-29, 1954

Park Street Brethren Church  
Ashland, Ohio

### NOTICE: MINISTER'S WIVES

A special program has been planned by the Sem-Wives of Ashland College, for all minister's wives attending the Brethren Pastor's Conference, on April 27th, 28th, and 29th. This service will be held on Thursday night at 7:30 o'clock, at the home of Mrs. Glenn Clayton, 414 Center St., Ashland, Ohio. We hope to see you there.

Mrs. Jessie Solomon,  
President of Sem-Wives.

## Items of General Interest

JOHNSTOWN, PENNA. THIRD BRETHREN. New flags for the church were presented recently by the "Upstreamers Class." Miss Lois Howard is the teacher of the Class.

From Brother E. M. Riddle's bulletin we learn that the Pennsylvania District Ashland College Alumni Banquet is scheduled for the Vinco Church the evening of May 7th, with the dinner being served in the Fellowship House at 6:30 P. M.

NORTH GEORGETOWN, OHIO. The Laymen are scheduled to hold their Public Service, Sunday morning, April 25th.

ROANN, INDIANA. A new water softener was installed in the parsonage recently, a project of the True Blue Class of the Sunday School.

The True Blue Class also has purchased a new piano for the church.

Brother S. M. Whetstone notes that their new Organo is to be installed before too long.

ELKHART, INDIANA. An Easter Sunrise Service will be held under the sponsorship of the Golden Rule Class. This will be followed by an Easter Breakfast served by the Crusaders and Loyal Companion Classes.

NAPPPANEE, INDIANA. The March 28th Cash Day resulted in an offering of \$1703.62. Brother Virgil E.





# The Editor's Pulpit



## Easter - The Gateway To Eternal Life

AT THIS EASTER TIME, we would call your attention to two scripture passages, the first, I Corinthians 15:51-53; the other, I Thessalonians 4:17.

Easter is truly a time of rejoicing for the Christian. But it is more than a time of rejoicing to those who comprehend that Easter is the portal to Eternal Life—it thus becomes a time of joyful praise to our Living Lord.

For Christ to die for our sins was necessary. And now with His resurrection, there comes the assurance of resurrection for all who die in Christ. While, at death, our souls go immediately to be with the Lord, there in perfect consciousness and reality to see Him and to know Him—yet our bodies return to the dust from which they came.

Uppermost in our mind this Easter is the relationship of the resurrection and the promise of His coming again. Amid the confusion of nations arming themselves as never before, and of world leaders playing chess with the "proletariate," it is assuring to know that there is the eternal promise of everlasting life.

Paul tells us that "I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." I Corinthians 15:51-53.

The dust of the aged saints, of the Christians called home in the prime of life, of the dear sweet child so soon taken from us—shall live again—only in that time, not as aged, nor as younger, nor as a child, but in a timeless, immortal state—perfect in every way. The hand which now pens these words, though perhaps in the course of time to fall in decay and return to dust, shall be lifted up again, and shall clasp the hands of loved ones who have already passed to the life eternal.

In essence, this is the Easter story. We shall live again, without the tragic curse of sin. That is the hope of the Christian.

Yet, we fear, the one thing so often overlooked in connection with the Easter hope is the promise of His coming again. The resurrection of the bodies of the righteous dead shall take place at the moment of The Rapture, when Christ comes in the air (or clouds) to call home His living

saints. Non-believers will not see Him then—only those who are His and who are looking for His coming. As a thief in the night, to the unsaved; with the sound of a trumpet to the Christian, Christ, bringing the souls of departed saints with Him, shall come for the saints on earth at that moment. He will not touch the earth, but will draw forth and raise the dust of the bodies of the sainted souls who are with Him in the air. He will raise these bodies as incorruptible bodies. Soul and body reunited, in perfection and sinlessness forevermore. This is all in the Easter story of "life everlasting."

That's not all. We are told that "we which are alive shall be 'caught up.'" We shall be changed—then shall

(Continued on Page 11)







## BRETHREN COMMUNION SERVICES

BERLIN, PENNA. Easter Sunday, April 18th, 7:00 P. M. Rev. Lyle H. Lichtenberger, Pastor.

MAIN STREET BRETHREN, MEYERSDALE, PENNA. Easter Sunday, April 18th, 7:00 P. M. Rev. Horace Huse, Pastor.

MT. OLIVE BRETHREN, MCGAHEYSVILLE, VIRGINIA. Easter Sunday, April 18th, 7:30 P. M. Rev. John F. Locke, Pastor.

SECOND BRETHREN, JOHNSTOWN, PENNA. Easter Sunday, April 18th, 7:00 P. M. Rev. Bruce C. Shanholtz, Pastor.

MILLEDGEVILLE, ILLINOIS. Easter Sunday, April 18th, 7:30 P. M. Rev. H. H. Rowsey, Pastor.



SMITHVILLE, OHIO. Sunday, April 25th, 7:30 P. M. Rev. Robert L. Hoffman, Pastor.

OAK HILL, WEST VIRGINIA. Sunday evening April 25th. Rev. Milton M. Robinson, Pastor.

BETHLEHEM BRETHREN, HARRISONBURG VIRGINIA. Sunday, April 25th, 7:30 P. M. Rev. John F. Locke, Pastor.

MANSFIELD, OHIO. Sunday evening, April 25th, Rev. Harold Barnett, Pastor.

FALLS CITY, NEBRASKA. Sunday evening, April 25th. Rev. Edwin Puterbaugh, Pastor.



JONES MILLS, PENNA. Sunday evening, May 2nd. Rev. Elmer M. Keck, Pastor.

BELLEFONTAINE, OHIO. GRETN A BRETHREN. Sunday evening, May 9th. Rev. George W. Solomon, Pastor.

AKRON, OHIO, FIRESTONE PARK BRETHREN. Monday evening, May 17th. Rev. J. G. Dodds, Pastor.

MORRILL, KANSAS. Sunday evening, May 23rd. Rev. Edwin Puterbaugh, Pastor.

## ITINERARY OF THE ASHLAND COLLEGE A CAPPELLA CHOIR

### THIRD BRETHREN CHURCH

Spring St., and Grape Ave., JOHNSTOWN, PENNA.  
Monday, April 19th—8:00 P. M.

### VINCO BRETHREN CHURCH

Vinco, Rt. 1, MINERAL POINT, PENNA.  
Tuesday, April 20th—8:00 P. M.

### BERLIN BRETHREN CHURCH

BERLIN, PENNA.  
Wednesday, April 21st—7:30 P. M.

### MAIN STREET BRETHREN CHURCH

MEYERSDALE, PENNA.  
Thursday, April 22nd—7:30 P. M.

### WASHINGTON BRETHREN CHURCH

Branch Ave., at "Q" Sts., S. E., WASHINGTON, D. C.  
Friday, April 23rd—7:30 P. M.

### FIRST BRETHREN CHURCH

Antietam and Mulberry St., HAGERSTOWN, MD.  
Sunday, April 25th—10:45 A. M.

### MASONTOWN BRETHREN CHURCH

MASONTOWN, PENNA.  
Sunday, April 25th—7:30 P. M.

## Doctrinal Statements

By the Late Dr. J. Allen Miller

### X. THE COMMUNION SERVICE: THE EUCHARIST.

After Jesus had washed the disciples' feet and had eaten the last supper with them He instituted the Eucharist of the Communion of the Loaf and the Cup. At the time of institution He said to the disciples, "This is my body which is given for you; this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." For a fuller statement of the words of institution as reported by Paul read carefully I Corinthians 11:23-26.

The Cup and the Loaf are indicative of the Christian's union and communion with Christ. Read I Corinthians 10:16. Further significance is found in the words of I Corinthians 11:26, "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come."

Thus in the communion service we have the three acts: feet washing a symbol of service; the Lord's supper a symbol of brotherhood; and the communion a symbol of our union and participation in Christ. This three-fold service constitutes the finest and holiest expression of worship in the church.

# What Is Easter? - A Child's Answer

"What is Easter?" I asked of the sweet little miss,  
When ready for church she ran in for a kiss.  
"What is Easter, my child? If you know, tell me, pray,"  
"Why, 'course, Uncle Jack, why Easter's the day  
That we all go to church in our pretty new clothes—  
New dresses, and hats with flowers and bows."

"What is Easter?" I asked of the bright little boy,  
When he ran in to show me some new Easter toy.  
"What is Easter, my boy? If you know, tell me, pray."  
"Why, 'course, Uncle Jack, why Easter's the day  
That we eat all the eggs we can possibly hold,  
All colored and fixed up with red, blue and gold."

I smiled; but, my friends, in my heart there was pain  
That Easter should ever have meaning so vain.  
That riches and fashion, and love of display,  
Should sometimes seem draining the true meaning away.  
That Easter—a word which with sweetness o'erflows  
Should mean to some nothing—save feasting and clothes.

In a hospital ward, on a little white bed,  
Lay a small stricken newsboy, and close by his head  
Lay a sweet Easter lily, which he showed with such joy  
And bade me "Just smell once." "What is Easter, my boy?"  
Why! Easter, dear Doctor? Why, Easter's the day  
That Jesus arose from the grave where He lay.

"The angels they came and they rolled 'way the stone,  
And He went up to heaven, 'cause you know that's His home,  
Such a nice lady told me all 'bout it, you see,  
And as how He'll be watchin' in heaven for me.  
And nobody's 'fraid now, since that Easter Day,  
'Cause Jesus has risen, and He'll show us the way."

I have heard many a sermon on the theme "Christ is Risen,"  
Many a logical discourse on "Faith" ably given.  
But never have words brought me such comfort and joy  
As those I recall of that small, trustful boy.  
"And nobody's 'fraid now, since that Easter Day,  
'Cause Jesus has risen, and He'll show us the way."

By R. C. Webb.



To secure a challenge for our Easter meditations the Editor wrote to a number of Brethren Denominational Leaders asking them to each write a short article on the subject "What Easter Means To Me." Of those to whom we wrote, four

have responded, and their articles appear on the following pages. We wish to thank each one who cooperated; we present to you in their articles the composite thinking of the leaders of the Brethren Church. W. S. B.

# What Easter Means To Me

Rev. Freeman Ankrum, President,

National Ministerial Association

EASTER MEANS SO MUCH TO ME that it is difficult to limit it to the allotted space of this article. The forepart of February we stopped by the side of the Parsonage. There was nothing to be seen but dry apparently lifeless soil. A few weeks later we looked at the same place, when, lo and behold, there were green shoots several inches tall, promising the Easter flowers. That is an indication of the meaning of Easter. Life from that which appears lifeless. Life after the flowers of last year have withered and died, as far as the eye was concerned, could never more be replaced. The eye said, never again, but reason and faith said that they would come again.

The writer has always been thankful for living in the North Temperate Zone, when Easter follows the winter, when the warm rays of the spring time sun woos from the earth new life.

Easter means, new duties, new life, a restoration of a weakened faith. A faith we might state, weakened by the cold and ruthless winds through days and nights. The Apostles and friends of Jesus must have been in a severe winter of despair when they saw their young Lord and Master laid away in a borrowed tomb. To them there was no reason for hope or future joy, for they had been too close to His teaching to remember some of the more important things he had told them regarding His death and resurrection. They had hoped, so they told the unidentified stranger on the way to Emmaus, "that it was he who would redeem Israel." Little did they think that there was not only for them, but the faithful of unborn generations the rising of a sun that man could never more extinguish. Here Jesus fulfilled the statement quoted by His youngest Disciple, John, in John 14:19, "Because I live, ye shall live also."

The world was at its darkest when Jesus died, but it was at its lightest when He arose on Easter morning. By so doing he put the stamp of approval upon His every statement.

Easter means Spiritual awakening, the awakening of Nature, whose Author and Creator is God. The thought has been expressed by a Maryland Poet in

## THE AWAKENING

Long stood the winter, here beside my door—  
His icy fingers swept the barren fields,  
And leafless trees their naked branches etched  
Against the cold gray skies.  
Then yesterday—  
Up from the Southland in a dripping rain—  
A vagabond came singing through the land—  
With warm wet lips he kissed the sleeping earth  
And lo! gray catkins climbed the willow boughs;  
A yellow crocus raised her face—and smiled.

—Ima D. Stotler.

St. James, Maryland.



# What Easter Means To Me

*Mrs. Russell Rodkey, President.*

*National Woman's Missionary Society*

WHEN I THOUGHT on what Easter means to me, I was first reminded of the extensive rehearsals required for our Easter Sunrise Services and of how early I must get up on Easter morning. But at this point my thinking was changed, I remembered from past years the impressive services and how it seemed a hushed silence of expectancy hovered over those who entered the Sanctuary to be "ear witnesses" again to that first Easter through the singing, and the spoken Word. The empty tomb, the prophets, the hundreds of eye witnesses, and the declaration of Christ, bear witness to claims of our risen Lord. Christ is risen! These words proclaim the glorious Easter message and I realize anew that I am worshipping a RISEN Christ. That is what Easter means to me.

At Eastertime life is in the air. The spirit of renewal pulses everywhere. One can see the bursting foliage or the blooming flower or catch a mystical fragrance from the fresh plowed earth or see a robin searching for straws for her nest. New life surrounds us. The resurrection of Jesus was the manifestation of a new life from God. Jesus died and arose that I might have a new life in Him. Yes, a changed life. Paul describes it as "those things I once loved I now hate, and those things I once hated, I now love." At Easter I re-consecrate my life anew to Him that I might again experience that "newness" of joy that only He can give. This is what Easter means to me.

The Easter message is a glorious one, but to live a victorious life, we must not forget the message of the cross. In following Him, I realize that I must take up my cross daily and follow Him. This, too, is what Easter means to me.

Burlington, Indiana.



**GIVE MORE IN '54 FOR FOREIGN MISSIONS**

**BEGIN ON APRIL 18TH, AND CONTINUE THROUGHOUT THE YEAR**

# What Easter Means To Me

H. D. "Bud" Hunter, President,

National Laymen's Organization

EASTER DOES NOT MEAN the same to all people; it could, but it doesn't. It cannot mean the same to the unbeliever as it does to the believer in our Protestant faith. We shall think in that realm, for in the Jewish faith, we would need to reverse our thinking in certain phases.

To the unbeliever, Easter can mean no more than a new hat, a new suit, colored eggs, bunnies, or what have you. Paul said, in Col. 1:27, "Christ in you the hope of glory." The soul that is divorced from Jesus Christ has no anchorage in the great sea of life, or in the hope of His returning. They are tossed by the whims of men, and are led to do their bidding, being subject to their commands. Yes, the leading of the world leaves them restless, afraid and hopeless in the accomplishments of men.

The tremendous force of the "H" bomb recently used for testing in the Pacific, has many people fearing that man will soon destroy the world, and that the only thing they had ever known to be solid, the earth, would suddenly disintegrate beneath their feet.

Overheard in a little girl's prayer during World War II was this plea to God, "Dear God, look out that You don't get bombed, or we will be sunk." This philosophy appears to be the only hope of the unbeliever, and a strange coincidence it is that many believers take some stock in the unbeliever's philosophy. He has not yet really grasped the full meaning and hope of Easter. The dividends of Easter are paid daily to the believer. He has believed and put his trust in Jesus Christ, and there we have the claim of the hope of glory. It is that hope which lifts him above the despairs of men, and comforts his soul with the Spirit of God.

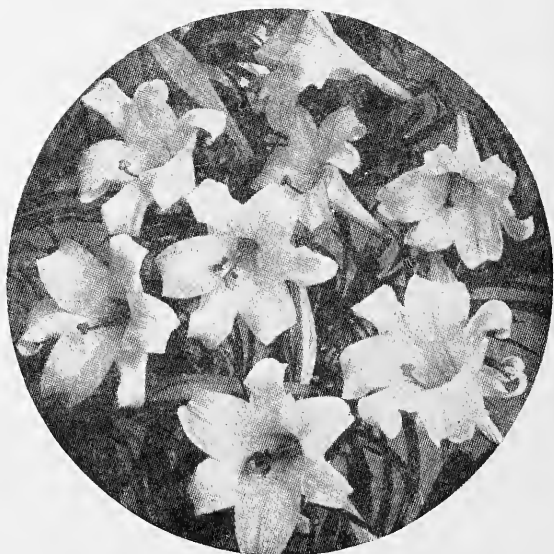
The world is stunned at the door of scientific research, but thanks be to God, "We are not of

this world, our citizenship is in heaven." Man has found something in the atom that has outdistanced his most profound comprehension. But the peace that comes to one who has hope in the One who has created all things and has them under His control, is beyond the understanding of the unbeliever.

Robert Lowery has written a great hymn, and we sing it all too seldom, "Christ Arose." Paul said if Christ be not risen from the grave, then our hopes are vain. Now we look to the risen Christ, and not to the sealed tomb.

What does Easter mean to you? To me? It means that every today brings peace and joy and the hope of His appearing, and every tomorrow brings new hope of His returning. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him." I Cor. 2:9.

North Manchester, Indiana.



# What Easter Means To Me

Regina Hendershot Rowsey, President,  
National Sisterhood of Mary and Martha

EASTER MEANS SALVATION to me. Salvation which was given through Christ because of God's immeasurable love. Salvation is given to "whosoever will." This means that some from every tribe and nation will be there worshipping and praising God through all eternity. This is meant for you and me, Brethren, if we accept Him and live for Him day by day.

We, in our finite minds, cannot imagine the deep darkness of our sinful nature, nor can we fathom the Perfect Righteousness of God; yet Christ restored us and bridged the terrible gap between God and man once and for all time. The Almighty God humbled Himself, became as ourselves, and tasted death for every man. He paid

sin's penalty, being spotless, that ransomed man might be free. He canceled our debt. We are free. Does this mean anything to you?

This assurance of salvation is ours if we truly love Him and live in His Son. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life." I John 5:11-12.

By this revelation we are behooved to seek Jesus. I am speaking to you who have accepted Him. Do you seek Him in the morning through devotions and earnest prayer? Do you commune with Him at work, rest, and play? If so, you are finding the genuine joy of your salvation. You are finding it easier to count your blessings instead of your trials. You are finding it easier to face hard times because your faith won't let you down. You are thrilling to new experiences of working and witnessing for God, all because you have sought the Lord and given your life over to His will.

Do you remember the Samaritan woman at the well who was seeking for water? Jesus spoke words that are timely for us today. Jesus said, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13-14.

Is your well of water full to overflowing? Check your supply. Is it deep and pure? Is it accessible to others as they thirst for the knowledge of salvation? If not, friend, go to the Source of the Supply and receive freely. Don't let your well go dry. Let Christ work through you and receive joy and blessing unspeakable.

—Ashland, Ohio.





# MISSIONARY DEPARTMENT

## THE HARVEST AT LASSA

(Bob Bischof)

It has been the privilege of some of us new missionaries to be in on a great harvest. In the Lassa area, between November 1st and January 1st, together with other staff members, I saw 145 men, women and youth enter into the baptismal waters, leaving there the old life and emerging as new men, women and youth. Seeing them enter the water, leaving their pagan customs and emerging with smiling, happy faces, praising God for His great love, brought real joy.

We also saw 152 men, women and youth start on the first part of the journey, taking the initial step of casting aside the old man and making a covenant with the Lord that they wanted to become sheep of His pasture; that they wanted to learn more of His matchless love. It is true, some will fall by the wayside, but we ask you to join with us and the African Brethren in prayer for these that have made the first step, that they may grow, overcome the many temptations, and remain true to their confession and covenant with God.

### Prospects in Nigeria

We praise God for the missionaries who with their African Brethren evangelists have planted the seed, watered it and nurtured it. We likewise praise God for the increase that He has given.

Now our thoughts turn to the future: we find in the Lassa area 25 evangelists, preaching, teaching and witnessing for God. We find three new villages—Kelle, Kithlindilia, and Jobdia, with evangelists in their midst. But our hearts are also sad when we look out over the field and see the many villages that are still without evangelists, that have never heard of the bread of life, that do not know of the joy of being a child of God.

Each time we hear people crying, the drums beating over the death of a person, the words of Jeremiah seem to echo in our ears, mixed with the beating of the drums

and the crying: "Another harvest is past; the summer is ended; and we are not saved." Their blood seems to cry out of the earth, "Why did I have to die without hearing of the love of God? Why did I have to die and go to Hell? Why did you not tell me? Why did you not send us a missionary or an evangelist?"

Their questions torment us, and we ask the same questions of the churches at home. Truly we should consider the words of our Lord and Saviour, (John 4:35) "Say not ye, there are yet four months, and then cometh the harvest? behold I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest." And His words in Luke 10:1-2, "After this the Lord appointed seventy others and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, The harvest is plentiful, but the laborers are few; pray therefore the Lord of Harvest to send out laborers into his harvest."

Many fervent prayers arise in this land every day to the Lord of the harvest asking for additional laborers and for funds by which these laborers can be sent out into the fields. Will you help to answer their prayers? You can answer them. You can give your life to the Lord to be used by Him as a vessel to carry the living water to a dry and thirsty land. You can give of your talents to help send a messenger for you into the far reaches of God's vineyard. Within the last month, the chiefs of three villages have either come themselves or sent their assistants to ask, "When are you going to send us a teacher?" The High villages of Modtsu, Sini, and Karmale have asked me about teachers, but I tell them, "We want you to have a teacher; we will send you a teacher as soon as funds and a teacher are available." I wonder how many more souls will die before a teacher is sent?

There is a great need for laborers and funds, not only here in Africa, but in every mission field, including the home mission field. Let us all strive to make our missionary giving not only of money, but of lives to the work of God. Let us remember the words of Jeremiah 8:20—"The harvest is past; the summer is ended; and we are not saved."

## NEW HOME MISSION REQUEST

.....Names and Addresses of All Brethren  
Living in, or Moving to .....

**NEWARK, OHIO**

Send to: Rev. W. S. Crick,  
996 Davis Ave.,  
Newark, Ohio.

**ADVANCE NOTICE ABOUT THE  
OHIO DISTRICT CONFERENCE  
BRYAN, OHIO—JUNE 17th-20th**

The Seventy-First Conference of the Ohio District Brethren Churches will be held at Bryan, Ohio, June 17-20. Please make note of this date and plan now to attend!

This is a special announcement to all of the Ohio churches. The Ohio District still owes \$472.50, including interest for this year, to the Indiana Board of Trustees, for lots 8 and 9 purchased at Shipshewana. A motion prevailed at conference about two years ago to liquidate this indebtedness as soon as possible. Each church was asked to bring an offering to conference each year for this purpose. With a little effort this debt could be paid in full this year. There are twenty-one churches in this district. This amount, mentioned above, divided by the number of churches in this district equals about \$22.50 per church. Some of the smaller churches may have difficulty in bringing an offering for this amount, so if the larger churches could possibly bring more than their quota, this indebtedness could be written off and thus save the interest that we pay year after year on the principle, which incidently will be \$22.50 for this year.

No attempt is being made to dictate what each church shall give, rather the figures are presented to help as a guide. Last year some of the churches indicated that they did not know how much was needed, so the information is given for your benefit. If this plan is agreeable, let each church plan to bring their offering to conference and thus liquidate this debt this year. This information is given now so that each church may have ample time to plan for this offering.

Ohio District Conference Sec. and Treas.  
Robert L. Hoffman.

**ATTENTION: PENNSYLVANIA  
DISTRICT CHURCHES**

At a meeting of the Brethren Youth Coordinating Board of the Pennsylvania District of Brethren Churches it was decided to urge more definitely the churches of our District to appoint or elect a Youth Director in each church.

We wish each Church would then send the name and address of their youth director to me, Secretary of the Board, so that we would have some lay member we could contact as to the work and plans for our Brethren Youth. I know that several churches have already done so but we would like to have the churches participate in this work one hundred percent.

Ida S. Kimmel, Secretary-Treasurer,  
Route 1, Berlin, Pennsylvania.

**THE EDITOR'S PULPIT**

**EASTER, THE GATEWAY TO ETERNAL LIFE**  
(Continued from Page 3)

we ever be with the Lord. The fact to remember is that there is to be one generation of Christians that will not die. Rather, they shall be changed in a moment into the immortal, perfect bodies like that of Christ. We believe that Christ's coming in the air, the raising of the bodies of departed saints, and the changing of the earth-dwelling Christians of that time, will all take place in the twinkling of an eye. No warning, at all. Then will come true the promise, "If I go away—I will come again and receive you unto myself."

As we rejoice at this Easter season, let us also remember that the great Rapture could take place in any given moment. To constantly keep this possibility and probability in mind will do much to make us more faithful and devoted to our Christ and more energetic in our service to Him. "Watch, therefore, for in such an hour as ye think not, the Son of Man cometh."

Easter's resurrection, with its eternal message, assuring us of living again, becomes the portal to Eternal Life. Let us not permit the sense of security, self-sufficiency, and an attitude of "it probably won't happen in our generation," to dull our watchfulness in this respect.

Let us remember that whether we die in the Lord, to await the moment of resurrection, or whether we are the ones to experience the translation, not tasting death, let's be sure that this Easter finds us pure, holy, and living in and for Him—always. W. S. B.

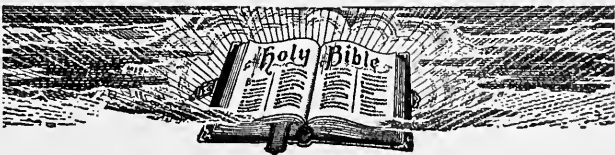
**RESURRECTION**

Ethel Wallace

How sad it is to watch the slow decay,  
The silent, potent changes of the years,  
The drooping form, the once fair head now gray,  
The weariness, the weakness and the fears.

The slow response of intellect and will,  
The old ambition flickering to its death,  
The strangeness of familiar things, the still,  
Deep darkness round about, the hard-drawn breath.

How blest it is to know that on that morn  
When Christ returneth and the graves unroll,  
Once more erect shall stand that well-loved form,  
Fit biding place for an immortal soul.



# Prayer Meeting Studies By C. Y. Gilmer



## WHAT THE BIBLE IS LIKE

**M**AY WE COME TO SEE more and even new beauty in the Scriptures! The natural mind is under "the power of darkness" (Col. 1:13; Eph. 6:12), and produces the "works of darkness" because it cannot see (Eph. 5:11; 1 John 2:11). Its destiny is a kingdom "full of darkness" (Jude 13; Rev. 16:10). In this chaotic darkness "the things of God knoweth no man" (2 Cor. 4:6; 1 Cor. 2:11). Every earthly light, upon which men are so prone to rely, cannot dispel this darkness (1 Peter 1:24)! Only the incomparable Teacher of all the ages can give sight to the blind (John 9:25b).

"Hushed be the noise and the strife of the schools,  
Volume and pamphlet, sermon and speech,  
The lips of the wise and the prattle of fools,  
Let the Son of Man teach.

"Who has the key of the future but He?  
Who can unravel the knots of the skein?  
We have groaned and have travailed and sought to be free.  
We have travailed in vain.

"Bewildered, dejected and prone to despair,  
To Him, as at first, do we turn and beesech.  
Our ears are all open, give heed to our prayer.  
O Son of Man, teach!"

Christ is called "The Word of God" (Rev. 19:13). The Living Word and the Written Word are both the expressions of the mind of God (Heb. 1:3; Hosea 8:12). Both are God's messengers (Acts 3:26; Luke 11:28). Both are light (John 8:12; Prov. 6:23), and both are sources of life and food for the soul (John 6:35; Deut. 8:3). Both must be received for salvation (John 1:12; James 1:21). Yet both are despised and rejected by the natural man (Isaiah 53:3; Mark 7:9). Both will judge at the last (Acts 17:31; Rev. 20:12).

So let us repair to the "sure word of prophecy for light" (2 Peter 1:19; Psalm 119:130). The Bible is our lamp and light (Psalm 119:105). It is our true mirror (2 Cor. 3:18; James 1:25), "mine to teach me what I am." And the very Book that shows us our sins provides the remedy (Eph. 5:26; Rev. 1:5). No other book can reveal our inner selves (Heb. 4:12), and cleanse our inward parts (Psalm 119:11; John 15:3). The Bible is food for the awakened soul (Job 23:12). There are parts of the Bible that are milk for babes (1 Cor. 3:2; Heb. 5:12, 13), bread for the hungry (Deut. 8:3; Isaiah 55:10), strong meat for men (1 Cor. 3:2; Heb. 5:12-24). It is no mere milk-and-water Book, however (2 Tim. 3:15; 1 John 2:4), for it has never been fully fathomed. It not only contains our necessary food but also luxurious sweets (Psalm 19:10; 119:103)!

The Bible is our gold (Psalm 119:72; Rev. 2:9). We are to receive it (James 1:21), hold it fast (Titus 1:9) rightly divide it (2 Tim. 2:15), and hold it forth as the Word of Life (Phil. 2:16). The best way to possess it is to share it. It is too good to keep to ourselves (Psalm 39:3). Its fire within makes us burning Christians (Isaiah 6:7). If rightly and faithfully wielded as a hammer it will do its work (Jer. 23:29). If skillfully wielded as a sword (2 Tim. 2:15) it will prick the heart (Acts 2:37) and lead to conversion (Acts 2:41). If those who are cut to the heart (Acts 7:54) do not yield (Acts 7:51, 57), they will never be done with its smiting stroke (Rev. 19:15).

The Bible gave us new birth (1 Peter 1:23), and our vocation is that of sowing the Word (Matt. 13:3) as seed (Luke 8:11; Isaiah 55:10) in all places (Isaiah 32:20) and all times (Eccl. 11:6). If we have a heart broken for sinners a harvest will accrue (Psalm 126:6). The Book shows us our sins, cleanses us from sin, gives us light and food, burns within us and causes us to shine for Him (Matt. 5:14, 16).



## Lesson Comments by Fred C. Vanator

Lesson for April 25, 1954

### AHIJAH FORESEES A DIVIDED KINGDOM

Lesson: I Kings 11:29-38

**B**EGINNING WITH THIS LESSON we change eras of activity, but we will retain the emphasis, for we turn back to the troubles of God's chosen people, the Children of Israel. It has been more than a year since we studied about these people. As we closed our studies at that time we had come up to the close of the reign of Solomon near the division of the Kingdom, at which place we are to begin our present series of lessons.

Space does not permit us a lengthy introduction to these studies. But students of the Word need only to be reminded that at the death of Solomon great unrest was over the Israelitish nation. The high taxes and oppression which his reign had brought about had issued in much dissatisfaction and it was not to be bettered with the accession of Rehoboam to the throne. The kingdom is about to be divided. It is the prophecy of Ahijah concerning this division that we study today.

We will note two simple words and one short phrase as a basis of our comments on this study—the word "because" that opens verse 33; the word "if" that opens our Golden Text; and the phrase "And it shall be" from verse 38.

The first word—"because"—gives the reason for the downfall of the nation; the second—"if"—tells of the opportunity which was afforded by God to an erring people; the phrase—"and it shall be"—tells us of the unerring surety of prophecy.

God has given every opportunity for the Children of Israel to become a great nation under His guidance; He

as promised them if they will do as He tells them that they shall prosper. Now comes the parting of the way for the way through His prophet, "Because that they have forsaken ME . . ." the end of the kingdom as such shall be an assured fact. No longer will He be kept at arm's length, the "kingdom must be rent as a garment." (vss. 8-32).

But note that He does not entirely shut the door for reconciliation. He always leaves the door open. He has said—as He has said before—"If thou wilt harken unto me" I will still be with thee. God never closes the way to Him as long as there is a spark of desire in the heart of man.

But also note that when God says a thing He means it. The prophet does not say that "there might be a possibility that," but "it shall be." But there must be certain conditions to be met. All assurances of God's divine blessings are conditional: not conditional on Him but on the

people. God always reserves the right to do as He pleases. The emphasis is always on the "I" of God.

Let's go down through the last verses of the lesson and note some of the things God has to say: Verse 34: "I will not take the whole kingdom out of his hands; I will make him prince . . ." ". . . whom I chose." Verse 35: "But I will take the kingdom out of his son's hand"; "I will give one tribe—Verse 36—"I have chosen . . . to put my name there." Verse 37: "I will take thee." Our God is a demanding God; His will must be supreme.

Surely we here in America can learn a very important lesson from this study. The influence of the leadership of a nation is almost beyond calculation. A godless nation is a dying nation. A nation that denies the God who is the Creator of heaven and earth can only come to one end—death. How true is the word of the Bible—"The Wages of sin is death."

PUBLICATION DAY OFFERING

February 23-April 8, 1954

|                                                    |            |
|----------------------------------------------------|------------|
| Pleasant View, Vandergrift, Pa. Brethren Church \$ | 25.00      |
| Mrs. Mahlon W. Werner, Meyersdale, Pa. ....        | 3.00       |
| Louisville, Ohio Brethren Church (quarterly) ....  | 54.00      |
| Mt. Olive, McGaheysville, Va., Brethren Church..   | 16.00      |
| North Liberty, Indiana Brethren Church .....       | 56.00      |
| Nappanee, Indiana Brethren Church .....            | 100.00     |
| Meyersdale, Pa. Brethren Church .....              | 119.55     |
| Valley, Jones Mills, Pa. Brethren Church .....     | 21.00      |
| Morrill, Kansas Brethren Church .....              | 10.50      |
| Fairview, Columbus, Ohio Brethren Church .....     | 5.00       |
| Cerro Gordo, Illinois Brethren Church .....        | 11.50      |
| Warsaw, Indiana Brethren Church .....              | 64.00      |
| Vinco, Pa. Brethren Church .....                   | 138.86     |
| West Alexandria, Ohio Brethren Church .....        | 15.00      |
| Mrs. Delbert Mellinger, Ashland, Ohio .....        | 1.00       |
| Ardmore, South Bend, Indiana Brethren Church       | 46.52      |
| Wayne Heights, Pa. Brethren Church .....           | 18.85      |
| Sergeantsville, N. J. Brethren Church .....        | 20.00      |
| Park Street, Ashland, Ohio Brethren Church ....    | 161.50     |
| Mr. & Mrs. Glenn Matthews .....                    | .50        |
| Williamstown, Ohio Brethren Church .....           | 39.57      |
| Lanark, Illinois Brethren Church .....             | 79.00      |
| Stockton, California Brethren Church .....         | 23.00      |
| Johnstown, Pa. Second Brethren Church .....        | 11.00      |
| Huntington, Indiana Brethren Church .....          | 7.10       |
| Bethlehem, Harrisonburg, Va. Brethren Church ..    | 16.00      |
| Louisville, Ohio Brethren Church (quarterly) ..    | 17.37      |
| Elmore E. Phillips, Louisville, Ohio .....         | 5.00       |
| Lester Peck, Falls City, Neb. ....                 | .50        |
| Park Street, Ashland, Ohio Brethren Church         |            |
| (additional) .....                                 | 7.00       |
| Trinity, Canton, Ohio Brethren Church .....        | 46.50      |
| Goshen, Indiana Brethren Church (quarterly) ..     | 126.43     |
| Carleton, Neb. Brethren Church .....               | 10.00      |
| TOTAL .....                                        | \$1,276.25 |
| PREVIOUSLY REPORTED .....                          | 3,321.05   |
| TOTAL TO DATE .....                                | \$4,597.30 |

PROJECTS FOR THE BRETHREN'S HOME

- A Commercial Toaster
- 2 gas ranges
- 1 commercial clothes dryer
- 1 large refrigerator
- 1 deep freeze
- Floor coverings for bath rooms (rubber tile)
- Comfortable chairs (plastic coverings)
- Drapes for dining room
- Kitchen stool
- 1 9 by 12 rug
- Late model four door car
- Wheel chair.

The President, Mr. John R. Johnston asked the new Superintendent and Matron to compile such a list and present it to the church. Please, advise with Mr. and Mrs. Russell Kuns before you make your purchase. (Someone else may have selected the same object). Address them at Flora, Indiana, C/O Brethren's Home.

E. M. Riddle, Secretary.



How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

FOREIGN MISSIONARY OFFERING (Easter)

Make checks to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for April 25, 1954

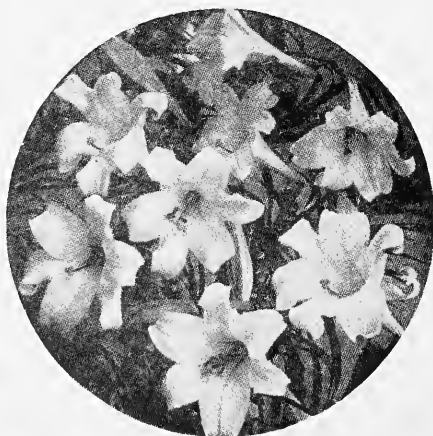
### KNOWING GOD THROUGH SPIRITUAL GROWTH

Scripture Reading: II Peter 3:17-18

**A**LL LIVING THINGS GROW. If a plant does not bud and sprout, if a tree does not put forth its leaves it is dead. It is just as true in the spiritual life—if we do not grow, we are dead. The Scriptures abound in this thought. The writer of Proverbs observed that "The path of just is as the shining light, that shineth more and more unto the perfect day." We read of Jesus that He "increased in wisdom and stature, and in favour with God and man."

**1. SPIRITUAL GROWTH MEANS THAT WE GROW IN OUR KNOWLEDGE OF GOD BECAUSE OUR LIVES GROW DEEPER.** Life was not created to be lived on the mere surface. Paul prays that the members of the Ephesian Church may "Be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ." Trees need deep rootage if they are to stand against the storms that are hurled at them. Buildings need good and deep foundations if they are not to collapse with the wind and the rain. The person who has faced the storms of life with God has learned to put his roots deep into life and has built well its foundation.

**2. SPIRITUAL GROWTH MEANS THAT WE GROW IN OUR KNOWLEDGE OF GOD BECAUSE OUR LIVES GROW BROADER.** Paul prayed that the Ephesians would know the breadth of the Christian life as well as its depth. How broad is the Christian life? We see in the gospels that it is referred to as the straight and narrow way and there are few who find it. But it is broad enough to include everyone—Jew and Gentile, bond and free, male and female. These were the dividing lines of the ancient world, but the Christian draws a circle instead of a line and takes everyone into its fold.



Not only does the gospel include everyone, it include every circumstance into which we may be thrust. There is not a problem that we cannot take to our Lord. What a blessing it is to sing:

"Never a trial that He is not there,  
Never a burden that He doth not bear,  
Never a sorrow that He doth not share  
Moment by moment, I'm under His care.

Never a weakness that He does not feel,  
Never a sickness that He cannot heal;  
Moment by moment, in woe or in weal,  
Jesus, my Savior, abides with me still."

**3. SPIRITUAL GROWTH MEANS THAT WE GROW IN OUR KNOWLEDGE OF GOD BECAUSE OF OUR INCREASED SERVICE TO OTHERS.** We are living "Thy Kingdom come" as well as praying it. To return to a familiar theme again, we learn to know God by doing His will. What is God's will? Part of it is that we should love our fellowmen as we love ourselves. Keeping in the center of God's will is one sure way of coming to know more about God.

**4. WE MAY HINDER OUR SPIRITUAL GROWTH BY TURNING AWAY FROM GOD.** As with mental and moral growth, the vital impulse may be slowed and distorted, and when this is the case the consequences will be disastrous.

All growth that is not toward God  
Is growing to decay. All increase gained  
Is but an ugly, earthy, fungous growth.

We cannot look God in the face and then sin. Just as the tree cannot grow without sunshine and rain, so the soul cannot grow without God. Strike your roots deep into the Word of God for nourishment and keep your hands raised in prayer for refreshment from day to day and you will come to know God as a real and vital force in your life.

**5. OUR SPIRITUAL LIVES ARE ENCOURAGED TO GROW BY OUR ENVIRONMENT.** If we ask how is this growth to be attained, it is well to remember that one of the most important factors in growth is the influence of surroundings. A sample of wheat sown on poor ground will produce a poor harvest while the same sample sown in good ground would bring forth an abundant harvest. We have all heard of sickly and weak children, who are not growing as they should, taken from the town to the country or to the seashore, where, in different and more suitable environment, they become strong and healthy. If we take the case of two children, one brought up in the midst of vice, the other in a godly home, we can tell what the result is likely to be. If the first child grows into an honest and upright man, or the second turns out to be a scamp, we express surprise.

So many people are trying to live the Christian life in the wrong environment. You do not plant a rose-tree in a bed of concrete and then expect it to grow. With what then are you surrounding your life? With worldly companions? With worldly pursuits? With selfish interest? These are neither the soil nor the atmosphere conducive

spiritual growth. If you are to grow spiritually you must surround your life with a spiritual environment.

**CONCLUSION:** "Grow in grace and in the knowledge of our Lord." We use the preposition "in" in two senses. We talk of a plant growing in the soil by which we mean that the soil is the plant's location. The place of the Christian's growth is in the grace and knowledge of our Lord Jesus Christ. On the other hand, we speak of a plant as growing "in" beauty. The plant gets more beautiful with each passing hour. Just so the Christian should show more of the Lord's grace and knowledge with each passing day.



## News From Our Churches

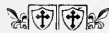
### GRETNA, OHIO

As Spring comes, things are budding at the Gretna Church. A new well is to be drilled to provide water for the church. A new section is to be built on the rear of the edifice to provide additional Sunday School Rooms. The attendance has increased nearly 50% over the past two and one-half years, making the promise of these new rooms a welcome thought, especially for the Beginners, Primary and Junior departments which are often crowded for space.

The addition is to be 24' x 36' and will be divided into two rooms with a movable or sliding partition, making available one large room when needed. With this new addition, which will be started immediately, we are looking forward to possible installation of kitchen facilities and new lavatories in the future.

The Lord has seen fit to bless the work here and we praise His name also for the Spiritual growth of the church, for we know that the church was established in the Power of the Spirit, and that herein lies her strength.

George W. Solomon, Pastor.



### CAMERON, W. VA.—QUIET DELL, PENNA.

As we now have in almost a full quarter, getting a late start due to snowstorm, it seems proper that we should give an account of the progress of the work of the Cameron-Quiet Dell churches.

We found a wonderful spirit of co-operation and hospitality when we arrived and were at once made very welcome. We have found ourselves reasonably busy, with visiting, getting settled, and participating in church and community activities.

Our attendance has been very pleasing. We have had an average attendance at Quiet Dell of 22 at Sunday School and 25 at Worship Services. The average at Cameron has been 53 for Sunday School and 54 for Worship. We set as our goal 100 for combined worship, and the last Sunday in March, that goal was passed, with an attendance of

122. Our high for the quarter at Cameron has been 69 in Sunday School and 92 at Evening Worship.

Each church has an active W. M. S., and we have a combined Society of Mary and Martha. We plan to re-organize the Boys' Brotherhood in April, and just as soon as possible, we are planning the formation of a Layman's Organization.

The men of the church now are at work on the project of deepening and pouring a cement floor in the parsonage basement. While we say this is a project of the men, the ladies also have their part as they are raising funds without which the completion would be impossible.

We are now looking forward to the observance of the annual anniversary of our church dedication and Cash Day. Present plans call for it to be observed May 2nd.

Our Daily Vacation Bible School will begin the week after the closing of the public schools.

Cecil Bolton, Jr. Pastor.

## Laid to Rest

**LICHTY.** Bernice Lichty, 87, died at the home of his daughter, Mrs. Harvey Rummel, in Kansas City, Mo. Member of the Morrill Brethren Church for many years. Survived by two daughters and one granddaughter. Funeral service by the pastor.

Edwin Puterbaugh, Pastor.

\* \* \*

**DUDGEON.** Alexander Dudgeon was born November 7, 1860, at Eden, Canada, and died at the home of his daughter in Longmont, Colorado, March 6, 1954, at the age of 93 years. Charter member of the Carleton, Nebraska, Brethren Church at its founding in 1888, remaining a member thereof until his death. His ten children survive.

Thomas A. Shannon, Pastor.

## INTERESTING ITEMS

(Continued from Page 2)

radio devotional speaker on radio station WSTB the week of April 5th.

The South Bend Church has started a Junior Church for children aged 5 to 13.

**COUNTY LINE, INDIANA.** Brother Herbert Gilmer reports the baptism and reception of three new members on March 21st.

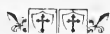
**MEXICO, INDIANA.** Baptismal services for nine new members of the Mexico Church were held on April 4th, using the baptism of the Peru Church.

**WATERLOO, IOWA.** Mr. Richard Jenkins was the guest speaker at the Laymen's Public Program Service, held on April 4th.

**SPECIAL:** We have just received word that Miss June Byler, Missionary to Argentina returning on furlough, has arrived in this country.



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**CHILD-CONCERNED**—Each departmental course is carefully graded to the age level and the interest of the child. The entire course is educationally correct.

**COMPLETE IN EVERY DETAIL**—Every activity is completely outlined or written out—stories, worship services, visual aids, handwork, recreation, contests, etc. Each of the four departmental courses has a very complete teacher's manual. In addition, there is the "Pioneer's Guide," full of fresh ideas for a successful VBS. For directors, superintendents, teachers and helpers, it details each departmental program and relates all departments in a unified, well organized school.

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**COST PER PUPIL IS LOW**—It is surprising how little a Vacation Bible School will cost when this course is used. This is because there are so few extras to buy, so many handcraft projects with no cost to the school.

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**Order from The Brethren Publishing Company  
524 College Ave., Ashland, Ohio.**



# THE

Official Organ of The Brethren Church

# BRETHREN

# EVANGELIST

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VOL. LXXVI, No. 17, April 24, 1954

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## THE BRETHREN EVANGELIST

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Penna., Pennsylvania District W. M. S. President, as  
guest speaker.

MEYERSDALE, PENNA. MAIN STREET BRETH-  
REN. The Sisterhood presented their Public Service the  
evening of April 4th, with Mrs. Earl M. Riddle, Hono-  
rary Patroness of the National Sisterhood of Mary and  
Martha, of Johnstown, Penna., as guest speaker.

SMITHVILLE, OHIO. The Laymen have distributed  
"Liberty Bell" banks, for the purpose of raising money

(Continued on Page 15)

## COMING EVENTS

MUNCIE, INDIANA. Revival Services—April 20th to  
May 2nd—Rev. V. D. Geren, of Yardsville, N. J., Evange-  
list; Rev. E. J. Black, Pastor.

ST. LUKE BRETHREN, near WOODSTOCK, VIR-  
GINIA. Revival Services—April 26th to May 7th—Rev.  
John F. Locke, Evangelist; Rev. John Dodson, Pastor.

CAMERON, W. VA. Annual Dedication Day Anniver-  
sary—Sunday, May 2nd—Services at 9:30 A. M., 2:00  
P. M., and 7:30 P. M. (DST). Basket Dinner at 12:00  
Noon. Everybody Welcome. Rev. Cecil Bolton, Jr., Pastor.

## BRETHREN PASTOR'S CONFERENCE

April 27-29, 1954

**Park Street Brethren Church**  
Ashland, Ohio

## NOTICE: MINISTER'S WIVES

A special program has been planned by the  
Sem-Wives of Ashland College, for all minister's  
wives attending the Brethren Pastor's Conference,  
on April 27th, 28th, and 29th. This service will be  
held on Thursday night at 7:30 o'clock, at the  
home of Mrs. Glenn Clayton, 414 Center St., Ash-  
land, Ohio. We hope to see you there.

Mrs. Jessie Solomon,  
President of Sem-Wives.

## SPRING RALLY

### PENNSYLVANIA DISTRICT LAYMEN

May 3, 1954

### THIRD BRETHREN CHURCH

JOHNSTOWN, PENNA.

Sessions At 2:30 and 7:00 P. M.

Supper at 6:00 P. M.

PLAN TO ATTEND

COMMUNION NOTICES ON PAGE 11

## Items of General Interest

WASHINGTON, D. C. From Brother J. Ray Klingensmith's bulletin we learn that the Southeast District Youth Rally is scheduled to be held in Mathias, W. Va., on Friday, May 7th.

ST. JAMES, MARYLAND. From Brother Freeman Ankrum's bulletin we learn that the Southeast District's Sisterhood Rally is to be held in the Maurertown, Virginia, Brethren Church on May 1st.

HAGERSTOWN, MARYLAND. Twenty-two new members were received into the Church on April 11th, 21 by baptism, and 1 by letter.

The Southeastern District Laymen's Organization Rally, held April 10th, in the Hagerstown Church, was attended by approximately 100 men from Hagerstown, St. James and Cumberland, Maryland; Mt. Olive and Maurertown, Virginia; Oak Hill, W. Va. and Washington, D. C.

Officers elected by the group are: Isaac Litton, President; Rodger H. Geaslen, Vice-President; Gardner Moats, Secretary; and Roger Blacksten, Treasurer.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETH-  
REN. The first anniversary of the Dedication of the new church will be observed on May 2nd, with Brother Lyle H. Lichtenberger, Pastor of the Berlin, Penna., Brethren Church, as guest speaker.

The W. M. S. will hold their public service the morn-  
ing of May 9th, with Miss Miriam M. Bird, of Meyersdale,



# The Editor's Pulpit



## Filling The Church

### PART I

**WOULD YOU LIKE TO HAVE** your Church filled with people, Sunday after Sunday, service after service? Of course you would! And before you cast this aside and say it can't be done—let's observe a few facts in a church-filling project.

Something strikes a sour note, doesn't it, as we observe our often pitifully small attendances, empty pews, etc., and then go home to hear or read of other churches that are overflowing with people. Because we are human, we admit sorrowfully that a full church is something you read about, but rarely see.

Yes, this Editor hears of it too. Of churches that, if you want a seat, you have to go early, and of others where it is necessary to hold two morning worship services to accommodate the crowds. We've even had reported to us a church where they have to empty the offering plates when they've passed half way through the audience because the plates are overflowing with money.

Look around your church. Dream of what it would look like if every seat were filled each Sunday. **Then make your dreams come true.** It is being done other places; it is possible with your church.

We grant that location, populations changes, etc., can make a difference between a well filled church, and a sparsely attended one. But we believe that we can show that these are not insurmountable factors.

American population is increasing at a tremendous rate. **There are more people available per church today than there were when your church was built.** Our public schools are faced with a tragic overcrowding problem as a result of this population increase. Should not our churches be faced with the same overcrowding problem? Even the oft used excuse that there are too many churches in our town is nullified when you take a moment to consider that if all of the people in your area were to go to church at once, the available churches would not hold them.

What, then, has happened that the churches, as a rule, do not face an overcrowding problem? (Perhaps we could have made this a better Editorial in the eyes of some, if we had not raised this question. Yet before we can suggest ways of filling the church, we must find out why it is not full.)

It is a self-evident truth, without at this point enumerating the causes for it, that churches are not filled

week after week because the church, as such, does not appeal to people. There's something lacking. (Before you jump down this Editor's throat in defense of your own local church, please read a little further.) People do what they want to do, and go where they want to go. (Everybody's heard that statement so often. We attend a class meeting or a Sunday evening service which is poorly attended. Somebody is bound to say, "Well, people can go every place they want to go.") Sickness, work, and other expedient causes are understandable in preventing people from coming to church. However, it is the general rule of people who are able, that they go to church when they want to, and stay away if they want to.

Of course, there's also the overburdened "miff tree." A lot of fun has been pointed at this mythical roost of people who have become peeved, insulted, or otherwise biased, so that they just politely, or otherwise, stay away from Church. (It is our opinion that a roost in the "miff tree" is a pretty cold and lonely place.) Yet it is true that circumstances often cause people to quit coming to a particular church. More than that, one person so offended, often leads a whole family, or even a whole relationship from a church. Such a situation, no matter how unwarranted, should be a matter of grave concern on the part of every church Board and Pastor. It does our churches no good to have people turn away because of real, or imagined hurts. Every effort should be made to bring about a return of these people to the church's fellowship.

Perhaps the church is not filled because it has failed to grow with the times. All arguments notwithstanding, we are not living "50 years ago," and successful churches today are not operating "the way we used to do it." **"In fundamental beliefs and practices, changeless! in methods, the best for the times."** The habits and activities of people have changed. It used to be that people were at home more than now, that they had few attractions to consume their time. The call of the Pastor was something of a Red Letter Day, when the blinds in the front parlor were put up, and the minister entertained therein.

(This Editor, being the son of a minister, and having accompanied as a boy, his father on pastoral calls, recalls getting into more than one "front room" which by

(Continued on Page 15)

## Brethren Church History

By Rev. Freeman Ankrum

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# DARK TROUBLES

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ONE OF THE MOST, if not the most expensive institution ever thrust upon the American people, was that of human slavery. From the time of its introduction, it was the cause of trouble. While our Brethren forefathers leave few minutes of the early church in America, when they did start it was just nineteen years following the first minutes of record in 1778 at the Pipe Creek, Maryland, Annual Meeting, that the matter of slavery crops up. Inasmuch as the founders of the Tunker church were themselves dispossessed persons to a great extent, and had fled to this country for physical and spiritual freedom, it could hardly be otherwise than that they would look with misgivings upon the enslaving of any individual regardless of race or color.

No doubt we would be shortsighted in the knowledge of events, generally, to assume that at the Annual Meeting at Blackwater, Virginia, in 1797, that this was the first time they had come to grips with the insidious monster which was to later on nearly divide and wreck the Country. Article number one at the above mentioned Annual Meeting goes to considerable detail as to the matter and manner of dealing with negroes. "It was considered good, and also concluded unanimously, that no brother or sister should have negroes as slaves; and in case a brother or sister had such he (or she) has to set them free." One who would purchase negroes and would not emancipate them, could have no fellowship with the church until he sets them free.

Inasmuch as the Brethren settled freely in two of the leading slave states, Maryland and Virginia, we are not surprised to find problems connected therewith coming up continually. While the Valley section of Virginia, containing Shenandoah and Rockingham, with the bounding counties, were settled mainly by the German, and Tunkers, it was there that they met the issue face to face. The matter bobbed up at the Annual Meeting at Coventry, Pennsylvania, in 1813. The query had to do with slavery and the holding of slaves. It was unanimously considered that it was wrong. The minutes go on for some length regarding the matter. Inasmuch as the Brethren were admonished to aid in the matter of their education and training, the next step would naturally be in regard to their spiritual status. How about church membership? The first record we have of this on the minutes of the church is reported from the Annual Meeting in Cumberland County, Pennsylvania, in 1835. It was not so much the matter of receiving them, as members, but what status should be theirs when they were members. Should they be received and treated like white members? We know that

there were colored members in some of the Maryland churches. Meadow Branch, in Carroll County, was the church home of John T. Lewis, who has been mentioned in a former article. He left Carroll County during the Civil War days going to Elmira, New York, where he met and became the friend and companion of Samuel L. Clemens (Mark Twain). A part of the minutes concerning the answer to the query are as follows, "It is considered, that inasmuch as the gospel is to be preached to all nations and races, and if they come as repentant sinners, believing in the gospel of Jesus Christ, and apply for Baptism, we could not confidently refuse them." If they proved faithful they were treated upon an equality of full membership.

When the Annual Meeting was held in Roanoke, Virginia, in 1845, the matter came up again for consideration. The action was no different from the action of Annual Meeting of ten years before. However there was added another matter which had caused and was causing considerable trouble. How about hiring slaves from their master? This was a common matter in the slave territories. The Valley of Virginia had some members of the Brethren Church, who though not owning slaves, thought that it was permissible to hire them from those who did own them. The Roanoke Annual Meeting answered, that, "Considered but little better than purchasing and holding slaves, and that it would be best for a follower of Jesus Christ to have nothing at all to do with slavery."

Not all slaves were good nor were all masters or owners evil. Weakness and strength, virtue and vice were found alike in both white and black. Many of the Colonial churches were supplied with Galleries which on Sundays were occupied by slaves who desired to attend the worship service. Some masters kept their slaves in the same house in which they lived, others in nearby quarters. There are old stone houses in the St. James community and in the Linwood community where slave quarters may be seen to this day, though nearly ninety years have passed since their being freed. To one who visits the old home of the former Chief Justice Roger B. Taney, of Frederick, the slave quarters in the rear of the house are pointed out. Their entire care was the responsibility of the owners. One who mistreated his chattels naturally injured his resources.

From 1620 until the surrender of General Robert E. Lee, in 1865, the black man, with few exceptions, was held in bondage in Virginia. Perhaps none of the problems that the Brethren had to meet perplexed them as much as that of slavery. The Brethren were not alone in

seeing the evils of the enslaving of the blacks. George Washington, who owned many slaves said, that "it was among his first wishes to see some plan adopted by which slavery in his country (Virginia) might be abolished by law." He further wrote, "that his suffrage should not be wanting to this end." James Madison and Patrick Henry opposed the principal of slavery.

On account of this institution, Thomas Jefferson said that "he trembled for his country when he remembered that God is just." Jefferson at one time owned three hundred slaves. His medicine chest, and aids used not only for his own family but for his slaves may be seen at his home at Monticello. He must have been loved by his blacks for it is said that one time when he returned from a long absence, as his work of necessity required that he be away from home for long intervals, a number of his slaves met his carriage at the foot of the "Little Mountain," as the name means and, unhitching the horses, pulled him to his home on the mountain top. While this road today offers no challenge or obstacles to a car, it was not the boulevard in Jefferson's day which it is today and must have been a manifestation of love on the part of his human property. Jefferson made arrangements for the freedom of his slaves at his death.

Virginia with its climate, and added to this the invention of the cotton gin made slavery more profitable to Virginians than to those living in the more rigorous climate of the northern states. Thus in the year 1790 there were 200,000 slaves in the state. The Woodstock Herald of January 31, 1821, states relative to Shenandoah County, quoting from the census of 1820 that there were 1901 slaves and 315 free negroes, out of a population of the county of 18,925.

Since not all blacks were bad nor all whites good, we find that trouble came up in the daily lives of the individuals. Let us share with the reader a letter, part of it personal, from the son of Elder George Shaver, first Minister of the Brethren of the Woodstock congregation. His home was at Maurertown. This son was Cornelius, an older brother of the late Rev. E. B. Shaver of Maurertown. He was also an uncle of Mrs. Glenn Locke of Woodstock and a great uncle of Rev. John Locke of Maurertown. It seems that son Cornelius was one of the Shavers who possessed the itching foot as it were and had moved from Shenandoah County to Augusta County on the South. Here he raised his family, and here may be found his descendants today. Cornelius wrote to his father Elder George Shaver on November 6th, 1856. The letter yellowed with age speaks of other days long, long ago. He states specifically regarding the problem of human ownership. Apparently his father George had gone to Augusta County to see how his son Cornelius fared, and incidentally preaching while in the community. Cornelius writes, "in about a week after you left, my black man was taken up for assault and battery on the man who owns his wife. It was done in the public road. he was taken before a magistrate and committed to jail for trial. it was thought by the white man that he could have him hung or at least transported, but his master gave security for 2,000 dollars promising to sell him out of the state. he took him and handcuffed him and took him to Richmond and from there to the South. So I was out of a hand. I was sorry

for the poor negro for he was a good hand and obedient. I hired an irishman that could not hitch a horse right, but now I have a native for 8 dollars per month for the irishman. I had to give 50 cents a day. I need not to pay for the time lost just for the time the black man worked." The black man's name was Daniel. It would seem that he was only hired not owned by Cornelius Shaver.

"In slavery times, marriage among slaves consisted of a simple ceremony without license. Very often the husband belonged to one slave-holder and the wife to another. When one was sold, not being able to write, they would seldom hear from each other. I was at a sale where two boys were sold to a slave dealer. When they were led away the mother cried and prayed the Lord to care for her boys. I saw a young man sell for \$1,000 and another one for \$1,400." Thus stated one of the Virginia Elders, Jonas Graybill, years ago. Let us look at just one slave dealer's advertisement as it appeared in the Rockingham Register and Advertiser of July 20, 1858. It is as follows.

#### "500 NEGROES WANTED.

I will purchase at fair price, any class of negroes. I have on hand three families, which I will sell at fair prices. They were raised in the Valley, and positively did not come from Richmond, as they are sound and of good character. Beware of negroes from the Richmond market, as every one knows the traders in that market are good judges and I will buy none but those that are sound and healthy, and the refuse stock is peddled through the country, or if any of my acquaintances wishes to buy a scrub or a defective negro, give me a call and you will not go away without one. I will also swop by getting the advantage a little, say 25 or \$50 in a negro, if you have one that don't suit you, come and see me, my friends, if their is any such thing.

Address

Port Republic, Rockingham co., Va.

Dec. 21, 1855"

It would not take a deep study of this advertisement to correctly judge this dealer.

For various reasons, and some not hard to imagine, many citizens of the Valley would contract from year to year with the slave owners from the Eastern section of Virginia for the services of their slaves. This was usually done at the New Year, and became such a fixed custom that New Year became known as "slave hiring day." This became an event which was very important in various towns of the Valley. Yet from the very earliest date the Brethren stood in uncompromising opposition to this human traffic in whatever form it took.

The Brethren themselves having been downtrodden and oppressed knew how to sympathize with those of like troubles. One who hates an individual or race for those things over which they have no control or say, by so doing just indicate the low level of their thinking, if thinking it may be called. Slavery perhaps was more injurious



to those who did the enslaving than to those who were enslaved. Morals were corrupted or there would have been no Mulattos.

The institution not so indirectly caused the martyrdom of Elder John Kline, the fearless Virginia preacher. It also caused the death of Abraham Lincoln as well as thousands of boys who wore the Blue and Gray of Civil War days. Those days were often discussed with one who wore the Gray. He was Elder Arthur B. Duncan, who was in charge of the Oak Hill, West Virginia, Church, when the writer assumed the Pastorate. One day in our conversation he stated, "We thought that we were right, but things turned out for the best." The civil strife caused the Elder to walk with an injured knee all the days of his life, because of a wound received in the service.

The problems connected with slavery came up so often at the Annual Meetings that we feel it worth while to give in detail the action taken by a special committee which met at the old Linville Creek church in 1855. The minutes in full are as follows:

"Rockingham County, Virginia, March 2, 1855.

We, the Brethren of Augusta, Upper and lower Rockingham, Shenandoah and Hardy counties having in general council meeting assembled in the church on Linville Creek; and having under consideration the following questions concerning those Brethren holding slaves at this time and who have not complied with the requisition of Annual Meeting of 1854, conclude

1. That they make speedy preparation to liberate them either by emancipation or by will, that this evil may be banished from among us, as we look upon slavery as dangerous to be tolerated in the church; is tending to create disunion in the Brotherhood, and is a great injury to the cause of Christ and the progress of the church. So we unitedly exhort our brethren, humbly, yet earnestly and lovingly, to clear themselves of slavery, that they may not fail and come short of the glory of God, at the great notable day of the Lord.

Furthermore, concerning Brethren hiring a slave or slaves, and paying wages to their owners, we do not approve of it. The same is attended with evil and is combined with slavery. It is taking hold of the same evil which we cannot encourage, and should be banished and put from among us, and cannot be tolerated in the church.

Brethren present:

Ordained Elders, Benjamine Bowman, Daniel Yount, John Kline, John Wine, John Harshberger, George Shaver (Elder at Woodstock, Va. Author), Daniel Brower, Jacob Brower, Selectine Whitmore. Ministers. Abraham Knupp, Martin Miller, Solomon Garber, Joseph Miller, Jacob Miller, Daniel Thomas, John Brindel, David Kline, John Miller, Christian Wine, Martin Garber, John Neff and John Wine."

Despite these strong decisions, slavery continued to plague the Virginia churches. Some of the Brethren, likely witnessing the apparent profit of their slave holding neighbors, found that it was not always easy to abide by the councils of the Church. The next year, in September of 1856, the matter came to the forefront again.

Again the Brethren met at the Linville Creek Brethren Church. John Kline states in his notes, that it was "a very delicate matter to act upon in the present sensitive condition of public feeling on slavery. But it is the aim of the Brethren here not to offend popular feeling, so long as that feeling does not attempt any interference with what they regard and hold sacred as their line of Christian duty. Should such opposition arise, which I greatly fear will be the case at no distant day, it will then be seen that it is the fixed purpose and resolve of the Brotherhood to obey God rather than man."

Only a fragment of the minutes of that September day in 1856 remain, but what remains speaks in no uncertain terms, "That no members should be received by baptism into the church until they have first manumitted or set free all slaves, or slaves over which they have lawful control, which manumission is to be effected by putting on record in the clerk's office of the community a letter of freedom, with an agreement to assist them with means of transportation, provided that they cannot be tolerated long enough with their masters after their freedom to earn the amount of their emigration. We do not hereby wish to force them from their former master, if they wish to stay with them after they are twenty-one years of age, then the master may agree with them as with other free persons and pay them wages or take care of it for them."

Many of the slaves were attached to their masters and lived with them the remainder of their lives. In as much as many of the same race mistreat those of like race, is not to be unexpected that there were abuses among those who owned slaves. It may be said in this connection that when the men of the South had gone to war that the slaves at home took care of the home fires as it were and were faithful in so doing.

In spite of all that was done by Council Meetings, the matter continued to plague the Brethren as late as 1863 when we find the following Query at the Clover Creek Meeting in Blair County, Pennsylvania, when Annual Meeting assembled. This was during the Civil War when passions flamed, with the war two years yet to run. D. P. Saylor was at this meeting and spoke out fearlessly against the institution of slavery. The Query was, "What should be done with a brother that would preach that slavery was right according to the Scriptures and caused discord among the Brethren?" After consideration the following was the conclusion, "In as much as the Brethren always believed and believe yet, that slavery is a great evil, and contrary to the doctrine of Christ, we consider it utterly wrong for a brother to justify slavery, either in public or in private, and that he should be admonished, and if obstinate, shall be dealt with according to Matt. 18."

The boys who wore the Blue and the Gray have passed from the scene with the exception of a handful. Their children in the main have followed them, and now a third generation tills the soil. Nevertheless, the scars of that day so far away may still be seen and sensed. Bitter memories have unfortunately been handed down. In November 1864, a year before the ending of the fratricidal

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# MISSIONARY DEPARTMENT

## THE PASTOR AND FOREIGN MISSIONS

Much of the responsibility for missionary interest in local churches rests with the pastors. This fact is demonstrated when a pastor with missionary zeal moves into a pastorate where the people are more or less indifferent to the missionary challenge. Many times it is only a few months until the church begins to change from an attitude of indifference to one of deep interest in missions.

The pastor is the key man in the local program of taking the Gospel to the whole world, and he must recognize that his responsibilities go far beyond the preaching of a well-constructed homilistical sermon, as good and necessary as that is. His primary task is to "Go . . . and make disciples of all nations." To do that he must have a vision that reaches beyond his pulpit ability, his own church belfry, his own conference and nation.

He must learn that the church whose light shines farthest into the darkness is the church whose light shines brightest at home. He must learn too that the church whose heart is closed to the needs of men everywhere will soon close to all sacrificial giving and eventually die in cold, financial calculations.

The pastor must inject missionary compassion into his praying, his preaching and into all his leadership, lest he fail in fulfilling the last command given by Jesus.—W. C. B.

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## BRIEF MISSIONARY MESSAGES

(Excerpts from the missionary number of the EVANGELIST April 5, 1911.)

**Missionary Motive**—G. W. Rensch, Goshen, Indiana.

We should preach missions on the authority of Jesus Christ, the great Head of the church. Since He gave us our marching orders in Mark 16:15, 16, "And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," there has been but one thing for every Christian to do and that is to obey Jesus and live, or disobey Him and die.

"Ours not to reason why;  
Ours but to do or die."

The man who is "out and out" for Jesus Christ soon discovers that missions is the very heart of the Gospel.

Every man who preaches the Gospel preaches missions. The Brethren Church is, and always has been, emphatically a missionary church. Every preacher who has ever had any standing in her ranks has been a missionary preacher, notwithstanding the anti straw-men so gloriously (?) demolished before conference assemblies.

**Systematic Giving**—Martin Shively, Los Angeles, California

I am sure if we could only help men to see our Lord as He is, and as He is willing to be to them, no man could withhold from Him homage which rightfully belongs to Him, the paying of which would bring to the man incomparable good. And so also I am sure that if we who have caught a glimpse of divine love could or would fully comprehend God's great gift in the sending of His Son and the Son's great gift when He gave His life to be a ransom for us, this paper would not be written, nor others like it; because each would find his greatest joy in material expressions of his appreciation and his love for Him who so loves us. For love is never satisfied with verbal expression alone—it is an active emotion, ever seeking opportunity to bestow upon its object some visible, tangible expression of itself. It was so even in our Lord "who gave himself for us."

**The Reflex Influence of Missions**—J. A. Garber, Johnstown, Pa.

A deeper consecration. Here the missionary teaches us a much needed lesson. Not infrequently do we hear men asking God to consecrate them. In His priestly prayer Jesus did not pray, "Father consecrate them," but "Father sanctify them!" Those to whom He referred had evidently consecrated themselves; consecration is the work of man and implies the submission of the will. Who can consider those who have made a full surrender without being made conscious of his selfishness and without a vision of a life of larger possibilities? What mighty achievements would be ours if every member of the church were possessed with such a feeling of dissatisfaction! Who is the pastor that does not crave the opportunity of serving a congregation who has one of its members on the field as its particular representative? May God teach us that "the mission of the church is missions."

**The Value of Missions to the Individual**—H. L. Goughnour, Meyersdale, Pa.

Missionary activity pays if we consider no other than, perhaps, its least result—the personal development of those who engage in the effort. We ought to thank God for missions because of that which they have done for us. With David may we ever pray, Oh God, enlarge our hearts!"

## DARK TROUBLES

(Continued from Page 6)

strife, the Court at Harrisonburg, Virginia, appointed a committee consisting of 38 individuals to visit every part of the County. They reported the destruction in that one County (Rockingham) to be \$25,500,000 (Confederate prices) They listed the following tangible losses; dwelling houses burned—30, barns burned—450, mills burned—31, fencing destroyed (in miles)—100, bushels of wheat destroyed—100,000, bushels of corn destroyed—50,000, tons of hay destroyed—6,233, cattle carried off—3,350, factories burned—3, and furnaces burned—1. This was just in one County. Other Counties, Shenandoah for instance, could add much to the staggering losses.

The black man has not been free yet one hundred years, but in that time he has vindicated the judgment of those who gave him his freedom. We give just two instances of many. One we have in mind, born in slavery who never knew his father. The boy was brought by his mother to the salt works on the Kanawha River at Malden, Virginia, (now West Virginia), eleven miles East of Charleston. The lad was born at Hales Ford in 1856. He chose the name of Booker Taliaferro Washington. There burned within the breast of the Mulatto boy the desire for an education with the desire to improve his lot as well as that of his race. He walked to Hampton, Virginia, on Tidewater and entered school. Overcoming almost insurmountable obstacles he rose higher and higher, until Tuskegee Institute, at Tuskegee, Alabama, testifies to his vision and intelligence. The writer recently visited the grounds of this Institution and marveled at what this man was able to do. We looked at a number of marble

busts expecting to see a bust of the founder, but discovered none. Perhaps the Institution alone is his monument, along with the numbers of his race lifted from thralldom by his teachings. The writer has a valued friend, a gentleman of color living at Oak Hill, West Virginia, who was a school mate of Booker T. Washington at Hampton, Virginia. He often spoke of this colored genius. The friend to which reference is being made is Attorney James Ellis, now in the sunset of life.

We faced a beautiful new building on the west side of the campus at Tuskegee, dedicated to a colored man. It was to the man who unlocked the mysteries of the humble peanut. Here stands in simple beauty a large brick building with the following inscription emblazoned in golden letters across its front, **THE GEORGE WASHINGTON CARVER FOUNDATION.**

The Brethren of Virginia as a whole were tillers of the soil, and the war losses fell heavily upon their shoulders, reducing many of them to poverty. The material losses were almost beyond comprehension, but the drop in morals could not be estimated in shed blood, devastated homes and properties. Following the dawn of peace the Brethren turned their talents and what means they had remaining toward helping those less fortunate than themselves. Faced with much bitterness and hatred, they never the less were vindicated in their stand in opposition to that which brought this great nation to the brink of disaster. Their uncompromising stand for the teachings of the Bible as they understood it, and their refusal to go to war at any cost were little understood and appreciated at the time. Yet through all of this they were brought through dark waters, a united people and the sun shone upon the nation for the first time which was really free.

—St. James, Maryland.

## National Sunday School Association Summer Camps, 1954

### Camp Shipshewana (Indiana):

|                         |                       |
|-------------------------|-----------------------|
| <b>Seniors</b>          | <b>June 13-20</b>     |
| <b>Intermediates</b>    | <b>June 20-27</b>     |
| <b>Southern Juniors</b> | <b>June 27-July 3</b> |
| <b>Northern Juniors</b> | <b>July 11-17</b>     |

### Camp Zion (Ohio):

|                                    |                       |
|------------------------------------|-----------------------|
| <b>Juniors</b>                     | <b>June 20-26</b>     |
| <b>Intermediates &amp; Seniors</b> | <b>June 27-July 3</b> |

### Camp Juniata (Pennsylvania):

|                                   |                       |
|-----------------------------------|-----------------------|
| <b>Seniors &amp; Young People</b> | <b>June 27-July 4</b> |
| <b>Juniors</b>                    | <b>July 4-9</b>       |

### Camp Pinnacles (Southeast):

**July 12-17**

### Camp Blackhawk (Central):

**July 18-25**

### Camp Wyandotte (Mid-West):

**July 26-August 2**

# Sunday School Suggestions

Rev. Spencer Gentle

(Sponsored by the National Sunday School Association of the Brethren Church)

## THE SUNDAY SCHOOL AND SUMMER CAMPS

ONE OF THE MOST IMPORTANT phases of the work of the National Sunday School Association of the Brethren Church, is the camp work. The Association supports all camps who use the schedule of courses set by them. This is financial support. For each week of camp held the year before, the Association supports by giving the camp a check for \$125, plus \$1.25 for each camper that was present in that week of camp. The helpers in camp do not get paid for their services! Their expense to and from camp, and while they are in camp, are paid, but no salary! The National Sunday School Association helps to support camps in West Virginia, Pennsylvania, Ohio, Indiana, Iowa-Illinois, and Kansas. A representative from the Association is sent to each camp to assist; there are exceptions when there are conflicts in camp dates and schedules.

This is a brief outline of the camp work as sponsored by the Association; now, let's see what the attitude of the local Sunday School should be toward the camp program.

The Sunday School should do everything in its power to support this program! Every Sunday School pupil, who is of camp age, should be encouraged to attend a week of religious camp. There are several reasons why; let's name a few. First, because of the religious training that he receives. A child in camp can learn more about the Bible, more about Christ, more about the Church, more about the Brethren Denomination in one week than he can during the whole year in his Sunday School class. Why? Because the child is in religious classes at least 3 hours per day, and in most cases, 4 hours, for a whole week; and this study is concentrated and continuous, and therefore is remembered for a longer time.

The fellowship with other Christian children and young people is very valuable to the camper. The influence of this Christian atmosphere is great, and it makes an impression upon the students. Our children should associate with other children who believe in the same doctrines, and Christian principles. The fellowship around the table is of a very high type, the devotions before retiring in the evening do a great deal in uniting these children in bonds of Christian love and fellowship. The exchange of ideas relative to Sunday School work and Youth Fellowship work does much to strengthen the children in their Christian experiences.

The greatest reward of all, in the camp work, is when a student accepts Christ as his or her personal Saviour. If during the camp season, only one soul finds Christ in all of the camps, then the camping season is a success; however, there are generally several who make the decision. But that isn't all—many students become servants

of God through camp, for it is in camp that they hear the call of God for full-time service. Most of your ministers or missionaries of today, especially in our denomination, made their decisions to serve God during a week of camp! Isn't camp worth all this? It certainly is! The value of camp cannot be told in dollars and cents. There are many more reasons why the Sunday Schools should promote the camp program, but let's see what we can do.

The cost of camp for the student has gone up within the last few years. The cost of renting a camp site, has gone up; the cost of food has gone up; the mileage cost paid to workers has gone up; each camper is insured against accident and death, from the time he leaves his front door at home until he returns; and because of all this, it is hard sometimes for parents to raise camp money for their children. Here is where the Sunday School can help; why not pay part or all of the camp tuition for the students? It is advisable for the Sunday School just to pay part of the tuition, thus placing part of the responsibility on the child. Some Schools, however, pay all tuition for those who have perfect Sunday School attendance throughout the year. In some cases this is successful, in other cases this has not been true. Never let a child miss camp because he doesn't have enough money to attend! Don't let children go "just for the ride"—they will gain very little from camp.

The Sunday School can help in the camp program by sending canned food, frozen food, or other items of food that can be used. This is true only when the camp has to furnish its own food and cooks; some camps have these items included in the rent which they pay.

By all means, the Sunday School should talk up the camp, (now is a good time to begin pushing camp), keep it before the children every Sunday. Get them interested in going to camp, and the battle is half won.

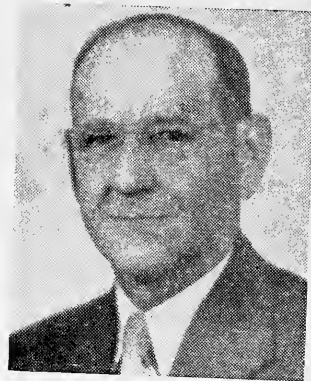
Every camp has its troubles when it comes to securing good teachers and good leaders. The ministers of the district are called upon to help, which is good, but the camp needs trained personnel in other fields, such as crafts, first aid, swimming, athletic directors, counsellors, teachers, music directors and many, many other fields. The Sunday School can furnish such helpers, why not do it?

Yes, camp is very important, and the Sunday School must help in every way possible. Let's provide the best camp possible for our children. Let's continue to teach the Bible, some denominations are sponsoring camps where the Bible is not taught, let's not let this happen to our Brethren Camps.

Camp is something that helps a child grow spiritually, physically and mentally.

# FIFTY YEARS IN THE MINISTRY OF THE GOSPEL

**Rev. C. C. Grisso**



**T**HE WRITER is taking the opportunity of presenting to the readers of *The Brethren Evangelist* a review of our fifty years in the ministry of the Gospel, all of which have been spent in the Brethren Church.

At the Easter Season, April 3, 1904, in the Mexico, Indiana, Brethren Church, I was ordained to the Eldership of the church by the late Elders G. W. Rench and P. M. Fisher, at the age of twenty-two. I had just finished several years of study at North Manchester College in the Academic and Bible departments, graduating from the Bible department in 1903. It was during the first year in college, in an evangelistic meeting being conducted by the late Elder I. Bennett Trout, that I accepted Christ and was baptized by the late Elder Albert Wright, in Eel River near the college.

On leaving the college in the spring of 1904, according to previous arrangements, I spent the summer on the farm of James L. Kraning at Mexico. On arrival we found the Mexico Church in the midst of a revival being conducted by Evangelist Stephen H. Bashore. It was in this meeting, that I cast my lot with the Brethren Church, together with a goodly number of others. Within a few weeks after this meeting in March, accompanied by Brother Kraning we drove by horse and buggy, ten miles distant to Center Chapel where I had been invited by the Brethren and by the pastor, the late Elder L. O. Hubbard, to preach our initial sermon. I do not recall much of the sermon, but the text remains to this day. It was those Words of assurance of God to His servant Moses as he was starting on his life's task, Exodus 33:14; "My presence shall go with thee." Two weeks later, the Mexico church had given the call and our ordination took place on Easter as above mentioned.

Before me as I write, are the words of Brother Rench, who, as those of us who have had the privilege of knowing him, could give a charge as few other men could. From this charge I quote in part. "In giving you this charge as a minister of Jesus Christ, you will look to God's Word as your sufficient guide in all things. **THIS IS THE ONLY RULE OF FAITH AND PRACTICE OF THE BRETHREN CHURCH.** Be faithful to it and you will be faithful to the church that has called you." To this day I have endeavored to be true to my calling and to this charge that was that day given.

Thus a ministry begun on that Easter Day has continued through these fifty years, unbroken only by a few

years quite recently, when, because of sickness in the home, we were compelled to give up the full-time pastorate, but only to give even those few years to supply and evangelistic work.

I have never doubted for a minute my definite call to the ministry, and if these fifty years could be recalled that they might be lived over again, as for my part they would be spent in the ministry of the Gospel, for no man has ever been called to a higher and nobler calling. I do not recall the day when I did not look forward to the time when I would be a minister of the Gospel. I accepted the call because I could not do otherwise. And, let me say here to any young man who may read these words, Don't be a preacher if you can keep from it." If the Lord wants you there, He will see to it that you arrive. Thus, today, after these fifty years of preaching are in the past, I can say with Saint Paul, "I thank Christ Jesus our Lord, who hath enabled me, for He counted me faithful, putting me into the ministry." I Tim. 1:12.

It is my firm belief, that the one consuming passion of every preacher should be to preach Christ, and accordingly, to win souls for Him. Indeed, "To gather out of the world a people for His Name." Thus, through these years we have always sounded forth the EVANGELISTIC NOTE, and by the Grace of God and through the direction of his Holy Spirit, we have been privileged to lead in hundreds of evangelistic efforts, in connection with pastoral work. This evangelistic ministry has received the approval of the Great Head of the Church in that He has given us a great and goodly number of souls for our labors as a seal upon such a ministry.

Through the years, our pastorates have varied from the smaller two-or-three-church-circuits, to our largest and best congregations, located in six different states, and an evangelistic ministry in fourteen. God forbid that I should seek any glory for myself. I shall be satisfied if one day my Lord will permit me to sit at Heaven's gate and as the redeemed come marching in, it will be my privilege to see again the hundreds of men and women and boys and girls that have heard the invitation and have accepted Christ and have at last found the way home to God and Heaven and Glory through this humble ministry.

It was during the first year of our ministry in the Mexico church that an acquaintance was formed with the one whom we later chose to be our companion in the

labors of the Lord. And, thus on July 19, 1905, the writer and Miss Nora Balsbaugh, daughter of the late Elder J. H. Balsbaugh were united in marriage, and a home established in Mexico that served as our first parish, together with Tiosa on the circuit. Into this home through the years came three sons and three daughters, all of which survive and are carrying on in the work of the church, that task that has been so dear and precious to the hearts of their parents. That family circle has grown until, as I write, to twelve grand-children and two great-grandchildren. The circle has been broken by the hand of death but once, and that at the home-going of our companion of forty-seven years. This united ministry was blessed of the Lord in a wonderful way in the building and strengthening of the churches and winning souls to Christ. On August 27, 1952 the soul of one of the best helpmates that was ever given any minister was called home. Her physical body eventually yielded to the years of strenuous service, and now in the family lot at Mexico it awaits the resurrection morning. There on the family marker the passer-by can read the inscription, "Just Humble Servants."

How many more years until this half-century ministry of which we now write will come to its close, only He who holdeth the brittle thread of our lives in His hands, knows. For those days we have no fear. We have trusted Him through all the yesterdays. We are trusting Him today, and thus, why should we fear for tomorrow? There are better days ahead, and it is for that day that we look, where in the light and joy and splendor of it all we shall look into the face of Him, Who having not seen, we have trusted and loved and served.

And, now, finally. At this writing we are serving our thirty-ninth year as a member of the Missionary Board of the Brethren Church, and as president of the Indiana Mission Board and incidentally, full-time pastor of our fine growing, aggressive church at Teegarden, Indiana, to which we drive a distance of fifty-five miles on each returning Lord's day, from our home in North Manchester.

On last October the writer was united in marriage to Mrs. Anna Kulp, widow of the late Dr. I. A. Kulp of Silver Lake, Indiana. In the home and in the labors of the Lord, we are enjoying together, all the rich blessings, both temporal and spiritual, that a kind Heavenly Father can bestow upon His own. It is by His Grace that we carry on. We sincerely covet an interest in the prayers of all the faithful.

Greetings to my Brethren in the ministry, that great throng of faithful servants of the Lord, with so many of whom we have labored in the work of evangelism, together with that great host of the faithful laity scattered among the churches, where we have lived with our family and where we labored together through these fifty years of our ministry. Peace be to you all. And may God's richest blessings attend you alway. With you we have rejoiced and wept. Some day we shall rejoice again together, but not weep. In closing I recall the words of Ralph Cushman:

"I have not asked that  
Crowds may throng the temple  
That standing room be priced:  
I only ask that as I voice the message  
They may see the Christ.

I have not asked  
For churchly pomp or pageantry  
Or music such as wealth can buy:  
I only pray that as I voice the message  
He might be nigh.

I have not asked that  
Men may sound my praise  
Or headlines spread my name abroad:  
I only pray that as I voice the message  
Hearts may find God.

I am remaining, Your Servant in Christ,  
Until His Glorious Appearing  
C. C. Grisso, North Manchester, Indiana.



## BRETHREN COMMUNION SERVICES

OAK HILL, WEST VIRGINIA. Sunday evening April 25th. Rev. Milton M. Robinson, Pastor.

BETHLEHEM BRETHREN, HARRISONBURG VIRGINIA. Sunday, April 25th, 7:30 P. M. Rev. John F. Locke, Pastor.

MANFIELD, OHIO. Sunday evening, April 25th, Rev. Harold Barnett, Pastor.

FALLS CITY, NEBRASKA. Sunday evening, April 25th. Rev. Edwin Puterbaugh, Pastor.

PITTSBURGH, PENNA. Sunday, April 25, 7:30 P. M. Rev. Ralph Mills, Pastor.

HUNTINGTON, INDIANA. Sunday, May 2nd, 7:30 P. M. Rev. C. Y. Gilmer, Pastor.

SMITHVILLE, OHIO. Sunday, May 2nd, 7:30 P. M. Rev. Robert L. Hoffman, Pastor.

BRYAN, OHIO, Sunday evening, May 2nd. Rev. Alvin H. Grumbling, Pastor.

BELLEFONTAINE, OHIO. GRETN BRETHREN. Sunday evening, May 9th. Rev. George W. Solomon, Pastor.

JONES MILLS, PENNA. VALLEY BRETHREN. Sunday evening, May 9th, Rev. Elmer M. Keck, Pastor.

AKRON, OHIO, FIRESTONE PARK BRETHREN. Monday evening, May 17th. Rev. J. G. Dodds, Pastor.

MORRILL, KANSAS. Sunday evening, May 23rd. Rev. Edwin Puterbaugh, Pastor.



# Prayer Meeting Studies By C. Y. Gilmer



## TEACH ME TO LIVE

Teach me to live! 'Tis easier far to die—  
Gently and silently to pass away—  
On earth's long night to close the heavy eye,  
And waken in the glorious realms of day.

Teach me that harder lesson—how to live  
To serve Thee in the darkest paths of life.  
Arm me for conflict, now fresh vigor give,  
And make me more than conqueror in the strife.

—Author Unknown.

**WE CANNOT LIVE A CHRISTIAN LIFE.** Jesus Himself said so (John 15:5). God does not ask us to live a Christian life, not even to try. But God does ask that we let Christ live His life in us (Gal. 2:20). It takes two to live the Christian life—"Ye in Me" and "I in You" (John 15:4). There is no Christian life apart from Christ (John 15:5). The branch is wholly dependent upon the Vine.

True believers are all joined to Christ and to one another in a mystical body (1 Cor. 12:12-27). This body of Christ has experienced a death to sin and a life to God (Romans 6:11). The Christian life is not dependent upon self because it must be dependent upon Christ. To be detached from Christ is to be on our own resources—we are doing it. The true Christian is not apart from Him but a part of Him. We are the bride of Christ—we belong to Him (Romans, 7:4); Rev. 19:7). The Christian life is that of our belonging to Christ and of being well pleasing unto God (2 Cor. 5:9, 15). In sin and condemned we could never please God, "but now, not—in ourselves but—"in Christ Jesus" (Eph. 2:13) we are in One Who pleased God completely (Matt. 3:17).

Through Christ alone we can live a life that is pleasing unto God. Christ pleased not Himself (Romans 15:3), but did always those things that pleased the Father (John 8:29). Only by striving to please Him can we be assured of God's protection (2 Chron. 16:9), of success in prayer (1 John 3:22), and can avail ourselves of His resources (Isaiah 45:11). We are not to be men-pleasers but those who live for and serve the Lord (Eph. 6:7) as did the Apostle Paul (Acts 27:23b). Let us not forget that we are not our own, that we have been bought with a price (1 Cor. 6:19, 20), and that we give ourselves unto Him body and soul (Romans 12:1).

A slave am I by ransom price,  
To do my Master's will;  
No freedom of my own I claim,  
His Word I must fulfill.

Were I a servant to my Lord,  
Some wages I should reap;

But since I'm purchased by His blood,  
I'm His to own and keep.

If I were hired for pay, alas,  
Some freedom I might claim;  
But I am bought, I'm not my own,  
I'm ransomed for His name.

I am a slave, I must not choose  
In matters great or small;  
His bidding I am bound to do,  
In His my time, my all.

I am a slave, in love Divine,  
Purchased by God's own Son;  
That now through me, His wise design  
May constantly be done.

—J. T. Vellinga.



## Lesson Comments by Fred C. Vanator

Lesson for May 2, 1954

### JUDGMENT ON JEROBOAM

Lesson: 1 Kings 14:5-10a, 12-16

**T**HERE ARE TWO mighty threads—one red and one black—that run entirely through the word of God. The RED thread traces the progress of salvation according to God's plan; the BLACK thread reveals the inescapable doctrine of the judgment of God as related to the deeds of mankind. The first thread shows the divine mercy of God the Father; the second the absolute justice of God as the Judge. Man must realize that he is accountable to God for his every word and deed. Each of us have been endowed with certain talents and are responsible to God for the use to which we put them, be they great or small.

Today we come to a lesson which lays a great responsibility upon a man who was endowed with a talent for leadership, but who, instead, led in a direction exactly opposite to that which had been laid out for him by God Himself. Let us trace the course of events briefly.

Remember that in our last lesson we found that through Ahijah God had told Jeroboam that ten of the twelve tribes would be given into his hand to rule; while the other two tribes would be left in the hand of Rehoboam. Jeroboam sensed the danger to his northern kingdom in that, when his people were required to visit Jerusalem for the necessary feast days in their worship of God, that every opportunity would be afforded Rehoboam to wean them over to him. The Temple was now in the hands of Rehoboam and it presented a worship problem. Therefore, without stopping to consult God as to what might be done to overcome such a danger, that of the winning over of his people by the rival king, he set himself up as a "divine planner" and erected two golden calves, one at either end of his territory, and substituted them for the ONE who had made him king of the ten tribes, saying,

"These be thy gods which led thee out of the bondage in Egypt."

The express stipulation under which Jeroboam received his position was that he was to act upon the basis of David's relation to God—that he was to "do right" in God's sight; "keep God's statutes and His commandments as David did." But in doing as he proceeded to do he almost instantly brought God's wrath down upon him and God says, "Thou hast not been as my servant David," and "therefore I will bring evil upon the house of Jeroboam."

Surely God knew that Jeroboam was bad at heart when He placed him in the position of leadership, but there must have been some good in him which God was seeking to bring to the front. He was given every opportunity to do in the right direction, but he failed. Self overcame the

larger opportunity which presented itself; failure to trust God in every way caused him to descend the ladder of power rather than to ascend to the heights which God had opened up to him; ability to do right was lost in a desire for power and vain glory. Consequently he became a symbol of all that was evil throughout the entire history of the Northern Kingdom, for time and time again we meet a phrase that tells of the failure to keep the kingdom in their hands—"And he caused Israel to sin after the sin of Jeroboam, who caused Israel to sin."

What a warning is to be found in the words of our Golden Text: "Beware that thou forget not the Lord thy God in not keeping his commandments . . ." In how grave danger is our own country? A bright spot is to be found in the evident turning to God for guidance in a time of great stress.

## Young Men and Boys' Brotherhood Program

Percy C. Miller

Program for month of May

TOPIC—"SIMON PETER."

Scripture Readings: Mark 8:27-29; Luke 22:31-34; John 18:25-27; 21:15-17

OF ALL THOSE who were drawn to the side of Jesus at the very beginning of his ministry and remained in his company to the end, Simon Peter proved himself the most energetic and outspoken, and therefore has been conceded the most conspicuous place in the apostolic circle. John, "the beloved disciple," may have come nearer the Master's heart, and James may have offered him a more constant and stable discipleship. But Peter has been quietly crowned "the prince of the apostles." Our study of New Testament characters does not call for a comparison of their different merits. And it is true that Peter was never given authority over his brethren. But it is nothing more than fair to say that popularly in any view of the apostolic group he must occupy the position of leader and representative.

If it be asked: Upon what trait of his character has this estimate of him by his fellow disciples in subsequent generations been based? The answer must first be found in all his readiness to act immediately upon what he realized to be true. He has been characterized as prominently impulsive. Impulsive he was. But his impulses were never purely emotional. When he burst forth in one of his expressions of loyalty, it was always because he perceived something real and worthy of genuine loyalty. At Caesarea Philippi, when Jesus asked the collected disciples, "Who say ye that I am?" Peter promptly gave the answer which was in the minds of his fellow disciples

because, while they saw the truth about Jesus but dimly, he saw it vividly.

Peter belongs to the class of men who, sure of a reality, are not satisfied to wait until assurance becomes doubly sure before they act upon it. Such men are apt to go too far in their practical plans. They must stop and correct misunderstandings about details. Peter was in need of correction. He knew that Jesus was the Messiah; but he did not understand why the Messiah should suffer. He endeavored to dissuade Jesus from his plan of fulfilling the Messianic task by the way of suffering.

Such men are also likely to be disappointed and perplexed by the miscarriage of their plans in matters of secondary importance. Peter was completely cast down when he found his Master failing him in the way of leadership as Messiah which he had outlined for him. He went to the extent of denying him upon what has been considered but slight provocation. He thought the cause was lost, even though his faith in it had been so strong that he had committed himself to it and was ready to take action backing up his self-commitment.

But Peter's type of frank and prompt impulsiveness always carries with it the redeeming quality of readiness to be corrected. Its disappointment never amounts to despair. When Peter looked at the eye of Jesus and saw in it the confidence that he himself lacked in the course taken by Jesus, he repented. His courage came back. Such men are capable of recovery and reconstruction after they have apparently collapsed. "When thou art converted," said Jesus to him, "strengthen thy brethren."

Peter represents and illustrates the paradox that the strong leader must have marked weaknesses. He must be weak enough to command the affection and appreciation of those who feel themselves in need of a leader. Jesus brought out this side of Peter's character in the interview by the lake when he intrusted to him the leadership of the flock on the sole ground of his love to himself. This is the secret of Peter's elevation to the place of "prince of the apostles" by the rank and file of Christians in all ages.

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

Guest Writer: W. S. Benshoff

Topic for May 2

### KNOWING GOD IN NATURE—BEAUTY

Psalms 19:1-6

AT THIS TIME OF THE YEAR, all nature is well on the way to breaking forth into a new Spring, and a new growing season. It is the season of the year when new life appears in nature. It does something for the individual, too. Warmer weather, birds singing, flowers, green grass, and the signs of early garden crops pushing through the surface of the ground, makes an individual feel better, too.

More than that, though is the realization of a new consciousness toward God, the One who has made all these beautiful things possible. Man may limit his thinking to the "natural" process of nature, but the Christian will surely see the hand of God in all things. Not one onion sprouts, nor one bean pod opens, except the hand of God be upon it. The earnest seeker will easily see God revealed in nature. Do you?

#### 1. THE HEAVENS DECLARE THE GLORY OF GOD.

The first verse of our scripture points out the wondrous beauty and creation which God calls "the heavens." Those heavens, or skies which we see above us. The stars, the Milky Way, the sun. Untouched by the sin of man, these mighty works of God declare the glory of God. In a symphony of pattern, and well-ordered movement, their course through the miles of endless space speak of the glory and power of God. Likewise, our own solar system, including our earth, as it moves in its assigned path, speaks to us of God. No such system could operate without the powerful hand of God upon it.

2. DAY UNTO DAY UTTERETH SPEECH. Go outside and see the blue sky, or note the stormy clouds; go out at night and see the myriads of stars in the sky, or note the flashing lightning when the storm is great. This is the language of the universe as it speaks of the matchless power of the Creator, our God. How foolish for man to think that even though God has a well-ordered plan of operation for His universe, that He does not have such a plan for our lives. Young people, God does have a work for each of us to do, even as He has for each planet, moon, or star. It is our business, to be in fellowship with God through Jesus Christ, that we can be led into the paths of service which He has for us.

3. NO SPEECH. The translation given in our Bibles says, "There is no speech, nor language where their voice is not heard." Rather, according to the best translators, it should read, "There is not speech, there are not words: their voice is not heard. This shows the power of the testimony which the heavens give to the glory of God. They need no speech, for in their silent beauty, they tell of His power and Godhead. Here is a wonderful ideal for us. Do we, in our lives, so live the beauty of Christ

in our hearts, that even in silence and in deed, we show to the world that we are Christian? There are more ways than standing behind a pulpit to preach a sermon. Just the simple, true to Christ, daily living on the part of young people in school, at play and in the home, is often enough to let others see Christ living in us.

4. TO THE ENDS OF THE EARTH. Even to the teeming millions of the earth's pagans, God is revealed in nature. Those who live in the darkness of sin, without knowledge of Christ, do recognize that there is a Power back of the universe, to whom they must pay homage. For do they not build idols of stone, wood, etc.? Do they not worship the sun, the moon and the stars? Yes, even to all peoples, God is revealed through the beauty of nature. What a wonderful testimony it would be to our love for God and for our fellowmen, if we would devote our lives and our substance to a world-wide effort in revealing the true God of heaven to all men, through Christ. Men, though they know that an all-powerful God exists, do not know of His love and saving mercy as shown in the giving of His Son to free men from their sin. That is our job, to tell them of Christ.

5. THE POWER OF THE SUN. Have you ever walked through a deep forest and noted that no matter how brightly the sun was shining, it could not penetrate to the forest floor? And yet the heat of the sun was there, to cause the plants to grow. The same is true spiritually. Though sin has covered men's hearts so that no light can shine into them, yet there is the love of God hovering over them to show them of His might and power. They live, physically, and are sustained by the hand of God, whom they do not know, or whom they have rejected. We are told that the rain falls on the "just and the unjust." However dark the heart of sin, nothing is hid from the knowledge of God.

6. THE POWER OF THE SON. Christ, the Son of God, is the One who can transform the hearts of men. When people call upon Him, they are assured of an answer to their prayers. His love and saving grace are ever present. There is no out-post of humanity where His love does not abound. To those who will let His Grace come in, He will transform lives, He will make them beautiful, and He will bring them into the orbit of orderly, heavenly will, that shall bring about the beauty of God in the hearts of men, and show forth His glory to all.

Therefore, young people. Let us be sure that our own hearts have been cleansed from sin. Let us be sure that our own lives radiate and show forth the power and love of God. Then, let us devote our lives to the spread of spiritual light, in our homes, in our school, our church. Let us conduct ourselves in our social activities, that others will know that we belong to Jesus. One of the saddest things to see is that of people who take all the matchless benefits of God, and refuse to give Him honor and praise.

For every flower, every song of the bird, every mouthful of food, every breath of fresh air, and every ounce of strength to work and play, let us always give thanks to God. He has given to us a beautiful world in which to live. Let us never forget how blessed we are. Let us show it, best of all, by spreading the gospel of Christ, and His spiritual light, to the darkened corners of our town, our country, and the whole wide world.

# THE EDITOR'S PULPIT

## FILLING THE CHURCH

(Continued from Page 3)

he very atmosphere and appearance thereof gave evidence of probably not having been used since the last previous pastoral call.) The pastoral call was something expected, looked forward to, and accomplished, making for a closer fellowship between pastor and people.

Today, the Pastor is busier with a multitude of organizational duties, and the pastoral call is a greater triumph than it used to be. A greater triumph in another way, because the calling pastor today is fortunate if he finds the family on which he plans to call, in a mood for a pastoral call. Radio, television, work schedules, school schedules, social activities, hobbies, and the general fast moving tempo of today's living, presents a real challenge to a pastor who seeks to fulfill his requirements of pastoral calling.

In our desire of seeing the church "filled to capacity" it would be well for pastors and church Boards, even congregations, to take time to discuss and analyze this problem of pastoral calling in this modern day, for it has a direct relationship to the problem of "Filling the Church."

(We will have more to say in future Editorials in this series—suggesting ways which we believe can bear fruit in getting people to come to our churches.—W. S. B.)

## INTERESTING ITEMS

(Continued from Page 2)

for a locally sponsored project of supplying an inter-telephone system for our Mission at Lost Creek. "This project," according to brother Robert L. Hoffman, "will meet a much needed improvement in Kentucky."

ASHLAND, OHIO. GARBER MEMORIAL BRETHRENS. The Senior Sisterhood met recently in the home of Ruth Barber, in a joint meeting with the Park Street Brethren Sisterhood, at which meeting, Mrs. Edwin Boardman reviewed the mission study book, "Forty years in the African Bush."

The Brethren Youth were in charge of the evening service on April 11th, which featured a candlelight service.

NEWARK, OHIO. We have received the first issue of the Bulletin of the Newark Church, as printed by the Pastor, Brother William S. Crick, and dated April 11th. Brother Crick reports on the first several services. At the present time, services are being conducted in the nearby Y. M. C. A.

We note also in the same bulletin that the Board of Directors of The Moundbuilders Park Home Owners Association has honored Brother Crick by appointing him Chaplain. This means, according to Brother Crick, "that his ministry in this area, is to be interdenominational,

with a view to being helpful in any family or situation where he can minister."

Since this is probably the first mention in The Evangelist of the term, "Moundbuilders Park," it might be well to point out that the area of Newark in which our Church is being located, is known by that name.—Ed.

WILLIAMSTOWN, OHIO. Seven young people were baptized and received into the church on April 11th.

PERU, INDIANA. The Billy Graham film, "Mr. Texas," was shown in the Peru Church the evening of April 4th.

Guest speaker scheduled for April 25th, is Rev. Clarence Stogsdill, National Brethren Youth Director, of Ashland, Ohio.

FLORA, INDIANA. The Father and Son Banquet was scheduled for April 23rd.

Brother Stewart has been given a call to serve another year as Pastor of the Flora Church, the year beginning in September.

The Flora Win-A-Couple Class has placed shrubbery around the Church bulletin board, and has planted small evergreens on the parsonage lot.

The Union Good Friday Services were held in the Flora Church.

WARSAW, INDIANA. Professor Henry Bates, of Ashland Theological Seminary, presented colored pictures of the Lost Creek, Kentucky Mission work, in the Warsaw Church on April 22nd.

LANARK, ILLINOIS. Brother H. Francis Berkshire writes to the Editor, "Just a line to tell you that 40 men enjoyed the banquet and program of the Central District Laymen's Rally, at the Congregational Church in Anamosa, Iowa, on Friday, April 9th.

"Delegations from Waterloo, Milledgeville, and Lanark, were present. It was a general feeling that this should be an annual affair. Max Miller gave a very inspiring and challenging talk to the men."

## APRIL IS FOREIGN MISSIONS MONTH. GIVE GENEROUSLY!



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### FOREIGN MISSIONARY OFFERING (Easter)

Make checks to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

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## Vacation Bible School News

NEW!



### V. B. S. PUBLICITY AIDS

An ample supply of these eye-catching, full-color materials will pay big dividends in stimulating interest and increasing attendance in the vacation Bible school.

**Announcement Poster.** A sad-faced dog beside a church. Above are the words: "I wish I could go, too," and below are: "Vacation Bible School." 15 x 20 inches. No. 9155. 15c. each; \$1.50 dozen.

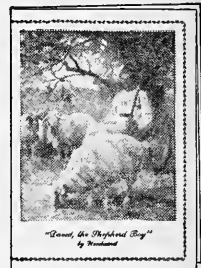
**Announcement Dodger.** Duplicate of poster, though smaller. 5 x 6 3/4 inches. No. 9154. 60c. per 100.

**Invitation Postcard.** Identical full-color design as both dodger and poster. No. 9153. 25c. dozen; \$1.50 per 100.

### V. B. S. (French-fold) CERTIFICATE NEW!

A certificate of distinction that will add a personal touch and please the children who will treasure the beautiful picture. Brand-new 5 x 7-inch French fold showing a new full-color Bible-art picture by Cleveland Woodward of David the shepherd and his sheep. Space for name, school, etc., inside of fold. With envelopes.

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### V. B. S. BUTTON

An attractive, brand-new, metal button every child in the school will be proud to wear. Four bright colors, large child-appeal size, it will help to gain new members. Provide one for each pupil. Same size as shown on left.

NEW!



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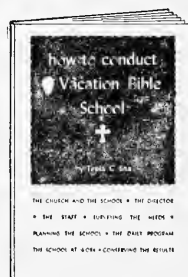
A bright red, white, and blue tag that will delight every child. Printed on shiny, heavy Kromekote paper. On the back is a Scripture quotation and space for name of school.

No. 9253. 25c. dozen; \$1.50 per 100.

### ENROLLMENT AND ATTENDANCE RECORD CARD

New card providing for enrollment record and daily attendance. Ample space for name and address of pupil, age, school, parent's name, date enrolled, plus ten-day attendance record. Size, 5 x 3 inches.

No. 9399.....Price, 85c. per 100



### NEW! V. B. S. HANDBOOK

"How to Conduct a Vacation Bible School," a new, complete guide-book for those interested in the V. B. S. Nine chapters that outline the value and purpose of a V. B. S., discuss the school's set-up, give plan of organization, present the daily program, treat on the school at work, and conclude with a challenge to "conserve your results."

No. 2933.....95c.

| VBS           |               |
|---------------|---------------|
| Pupil's Name  | Year of       |
| Address       | Attendance    |
| Phone         | Record        |
| Department    | Grade         |
| Teacher of    | Teacher       |
| Church Member | Church        |
| Father's Name | Church        |
| Mother's Name | Church        |
| Class Teacher | Class Teacher |
| VBS Teacher   | VBS Teacher   |

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# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

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NORTH MANCHESTER, INDIANA

## *What Then?*

"When all the great factories of cities  
Have turned out their last finished work  
When the merchants have sold their last bargains  
And dismissed from their desks their last clerks;  
When our banks have raked in their last dollar  
And paid out the last dividend;  
When the judge of the earth says, "Close for the night,"  
And asks for the balance.—What Then?

"When the choir has sung its last anthem,  
And the preacher has prayed his last prayer;  
And the people have heard their last sermon  
And the sound has died out on the air;  
When the Bible lies closed on the altar  
And the pews are all empty of men;  
And each one stands facing his record  
And the Great Book is opened—What Then?

"When the actors have played their last drama,  
And the mimic has made his last fun;  
When the film has flashed its last picture,  
And the billboards displayed its last run;  
When the crowds seeking pleasure have vanished,  
And gone out in the darkness again;  
When the trumpet of ages is sounded  
And we stand up before Him—What Then?

"When the bugle's call sinks into silence  
And the long marching columns stand still;  
When the Captain repeats his last orders  
And they've captured the last fort and hill;  
And the flag has been hauled from the masthead  
And the wounded afield checked in,  
And the world that's rejected its Savior  
Is asked for a reason—What Then?"



## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and  
the last week in December.

**THE BRETHREN PUBLISHING COMPANY**  
Ashland, Ohio

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## Items of General Interest

**ST. JAMES, MARYLAND.** Brother Freeman Ankrum reports that there were 70 men and boys present at their recent Father and Son banquet, as against 45 the year before. This banquet was the initial service in their recently remodelled basement. Rev. W. B. McKinley was the guest speaker.

Brother Ankrum says that 150 or more can now be accommodated in their basement.

The St. James Communion service was attended by 112, with the communion being taken to 4 more.

**MEYERSDALE, PENNA. MAIN STREET BRETHREN.** "Family Night" is scheduled for May 2nd, with the Brethren Youth Crusaders in charge.

The Crusaders will conduct their public program the evening of May 16th.

**AKRON, OHIO, FIRESTONE PARK BRETHREN.** The Mother and Daughter Banquet is scheduled to be held on May 7th.

The W. M. S. public program will be presented the evening of May 9th.

Three were baptized, confirmed and received into the full fellowship of the Church on Easter Sunday evening.

**PLEASANT HILL, OHIO.** Brother Floyd Sibert writes to the Editor, "We had a very fine Holy Week and Easter service. Our Sunday School attendance has been healthy,

(Continued on Page 15)

## COMING EVENTS

**ST. LUKE BRETHREN, near WOODSTOCK, VIRGINIA.** Revival Services—April 26th to May 7th—Rev. John F. Locke, Evangelist; Rev. John Dodson, Pastor.

**CAMERON, W. VA.** Annual Dedication Day Anniversary—Sunday, May 2nd—Services at 9:30 A. M., 2:30 P. M., and 7:30 P. M. (DST). Basket Dinner at 12:00 Noon. Everybody Welcome. Rev. Cecil Bolton, Jr., Pastor.

**HUNTINGTON, INDIANA.** Dedicatory Services—Sunday, May 23rd, 7:00 P. M.—For the remodelled Church basement auditorium, a Wurlitzer organ for the sanctuary, and a station wagon for church and Sunday School use. Rev. Myron Dodds, Pastor of the Burlington, Indiana Brethren Church, guest speaker; Rev. C. Y. Gilmer, Pastor.

### SPRING RALLY

### PENNSYLVANIA DISTRICT LAYMEN

May 3, 1954

### THIRD BRETHREN CHURCH

### JOHNSTOWN, PENNA.

Sessions At 2:30 and 7:00 P. M.

Supper at 6:00 P. M.

PLAN TO ATTEND



## BRETHREN COMMUNION SERVICES

**HUNTINGTON, INDIANA.** Sunday, May 2nd, 7:30 P. M. Rev. C. Y. Gilmer, Pastor.

**SMITHVILLE, OHIO.** Sunday, May 2nd, 7:30 P. M. Rev. Robert L. Hoffman, Pastor.

**BRYAN, OHIO.** Sunday evening, May 2nd. Rev. Alvin H. Grumbling, Pastor.

**BELLEFONTAINE, OHIO. GRETNA BRETHREN.** Sunday evening, May 9th. Rev. George W. Solomon, Pastor.

**JONES MILLS, PENNA. VALLEY BRETHREN.** Sunday evening, May 9th. Rev. Elmer M. Keck, Pastor.

**AKRON, OHIO, FIRESTONE PARK BRETHREN.** Monday evening, May 17th. Rev. J. G. Dodds, Pastor.

**MORRILL, KANSAS.** Sunday evening, May 23rd. Rev. Edwin Puterbaugh, Pastor.



# The Editor's Pulpit



## Filling The Church

### PART II

IN THE FIRST EDITORIAL in this series, we drew attention to the fact that the matter of getting people to come to our churches is a problem which could be solved, and that it is a problem which should be a matter of concern and consideration on the part of the Pastor, church Board, and likewise of the congregation. We presented the reminder that we are not living "fifty years ago," and that while the church must ever remain changeless in basic beliefs and practices, yet it must be alert to the changing patterns of living on the part of people.

Modern methods of doing church work, resulting in increased attendance, are considerably different than it used to be. For instance, we used to think that the children were well taken care of, if for Sunday School, they were fortunate to have one small, dark corner of the basement, furnished with an odd assortment of chairs, and an unstable table. Notwithstanding that out of such situations came stalwart Christian men and women, yet the fact remains that we cannot hope to hold children in Sunday School with that kind of a set-up today. Why? Our public schools are fast recognizing the place of the child, and are providing, light, beautiful, airy rooms, well equipped and comfortably ventilated and heated. Can you imagine the reaction of a child who leaves such an up to date situation on Friday afternoon, to go on Sunday morning to "his class" in some drab, musty corner in the church basement? Can you imagine a conscientious teacher of the class trying to talk about the "beauty" of the temple of the Lord?

We have drawn this one example as a suggestion to Sunday School cabinets and church Boards that the appearance and the facilities of the church building often account for the interest or lack of interest on the part of children (and adults, as well.) Even an older building can be made more attractive by a little remodelling, a little paint, a little more window space, better lighting, and equipment. Our building should be such that people of all ages would really "want" to come, instead of being there through a sense of loyalty, or custom.

While we are on this subject of Church Appearance, let us give a moment to the rest of the church plant. You may not consider it as such, but people react to a church as much by the physical appearance and comfort of the place as by almost any other factor. The house

of the Lord should be kept beautiful and clean. A prospective member who brings his family to church on Sunday, after hard work on the Pastor's part, or through the invitation of a layman, will either react favorably or unfavorably by what he sees. If his wife's light colored coat has to be sent to the cleaners on Monday because the classroom chair, or the pew in the sanctuary was still wearing a deep covering of accumulated dust, that prospect isn't going to want to come back very soon. If the outside of the church finds loose papers fluttering around on the uncut lawn, if the bulletin board glass is smeared, and the letters crooked, or unappealing, it isn't going to make a very favorable impression on those we are seeking to interest in our church.

We could mention the appearance of hymn books, the clutter of quarterlies, or old papers on window sills. We could mention improper ventilation and heating, causing overheating, or drafts and chills. We could say much more on this point, yet let us remember that in "Filling the Church," we are going to do it with people, who, to start with, have no more sense of loyalty to our church than, perhaps, to any other. And we must win them to our fellowship. Physical appearance through and through, of our church building and its equipment and facilities, will bear a large weight, and may even be the deciding factor. So, look to your church building. The spiritual tone of the people is reflected in the physical appearance of their house of worship.

We can also give a little attention to the services themselves. At a later date, we shall devote more space to the act and psychology of the worship service, but in this series, we must limit our suggestions. Basically, worship must draw the individual into a closer fellowship with God, must evoke praise, must create a happier Christian fellowship of the Brethren, and must incite a greater degree of Christian witnessing and service, or it has failed.

The friendliness, or the coldness of the members toward one another, or toward visitors and prospects, can react favorably or unfavorably in whether or not an individual experiences the right result from the hour or hours spent in worship. A well planned opening of Sunday School, with hymns picked out in advance; Class periods with "business" kept at a minimum, prayer for the opening of the lesson, and a well prepared lesson by the

(Continued on Page 11)

## Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

### 14. Christ, The Consoler

Rev. H. M. Oberholtzer

Text: John 14:1

IN THIS CHAPTER Christ appears as the Consoler. The time of His departure, of which He had so often spoken, and which now the bitter opposition of the Jews seemed certain to accomplish, was near at hand. The disciples were fearful and sorrowful.

Jesus and His disciples were assembled in a large upper room in Jerusalem (ch. 13), where they had partaken of what came to be known as the Last Supper. It was not the Passover, as some suppose, though the time for that was near at hand (John 13:29 and 18:28). The supper was a very solemn occasion. There seemed to be an air of fearful expectancy, and of silent submission to the direction of Jesus. Jesus had instituted the ordinances of the Footwashing, the Love-feast or Lord's Supper, and the Communion, each with a peculiar solemnity and significance that was obscure to the disciples. Furthermore, Jesus startled them with the announcement that one of them would betray Him. Judas Iscariot being designated as the betrayer, immediately left the room, but his purpose seemed not to be understood.

The conversation continued while they tarried at the supper table, the Lord doing most of the talking. He had many things to say to them and much that was strange and disheartening, because they could not understand. He had often, both in public and in private, spoken of the suffering He must endure and the cruel death He must die, but it seemed vague to them. Now the hour was near, and He must forewarn and prepare them for it. Prophecies were to be fulfilled

and events to occur that would sorely try their faith. Dark clouds of confusion would overwhelm them. He told them that they all would be offended because of Him that night and that Peter would deny Him. They could not believe it and were downcast and perplexed.

Regardless of their stupidity and instability, Jesus loved them dearly. John says, "He loved them to the end" (uttermost, R. V.) (ch. 13:1). Therefore, with great compassion, Jesus said, "Let not your heart be troubled; ye believe in God, believe also in me" (vs. 1). How much all believers have cherished these precious words and the wonderful words that follow them! They have been a great consolation to all believers who have suffered affliction, sorrow or other hardships. Life in this world is a time of testing. "In the world ye shall have tribulation," said Jesus, "but be of good cheer; I have overcome the world" (John 16:33).

There is much consolation for troubled hearts in this chapter, but limited space will permit only brief consideration in this article. "Let not your heart be troubled" was said to those who were already troubled, and while darker and more vicious storm clouds were approaching. Yet the Lord said, "Let not your heart be troubled." Sympathizing friends will sometimes say, "Don't worry." "Don't cry." But when the burden of grief is very great, it seems hard for some to keep from worrying. Some worry themselves sick. Some have become insane. Some have committed suicide. Jesus prescribed the only sure and reliable

remedy for all trouble, "Ye believe in God, believe also in me." Jesus did not say that trouble could be overcome by a determined mind or a resolute spirit. Human effort cannot calm and soothe your soul like trust in your Lord.

"Believe also in me" implies added grace and strength. "Belief" implies trust, which is perhaps a stronger word. Trust in God, the Father, and in Christ, His Son, who died for us, arose from the dead, ascended into heaven, there to make intercession for us at the throne of grace, trust that God gives to those who truly and firmly believe, that trust is able to bear and overcome the most serious trouble. That trust will pierce the densest gloom, dispel all doubts and fears and refresh the soul with hope that passeth understanding. People who are not Christians do not know how to trust in God. It is hard to comfort them. We pity them. Even Christians whose faith is weak are sometimes overcome with grief. Christians must sometimes walk with God in the dark. The disciples did that eventful night. They knew not what trying experience awaited them. We must remember, "All things work together for good to them who love God and are the called according to His purpose" (Rom. 8:28): "God will not suffer you to be tempted (or tested) above that which ye are able; but will with the temptation make a way of escape, that ye may be able to bear it" (1 Cor. 10:13); "I can do all things through Christ who strengtheneth me" (Phil. 4:13); and similar texts.

And, Oh what a consolation to know that Jesus has gone to prepare a place for us with Him in glory. There are many beautiful and luxuriant mansions in this world, but the best that this world has to offer cannot be compared to what Jesus has prepared for us.

I do not think that Thomas intended to be rude when he contradicted the Lord and said, "Lord, we know not whither thou goest; and how can we know the way?" Jesus' reply is very assuring and comforting to us. The devil seeks constantly and in various ways to divert us from the way. If we keep our eyes upon Jesus and heed His commands, we will safely reach the goal, whether it be in regard to personal conduct, social relations, business transactions or other interests.

Philip expressed a very common desire when he said, "Lord show us the Father." This is not possible to physical vision (John 1:18). Jesus re-



REV. H. M. OBERHOLTZER

plied, "He that hath seen me hath seen the Father." He also urged, "Believe me that I am in the Father and the Father in me; or else (implying, if you can't take my word for it) believe me for the very work's sake." His marvelous works were indisputable evidence of His intimate relation with God, and were intended to reveal the Father in the Son. Paul declared, "God was manifest in the flesh" (1 Tim. 3:16). What a wonderful revelation! Why ask for more?

Before closing your Bible consider some other things Jesus said that night. Look at verse 12. What a high estimate Christ placed upon the works of His followers. Let us do our very best. And the very next verse is such an encouragement to prayer. Marvelous things are accomplished by prayer. However, there are some requirements to which we must conform. Read 1 John 3:22; 5:14; and Mark 11:24. Yes, and there are verses 16, 17, 18 and 26, the promise of the Comforter, the Holy Spirit. In Him we have the indwelling Divine Presence. Jesus did not leave them Comfortless. Verse 19 must not be overlooked. Believers share eternal life in Jesus Christ, which was accomplished in His resurrection.

Finally we read in verse 27, that at the conclusion of the conversation Jesus pronounced a wonderful benediction upon them, "Peace I leave with you, my peace I give unto you." His peace is more than ordinary peace. It is a peace that prevails over the afflictions and sorrows of life, over persecutions and other evils that disturb the soul and over all the turmoil and vexations of spirit. Peace, sweet peace. What fond memories the disciples must have had of that upper room and the Last Supper.

—Cincinnati, Ohio.

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# MISSIONARY DEPARTMENT

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## LOIS SHANHOLTZ

Wins First Place in

Stewardship Essay Contest

Lois Shanholtz, daughter of Reverend and Mrs. Bruce C. Shanholtz, 800 Cypress Avenue, Johnstown, Pennsylvania, has been judged first place winner in the Stewardship Essay Contest, sponsored by the Missionary Board of the Brethren Church.

The Stewardship Committee of the Missionary Board,

with Reverend E. M. Riddle as chairman, last fall announced this contest which was open to all young people of high school age. Entries were to be received between December 1, 1953 and March 1, 1954.

From those submitted, the judges appointed by the committee selected Miss Shanholtz' essay for first place.

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## HOW MAY I BE A GOOD STEWARD?

### Lois Shanholtz

**F**IRST OF ALL, what is a steward? A steward is defined as "a manager of another's affairs." Paul, in I Corinthians 4:2, said, "It is required in stewards, that a man be found faithful."

We are all stewards of some sort; of whatever may have been entrusted to our care—even our bodies and spirits, for, "Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.

A Christian should learn that his duty as a steward is not discharged entirely by giving a tenth of his income or increase to the Lord; he is responsible for what he does with the other nine-tenths. The most important things of life cannot be tithed; for example, our bodies, our spirits, and our minds.

The thing required of us as stewards is that we be faithful and true to the trust God has imposed upon us. To do that, we must administer all that God has given us, of whatever nature it be, to the very best of our abilities, as we believe He would

have us administer it. If we would do that, we must acknowledge that all we have belongs to Him, and that it is entrusted to us only for a season; we must strive earnestly, cheerfully, and gladly to improve and increase what has been given us, in order that we may return to our Lord His own with interest. In other words, we are to strive earnestly to be not only **faithful** but **profitable** stewards.

To do this we must be **good stewards** and nothing less, **first of our time**. Time is a free gift of God. It is something that is distributed equally to all. The use or the misuse of time very often spells the difference between failure and success. The wise man in Proverbs said, "There is a time for everything." We should cultivate and guard well the use of our time.

Even if we live to the best of our abilities and do all we can for others and God, none of us will get much done in comparison with the great amount of work to be done. There is ample time to eat, sleep, play, work, pray, study; there is

root of all evil. The prophet Malachi declared, "Ye are robbers; ye have robbed God in tithes and in offerings." God asks us to prove Him. The tithe, or the tenth is the minimum, but what a blessing God sends when we dig down into the other nine-tenths. It is all the Lord's.

Finally, let us be **good stewards of our money**. This is one of those touchy subjects. The thought of money lies pretty close to a man's heart. The Bible has much to say on the stewardship of money. At least one-tenth of the Bible deals with the subject of giving. Someone has said that money is the acid test. The love of money is the

The men have set a goal of \$90.00 for each of their three meetings during the year. The money will be raised through free-will offerings taken at the time of their meetings and the amounts received will be applied against the parsonage rent which the Missionary Board pays.

One hundred sixty-seven dollars and fifty cents has been forwarded for this project already. We think this is a splendid beginning and fully expect that the group of laymen will more than reach their goal at the next meeting.

Both the officers and members of the organization are to be commended for their interest, vision and spirit of cooperation in this undertaking.

We thank them for their practical and substantial help in the home mission program—W. C. B.

**Rev. Henry Bates, Professor, Ashland Theological Seminary**

streams of water which gives its fruit in its time,  
and his leaf shall not wither or fade, and all that  
he shall do He causeth to prosper.

4. Not so the wicked! but surely as the chaff which the wind drives about (or scatters, puts to flight.)

5. Therefore the wicked ones shall not appear (arise) in the judgment nor sinners in the household (family, company) of the righteous.

6. For God is regarding (acknowledging) the way or manner of the righteous (just, true) ones; and the way or manner of the ungodly (impious, wicked) ones shall be lost. (perish)



# A HISTORY OF ASHLAND COLLEGE TO 1953

by

Clara Worst Miller, professor emeritus

and

Dr. E. G. Mason, President emeritus



Above: one of the many illustrations of early campus life and personalities, (1904), included in the History. 99 pages, 30 illustrations. \*

Price: \$1.00 including postage. Send orders to the  
Alumni Office, Ashland College, Ashland, Ohio.

Printed by the Brethren Publishing Company, Ashland, Ohio

Herewith we present a message by Mrs. Miller given in a recent Ashland College Chapel Service in behalf of the new publication, "A History of Ashland College to 1953, by Clara Worst Miller and Dr. E. G. Mason, co-authors.—W. S. B.

MY PART in writing the early history of Ashland College was a labor of love. It meant much more to me than it did to the venture. I enjoyed every hour and I assure you they were many. It was a lot of fun gathering the material and looking over old records. There are many items of interest that could not be incorporated because the pages of the book were limited.

"Of the making of many books there is no end," but

this one is a little different. In it, many of us can feel the heart throbs of a host of those who gave, with high hopes and undaunted faith, their talents, their efforts and their very lives to establish an institution of learning of which the church, the community and the students can be proud. In it are the names of many distinguished citizens of Ashland in that early day who contributed much to the founding of the College.

The founding fathers were loyal to their faith, strong in courage, firm in their belief that God was working out His purpose in the world of men and nations.

There are some things that shall not pass away. What man has built with his hands may crash into ruin, but what he has built with his heart and spirit will survive

ke an immortal thing. In all our changing life there is something that is forever.

Columbia University is celebrating her 200th Anniversary, and what an institution! But it began with eight students, as King's College, and Dr. Samuel Johnson, a graduate of Yale, was for the first year the President, and its only teacher. But small beginnings, nurtured and directed by men whose hearts have been strangely moved and who are loyal to a great ideal, have the habit of growing.

Every great and moral and religious movement has had its birth in some individual. Every great movement has been the lengthened shadow of a consecrated man or woman.

Old Founders were old and scarred, of faded brick, but its shadow fell afar, and it had the magical and mystic trick of stretching out its walls. Beyond the campus was the world, and no ivy walls were high enough to keep them separate. A new and better building arises as a tribute to the educational faith of its Founders, a monu-

ment to the ideals of the present, and a pledge of progress for the future.

The center of a College is a great teacher, and Ashland College has had her share—great teachers who had a great deal of knowledge about the human soul, its needs, its qualities and its growth. They were teachers who opened the minds of their students and awakened sleeping spirits. And sometimes this was their only reward. They to whom teaching is dear for its own sake are among the nobility of mankind. Glen Frank said that great scholars are many, but great teachers are few.

Ruskin said, "Bread of flour is good, but there is bread sweet as honey, if we would eat it, in a good book."

We sincerely hope that your interest in and your love for your Alma Mater will be quickened by this humble book. "All history is a caravan a-winding through the years, and the story of Ashland College is the story of such a caravan composed of men and women with the inherited pioneering spirit, a far reaching vision, and indomitable courage.

## Bible Studies



By S. E. Christiansen

### THE BELIEVER IS GOD'S MEANS IN SPREADING THE GOSPEL

—under the leadership of the Blessed Holy Spirit.

1 Corinthians 3:9. "Eye hath not seen, nor ear heard; neither hath it entered into the heart of man, the things which God hath prepared for them that love Him." Also Acts 6:1-7; Acts 13:1-4; Acts 15:23-28.

These churches kept in constant, close touch with God through the Holy Ghost.

And in Matthew 28 the commission was given to the apostles to be the instruments of God in witnessing and carrying the Gospel unto the whole world. The gospel way is God's only way of grace, the only way of Salvation.

Those whom Jesus sent were saved men and women. Even today, the message has not changed. Those who have waited for the enduing power of God are the instruments in the hands of God even today—redeemed men and women to bring the Redeemer's word of love to a lost world.

We are to follow in the Master's footsteps, Who in His flesh brought the words of God unto man—sinful man.

He ever liveth, He is ever present with the believer by His blessed Holy Spirit. The Holy Spirit is the Authority in the Church of Jesus Christ.

Therefore, the work of the Church is to present Jesus as the Holy Spirit presents Him in the Word—for it is the Holy Spirit who proceeds from the Father and the Son.

The Holy Spirit is sent at the request of the Son. "I will ask the Father, (or pray the Father) and He shall give you another Comforter." John 14:16. As the Son was a Gift of the Father to save lost sinners, so the Holy Spirit was sent by the Son to guard, guide, and to reveal the deep truths of God unto the believers, and to be a comforter to them on the sea of time.

Jesus also speaks of the Holy Spirit as being a Convictor of sin, of Righteousness and Judgment to come. This is the Spirit which indwells the believer, which helps them to be true, even when others sell out under pressure. Jesus said, "The Spirit shall guide you into all truth." The Believer is the visible local dwelling place in which Christ abides. "Dwelling in them richly."

**THESE SAVED INSTRUMENTS ARE THE SALT OF THE EARTH**, in which and through whom Jesus works. No matter how frail, nor how poor or ignorant they be, these are those by whom Jesus is represented in the world.

Jesus went away because He said, it is to be expedient. He went to the Father to be our Intercessor. This gives the believer a representative in heaven with the Father, and God has one representative in the believer, even the Comforter, the Spirit of Truth, whom the world cannot know.

This power of the indwelling Holy Spirit will keep the believer from carnal ambitions and self assertions, yes and enables him to seek to do the will of God under any circumstances.

"Now if any have not the Spirit of Christ, he is none of His."

Showing thereby, Christ indwelling in the Church, which is His body, His temple, in which He more fully manifests Himself through a REDEEMED HUMANITY

by whom the invisible Christ is made known to a lost world.

In Christ Jesus dwelt the fulness of the Father. Jesus, the Blessed Saviour, wants to dwell fully in His representatives, desiring that His witnesses should represent Him as He represented the Father. The purpose of Jesus is known to the Holy Spirit and made manifest to the believer. The believer is the exhibiter of the Christ life through the internal experience granted by the blessed Holy Spirit.

"The Holy Spirit who graciously fills with Life, the seeds of the Kingdom, prepares the heart to receive it, gives the disposition to accept the mercy offered, supplies the motive to embrace the faith wrought by the Holy Ghost. He works by love, calling in to exercise the power of the heart and mind, objectively and subjectively, who secured in every Christian the acceptance of Christ by a loving surrender to His Lord, as his Saviour—in entire subjection to the obligation of the sovereign will of Him who has called the believer into the kingdom." This is the way the great Master and Teacher works out His planned purpose—the blessed hope, its fullest hope of the believers.

During our stay here, every true, intelligent believer longs for a closer walk with Jesus, with a fuller service for Him. As they wait for His coming, their hopes and joys increase with the thoughts of "Bringing in the Sheaves," laying them at the Master's feet, and have Him say, "Well done, thou true and faithful servant."

While there are faithful servants of the Lord who try to do their best, we find on the opposite side those who have crept into institutions of learning, both secular and religious. Rationalism seems to be the most severe of them all—to them, reason is above God. This teaching is a stepladder of Atheism.

They take for granted that God is a creature of imagination, as light, electricity, gravity, heat and cold, and the will of man. All of these being convertible, so is God. Sin, soul, heaven and hell are all an invention of the creature.

Another, the Spirit of the Age. These rationalistic Materialists, with them. The ultimate decision in the court of final appeal in every case is the judgment of Human Reason, according to the materialists. Their destructive system of infidelity and spurious theology, places man, the fallible, as a judge of things pertaining to life and eternity.

They put all the divine truth under a false guise, seeking the truth by the exercise of the faculty called reason, instead of taking God and His Word as a Guide.

All the advanced methods of skeptical Criticism are in direct opposition of what is truly learned and scientific. Yet these "loud speakers" are heard for their much speaking. Why don't such men let the Bible rest upon its true merit as any other book? But in the opposite angle, The critic, when he starts to read the Bible, his mind is made up, that, the Bible is neither authentic, nor is it genuine. With his will so colored he starts to find what he is seeking. However, since he cannot find this in the Bible, he throws the Bible aside and starts to follow

## ORDINATION SERVICES FOR ROBERT KEPLINGER, MAY 16, 1954; HILLCREST BRETHREN CHURCH DAYTON, OHIO

Ordination Services for Robert Keplinger will be held on May 16th, in the Hillcrest Brethren Church, Dayton, Ohio. The Ordination Sermon will be given by Rev. S. M. Whetstone, Pastor of the Roann, Indiana, Brethren Church, and former Pastor of the Hillcrest Brethren Church. Assisting in the Ordination Service will be Rev. Delbert B. Flora, Dean of Ashland Theological Seminary; also participating in the service will be Rev. Percy C. Miller, Pastor of the Hillcrest Brethren Church.

Robert Keplinger is the son of Mr. and Mrs. E. L. Keplinger, 2426 Lynn Ave., Dayton, Ohio. He will graduate from Ashland Theological Seminary this June, and is now serving as Pastor of the Trinity Brethren Church, Canton, Ohio. He is married to the former Dolores Thomas, of Johnstown, Pennsylvania. Robert is well known to the entire Brethren Denomination because of his work as a member of the original Brethren Youth Ambassadors Quartet.

his preconceived notions—and his glory will some time culminate in the lake of fire with the Devil and his angels.

Happy is he who has God as his helper. My soul hath kept thy testimonies, and I love them exceedingly." "Let thy mercy, O Lord, be upon us according as we hope in thee."

If there was a time in life when Christians should stand together, united in the Lord by the love of God, holding forth the Word of God without swerving, in the manner of Jesus, humbly presenting His will and ways, but also like He, bodily holding the truth before man, IT IS NOW!

I am sure that each Christian would rejoice to see the day when there shall be one shepherd and one fold.

I wonder what we are doing to speed this up?

Brethren, aren't we longing for the freedom from the prison-house of the Flesh. The more light we receive the more we see the handicap while in this shrine. We are groaning for the change. "To be clothed upon."

Like a bird we hop toward the light, like a prisoner we lean against the bars. Some day the change will be. "Praise be unto the Lord."

Since the believer is the Means of God in the Spreading of the Gospel, I like to say, "The Biblical teaching has stood the abuse of many other religions, yet we find it to stand a witness to the Rise and Fall of all religions. All other religions could make a show, but did not achieve.

Man-made teachings, be it science, philosophies and

ophistry.—None of these could give comfort to the lost soul of man. There are great campaigns, great striving and stirring, but only the True love from God can satisfy a soul adrift on the sea of time.

A careful study of the New Testament will help every believer to see, that, When the Churches were in fellowship with the Lord Jesus Christ, they were always better able to live in Unity, one with another. The moment that self-assertion became prevalent, Discord, strife and the wrecking of the believers, took place.

A careful study of the Apostolic Church brings us to the conclusion that the Apostles exercised no legal restraint over the Churches. See Acts 6. Jesus wanted His disciples to associate as a Christian Family United by the love of God—all of them teaching the same things and observing the same things. He wanted the influence of His followers to be a united force for Him. There should be nothing in the Church which might hinder the Holy Spirit's Power.

The Church of old consisted frequently of a few. A household for instance. Where two or three are gathered in My name, there I am in the midst." It means the people who recognized the Lord Jesus as their Head, and who submitted to His will.

The Church all through the Ages has proved, that, when they are small, and struggle for the continuation and the upholding of His principles, that the Holy Spirit always had the right of way in the heart of the Church.

God abundantly blessed and scores were saved. It is written, There was great joy among the angels in heaven over one of these lost who returned unto God. DO YOU AND I REJOICE OVER ONE WHO COMETH UNTO GOD? Or do we think of the person's financial condition, and judge their worthiness to God in that manner? How sad that some have so commercialized the Church that all they see is money, money. Even some who call themselves by the Name of Christ are so close that their Christianity is spoken against. Sometimes we teach and preach, yet due to a double life, other people have no confidence in us.

Jesus asked us to represent Him, until He returns, that we may lift Him up and in daily life present Him to others, keeping in memory His sacrifice and death for us.

Brethren, it remains yet to be seen what God will do with and for and through and in and by the person who is fully consecrated to Him.

"O God, our heavenly Father, wilt Thou help us today to decide to be out and out for Thee in every day life. There are many souls to be saved, Father, and we will lead them either to or away from Thee. Help us so that we really may know how Thou dost love these many lost souls, and make known unto them Thy whole truth. Help us in a measure to see what the death of Jesus meant to Thee." Amen.

—Georgetown, Delaware

# THE EDITOR'S PULPIT

FILLING THE CHURCH

(Continued from Page 3)

teacher, and a courteous lack of undertone conversation during the lesson; plus a well ordered close of the Sunday School hour, will create the impression on the visitor that your Sunday School is well run.

Likewise, the Church service. If we were to say one thing that will do more to make for a successful Church Service, we say that it is necessary in advance to THINK AND PLAN THE SERVICE THROUGH! Nothing is so discouraging as to be a member of the audience in a "slip-shod" service. If the minister, the choir, the accompanist, do not know what they are doing, how can the worshippers experience a feeling of being in the presence of God? Minister, Choir leader, accompanist should get together and plan each week's services; hymns, special numbers, preludes, offertories, sermon themes, etc., should all be in harmony.

The minister should realize that the opening part of the service should set the spirit and the mood of the people for his message. If the minister considers everything prior to the sermon, as just something to be endured, it will not be long until the people will sense it, and with dire results. Likewise, the musical company should realize that in their playing and singing, they are doing every

bit as much for the spiritual help of the people as the minister can do.

(In the next Editorial in this series, we will consider further matters which we believe will help make your Church one that will attract and hold the people of your area. W. S. B.)

## Laid to Rest

HOOVER. Samuel Milton Hoover. Born July 24, 1875, at McHenry, Maryland. Died December 25, 1953, at Somerset, Penna., State Hospital. Aged 78 years, 5 months, and 1 day. Survived by his wife and four children. Member of the Main Street Brethren Church, Meyersdale, Penna., since 1912. Funeral services by the pastor from the Konhaus Funeral Home in Meyersdale.

Horace Huse, Pastor.

\* \* \*

LENHART. Edward F. Lenhart. Born May 30, 1901, in Meyersdale, Penna., where he spent most of his life. Died January 8, 1954, in Meyersdale Community Hospital, at the age of 53 years, 7 months, and 8 days. Survived by his wife, three children, a stepson, and three sisters. Member of the Main Street Brethren Church since 1942. Funeral Services by the pastor from the Konhaus Funeral Home.

Horace Huse, Pastor.

# Prayer Meeting Studies By C. Y. Gilmer



## THE GREATEST VICTORY

It is victory gained over self when we fight

Our sorest temptations to bear,

Refusing to yield in our stand for the right,

Though the prize may be never so fair.

We are then lifted up where the bright star of hope

Shines to cheer us along the rough way,

Or when lost in life's wilderness blindly we grope

And yearn for the breaking of day.

This triumph of soul over self is not won

Unless the great Captain is near;

How sweet it will be just to hear His "well done,"

And our sorrows and fears disappear!

Though the strife may seem long, and our courage may wane

When the marsh lights of sin onward lure,

Or, pausing, we list to the siren's refrain—

With His help our escape will be sure.

Clyde Edwin Tuck.

CAN THERE BE A DEFEATED CHRISTIAN? If Christ's followers are not victors, what have they to witness for Him (2 Cor. 2:14)? We need constant victory over temptation. God assures us of victory and not defeat while under trial (1 Cor. 10:13). He assures us victory over adverse circumstances (Phil. 4:6, 7, 12, 13, 19). He Who refuses to be discouraged (Isaiah 42:4) commands us to trust His pathway of victory (Psalm 37:5, 6). That we are "not of the world" (John 17:14, 16) necessitates our victory over it (1 John 2:15-17; James 4:4). The key to victory is the crucifixion of self (Gal. 2:20).

God expects us as samples of His grace and goodness to live overcoming lives (Romans 12:21). What God expects of us He has made possible for us (Phil. 4:13). He has given us His Word as our overcoming weapon in the hour of temptation (Luke 4:4, 8, 12). Our Lord's death undid the power of Satan (John 12:31), and delivered us from his bondage (Heb. 2:14, 15). Thus sin was condemned in the flesh (Romans 8:3) and we have cause to rejoice (Gal. 6:14). It was not enough for victory that Christ should die for us—we have to die with Him (Gal. 2:20; Col. 2:20). Then we are resurrected, given a new supernatural life which lifts us from nothingness into God and makes us partakers of the Divine nature (2 Cor. 5:17; Col. 3:1-3).

"I am crucified with Jesus,

And the cross has set me free;

I have ris'n again with Jesus,

And He lives and reigns in me.

"This the story of the Master,

Through the cross He reached the throne,

And like Him our path to glory,  
Ever leads through death alone."

By baptism into Christ we were made sharers of His death, burial, and resurrection (Romans 6:3-11). The spiritual quality of His death and resurrection is now made ours.

To be spiritual is to have the mind of Christ (Phil. 2:5). We have to "have the mind of Christ" to be God's sons (1 Cor. 2:14, 16). The pattern of our mind the Spirit has commanded in Phil. 4:8. It is the indwelling Christ Who gives us victory over Satan (Romans 8:10; 1 John 4:4). Our part is to "walk in the Spirit" (Gal. 5:6). The Spirit produces Christ's character in us (Gal. 5:22, 23).



## Lesson Comments by Fred C. Vanator

Lesson for May 9, 1954

### ELIJAH CHALLENGES BAAL WORSHIP

Lesson: 1 Kings 17:1; 18:17-24, 37-39

OUR STUDY TODAY is a most interesting one, for it is full of dramatic sequences and carries a most moving story. There are three main characters—Jezebel, the wicked woman who is behind the scenes; Ahab, king of Israel, her husband and tool of her evil plans and purposes, and also the most wicked king of Israel; and Elijah the frightened, yet bold, prophet of God. There is also what might be called the "mob" of four hundred and fifty prophets of Baal—heathen men who as the text says, "ate at Jezebel's table." The spectators were the Children of Israel who were to witness one of the most wonderful scenes in the history of the land.

The time was a "time of trouble" for Israel. At the bidding of God Elijah had served notice on the people of Israel that neither rain nor dew should fall upon the land "but according to his word." Severe drought had now fallen upon the land and the people, accusing God, had been drawn further and further away from Jehovah and to the side of the prophets of Baal. However Ahab knew differently, but dared not admit it in the presence of his wife Jezebel.

Remember that Elijah had been in hiding for fear of this wicked woman. But the time of showdown had come. God orders Elijah to reveal himself to Ahab. The meeting is recorded in verses 17-20. Ahab accuses Elijah of "troubling" Israel. Elijah, in turn, tells Ahab that it is not he who has been troubling, but "thou and thy father's house" in that they have "forsaken the commandments of the Lord and have followed Baalim."

Then follows the plea of Elijah to the Children of Israel: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." He gives them every opportunity to voluntarily make a

decision based upon former knowledge, but they "answered him not a word."

Then comes the challenge: the Baalites are to have the first chance to prove that Baal is God. But they are not permitted to place any fire near the sacrifice; one of the stipulations is that the fire be rained down from above. All day long the prophets of Baal call upon their god, cutting and hacking themselves with knives, while Elijah taunts them. But they call all to no purpose. Then Elijah takes over. He has prepared the altar and the sacrifice. Now in order that no one can say that he has done something while he was making preparation that will cause the fire to burn, he pours water over all until it runs around the trench. Then he simply prays and "the fire of the Lord fell."

Now note the change of attitude of the people. As they saw not only the sacrifice burn, but also the stones and even the dust, together with all the water Elijah had poured upon it and knew that the fire fell from heaven, they stood and cried as one man, as they in turn fell upon their faces, "The Lord, he is God; the Lord, he is God."

Today do we need another Elijah to challenge the gods of this world to such a test? Do we need to have the "fire rain down from above" to make us realize that "The Lord, he is God?" Maybe we need an atomic blast to bring us to our senses. We know He is God; why linger between two opinions, but knowing this we should now strive to serve Him with all our heart.



## What's Doing in the Churches



### EASTER SUNDAY IN THE NORTH MANCHESTER CHURCH

The North Manchester Church had an interesting Holy Week with services each night. The pastor gave the message each night and Rev. John Wilmert from the College led the song services. There were good crowds each evening. Friday Evening we had the Communion with a larger crowd that we had ever had. Every seat was filled at our tables.

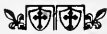
On Easter Morning, there were close to 400 at our Worship service. There were 8 children Consecrated to our Lord. They were the children of Mr. and Mrs. Richard Schutz, Mr. and Mrs. Orville Vandermark, Mr. and Mrs. Robert Little, Mr. and Mrs. Richard Little, Mr. and Mrs. Michael Straka, Mr. and Mrs. Howard Hunter, Mr. and Mrs. Ernest Penrod, Jr. and The Rev. and Mrs. D. R. Wolfe.

Also the Pastor, Rev. Wolfe gave Membership Certificates to the following new members into our church: Terry Ayres, Fredrick Baker, Karen Bowen, Tommy Brown, Judy Martin, Donald Ruse, Susan Snyder, Judith

Vandermark, Becky Baker, Sharon Baker, Stephen Briner, Sue Houser, Jane Ann Mishler, Sandra Schutz, Kelvin Schutz, Donald Vandermark. (These had all been in the Pastor's Class for the last six weeks). Then we had two young men who are the leaders in our own Boy Scout troupe to join our church, they were Norman J. Baker and Richard McGraw. Then we also had two other ladies to come from other churches: Mrs. Donald Schutz, and Mrs. Chester Grossnickle.

The Choir, under the direction of Mrs. Donald Schutz, sang two numbers, "Easter Carol" and "Christ the Lord is Risen Today." The Pastor's Sermon was on "The Saga of the Empty Tomb."

Mrs. Charles Gaebler, Corresp. Secretary.



### FALLS CITY, NEBRASKA

The Falls City Brethren Church held evangelistic meetings from March 29th to April 4th. There was an average attendance of 84. There were five confessions, a father, son and daughter, making a complete family membership; also a girl and a boy from the Junior Department of the Sunday School. These were baptized on April 7th, preceding Prayer Meeting.

Rev. Edwin Puterbaugh, our new pastor, was the Evangelist.

On Easter Sunday, Rev. Puterbaugh held consecration services for eleven babies and small children, during the 9:45 church hour. The Primary and Junior Department put on a fine Easter program during the Sunday School hour.

We are proud of our Junior Choir; they look nice, assembled on the platform each Sunday morning, wearing their white robes and black ties. Ages of the members of this choir range from 9 years to 14.

At this writing we are looking forward to having the Milton Puterbaugh family from Kansas City, with us for Communion, scheduled for April 25th. We are busy preparing for Vacation Bible School which is planned for May 30th to June 11th.

A new gas furnace was installed in the parsonage this winter. Plans are being made to paint the exterior of the church this summer.

Every fourth Sunday of the month is Cash Day. May I suggest that if your church has never tried a Cash Day, that you do so. You may be surprised, as we were, how much easier it is to meet the bills on the extra work that comes up from time to time. Our Cash Day money is set aside for that purpose.

Mary E. Rieger, Cor. Sec.



### FIRESTONE PARK BRETHREN, AKRON, OHIO

Three ministers joined their efforts to present to the Akron Church a week of special Holy Week and Evangelistic Services. The series began on Palm Sunday and concluded Easter Sunday evening. Brother Arlie McCart, a member of the Akron Church, and at present a student in Ashland Theological Seminary was commissioned to



preach the Gospel by the Akron church on Palm Sunday. Brother McCart then brought the morning and evening messages on Palm Sunday, and again on Saturday evening.

The Pastor, Brother J. G. Dodds, brought the messages on Tuesday and Thursday evenings, conducted the Easter Sunrise service, and the baptismal service Easter Sunday evening.

Messages on Monday, Wednesday, Friday evenings, and on Easter morning and evening, were presented by the undersigned. Attendance was very good throughout the entire week, and speakers and people alike received many blessings. Easter Sunday School attendance was 172, and for the church service, the sanctuary was filled entirely

with adults, the children being in the Junior Church in the basement.

Three girls were baptized by Brother Dodds on Easter Sunday evening. These were also confirmed and received into the church at the same service. Others are awaiting baptism on Mother's Day.

The people of the Akron church possess one of those rare qualities of having a deep sense of loyalty and devotion to their Church and to their Lord. It was a joy and a pleasure to work with them and their Pastor and wife. Brother and Sister Dodds have done, and are continuing to do, an outstanding work at Akron. Our prayers continue in their behalf and for all the members of the Akron church.

W. St. Clair Benshoff, Ashland, Ohio.

## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for May 9, 1954

#### KNOWING GOD THROUGH SCIENCE IN NATURE

Scripture Reading: Genesis, chapter one.

FOR MANY YEARS religion viewed scientific views and conclusions with suspicion and hostility. Any view that seemed to be opposed to the traditions and beliefs of the church were to be rooted out. Then came the day when men of science held the upper hand and they became enemies of the church. Now we are beginning to see that men of religion and men of science are seeking after the same goal—Truth.

The Bible is not a book of science, but where it touches on matters of science it has been remarkably accurate. Let us also observe that the Bible is not concerned so much with how certain things took place—its main concern is why they took place. Such is the case with the first chapter of Genesis.

**1. IN THE BEGINNING GOD.** The Christian faith teaches us that behind all things stands God. Somewhere, some time, somehow all things had to have a beginning. The simplest and most satisfactory answer to the question of how all these things began is to answer with the Bible and say, "In the beginning God." The first cause of all things is God.

**2. GOD CREATED THE HEAVEN AND THE EARTH.** Walk out under the sky some evening when it is clear and look up into the heavens. Begin to count the stars and then begin to imagine how many millions more there are that you cannot see. Does the thought of it all seem to stagger your imagination? Then realize that your amazement has only begun for there are untold wonders just as great underneath your feet and in the air you breathe. All that we can see with the most powerful telescope in the heavens—God has created. Every little

creature that we can detect with the most powerful microscope was made by the same almighty, allwise God. In the beginning God created the heaven and the earth.

How God did all of this we are not told in the Scriptures. The explanation of how all this came about has been left to men of science. What the Bible wants us to know is that "God created the heaven and the earth." No matter how long men say it took for the world to come into being—the important thing to remember is that "In the beginning God Created." No matter how men may explain the way in which the world came to be, the Christian faith is that "God created the heaven and the earth."

**3. THE ORDER OF CREATION.** Read through the first chapter of Genesis again and you will observe that the order of creation agrees with what modern man has observed from his studies. There is an abundance of evidence that the earth was once covered with water—compare verses 9-10. Then we are told that God created the lower forms of life which exist in the waters. After this He created the birds of the air and the beasts of the field. Last of all He created man. It is truly a remarkable thing that in a pre-scientific age that the writers of the Bible found the proper order of creation. It is certainly another indication that the Bible is the Word of God and through it we can learn more and more of our Creator.

**4. LET US MAKE MAN IN OUR IMAGE.** Long before men began to speculate about theological things the inspired writer wrote "And God said, Let us make man in our image." God is God the Father, God the Son, and God the Holy Spirit. This fact is illustrated in the New Testament when Jesus was baptized—God the Father spoke, "This is my beloved Son"; there was the Son obedient to baptism; and there was the Holy Spirit in the form of a dove resting upon His head.

**5. SO GOD CREATED MAN IN HIS OWN IMAGE.** What does it mean that God created man in His own image? Does it mean that God made man like Himself physically? Certainly it does not for we are told by our Lord that "God is a spirit and they that worship him must worship him in spirit and in truth." After the resurrection Jesus told His disciples to handle Him and see

or themselves that He was not just a spirit "for a spirit hath not flesh and bones, as ye see me have." Luke 24:39.

What then does it mean to say that God created man in His own image? God created man morally and spiritually like Himself. Man was given free will to choose between good and evil. He was given intelligence to be able to commune and fellowship with God. He was given a soul that he might live forever with God. God has given man a physical body, but He has given him much more—He has given him a soul for eternity.

6. THE DIVINE BENEDICTION. "And God blessed them." Man was created to take over the earth that God had made. He was to replenish it, have dominion over it and everything that God had created. God had provided for all the needs of the people He placed on the earth. Isn't it a wonderful thing to know that from the very first day of creation that God has provided for the needs of those who put their dependence upon Him?

7. THE DIVINE SATISFACTION. "And God saw everything that he had made, and behold, it was very good." Even to this day—in spite of all of man's sin—everything that God has made is very good. Has it ever occurred to you that sin is misusing the good things that God has made and intended for our good? Drugs in the hands of a doctor will save lives and bring people back to health, but in the hands of sinful weaklings they are instruments of death. God has made all things good. Let us do what we can through the strength our Lord gives us to keep them that way.

INTERESTING ITEMS

(Continued from Page 2)

registering 158, 176, 193, and 267 on Easter. That lacked one of reaching our highest Easter attendance. The Junior Choir had around forty in it and the Primary Choir about fourteen in it for the Worship Hour Easter morning. Our Church was in charge of the Union Sunrise service. There were 100 present for this 6:00 o'clock service. Thirty-nine young people came back to the church for a fellowship breakfast."

COUNTY LINE, INDIANA. Brother Herbert Gilmer informs us that the oil heating unit which had been stolen from the church furnace during their revival meeting this past winter, has been recovered.

Two new members were baptized and received into the church recently.

The W. M. S. conducted their public service the evening of April 25th, with Mrs. Jon Lape, Indiana District W. M. S. President, as guest speaker.

FLORA, INDIANA. Brother C. A. Stewart reports an attendance of 209 at the Easter morning Worship Service.

The Flora Father and Son banquet was held Friday evening, April 23rd.

HUNTINGTON, INDIANA. The Elkhart Senior Sisterhood will present a religious drama entitled, "Eyes of Faith," at the Huntington Brethren Church, Sunday, May

9th, at 7:30 P. M. Some thirty persons will take part in the presentation.

ROANN, INDIANA. New pulpit furniture graces the rostrum of the Roann Church, provided by the young people of the Church.

Four new members were received into the church Easter Sunday morning.

HUNTINGTON-ROANOKE baptismal service. The Roanoke and the Huntington churches had a joint baptismal service, Wednesday evening, April 14th, at the Huntington Brethren Church. The pastors, Rev. S. C. Henderson and Rev. C. Y. Gilmer worked together in the laying on of hands on those baptized.

Ten were received into the Roanoke Brethren Church by baptism. Five by baptism and two by letter were received into the Huntington church that evening. On April 17th four more were received into the Huntington church by baptism. Sixty-five were in attendance at the joint baptismal service.

WARSAW, INDIANA. Rev. Clarence Stogsdill, National Director of Brethren Youth was guest speaker on April 25th. A carry-in dinner was featured at noon.

LANARK, ILLINOIS. Brother H. Francis Berkshire writes, "We have had a victorious Easter in Lanark. We had three meetings that were the largest in years. Our Communion Service seated 103 people.

"Then also, our Easter Sunrise breakfast was the largest in several years, seating 130 people. Further, we went over the goal of "252 With You" and had 260. Eight more than last year!"

WATERLOO, IOWA. The Mother and Daughter Banquet is scheduled for May 4th.

Brother Spencer Gentle reports that their Pre-Easter services were well attended each evening.

» » » » Our Poet's Corner « « « «

I WAS AFRAID UNTIL I PRAYED

How many times those words come ringing  
As I stand helpless, filled with dread;  
When contradictions that leave no singing  
Flood like a tide till vision has fled!

Blind, rebellious, outraged, discontented  
I falter, stumble and cry and blurt,  
"Lord, carest not that no one's repented  
And I have no balm to assuage my hurt?"

But a cry to God is not a prayer when anger  
Inflames a frenzy within the heart;  
When rage subsides and prayers ends clangor  
Fear takes flight—swift as a dart.

—Esther Kendig Black.

## Vacation Bible School News

Make  
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Brethren  
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School  
Supplies

NEW!



### V. B. S. PUBLICITY AIDS

An ample supply of these eye-catching, full-color materials will pay big dividends in stimulating interest and increasing attendance in the vacation Bible school.

**Announcement Poster.** A sad-faced dog beside a church. Above are the words: "I wish I could go, too," and below are: "Vacation Bible School." 15 x 20 inches. No. 9155. 15c. each; \$1.50 dozen.

**Announcement Dodger.** Duplicate of poster, though smaller. 5 x 6 3/4 inches. No. 9154. 60c. per 100.

**Invitation Postcard.** Identical full-color design as both dodger and poster. No. 9153. 25c. dozen; \$1.50 per 100.

### V. B. S. (French-fold) CERTIFICATE NEW!

A certificate of distinction that will add a personal touch and please the children who will treasure the beautiful picture. Brand-new 5 x 7-inch French fold showing a new full-color Bible-art picture by Cleveland Woodward of David the shepherd and his sheep. Space for name, school, etc., inside of fold. With envelopes.

No. 9158.....6c. each



### V. B. S. BUTTON

An attractive, brand-new, metal button every child in the school will be proud to wear. Four bright colors, large child-appeal size, it will help to gain new members. Provide one for each pupil. Same size as shown on left.

NEW!



No. 7801. 30c. a doz.; \$2.25 per 100.



### V. B. S. SOUVENIR TAG

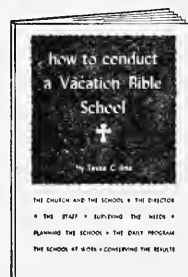
A bright red, white, and blue tag that will delight every child. Printed on shiny, heavy Kromekote paper. On the back is a Scripture quotation and space for name of school.

No. 9253. 25c. dozen; \$1.50 per 100.

### ENROLLMENT AND ATTENDANCE RECORD CARD

New card providing for enrollment record and daily attendance. Ample space for name and address of pupil, age, school, parent's name, date enrolled, plus ten-day attendance record. Size, 5 x 3 inches.

No. 9399.....Price, 85c. per 100



### NEW! V. B. S. HANDBOOK

"How to Conduct a Vacation Bible School," a new, complete guide-book for those interested in the V. B. S. Nine chapters that outline the value and purpose of a V. B. S., discuss the school's set-up, give plan of organization, present the daily program, treat on the school at work, and conclude with a challenge to "conserve your results"

No. 2933.....95c.

| V.B.S.           |                     |
|------------------|---------------------|
| Name             | ATTENDANCE RECORD   |
| Address          | Year                |
| Phone            | Age                 |
| Department       | Class               |
| Teacher          | Teacher             |
| Church Member    | Church              |
| Member's Name    | Church              |
| Date Enrolled    | Certificate Awarded |
| Course Completed |                     |
| V.B.S. Teacher   |                     |

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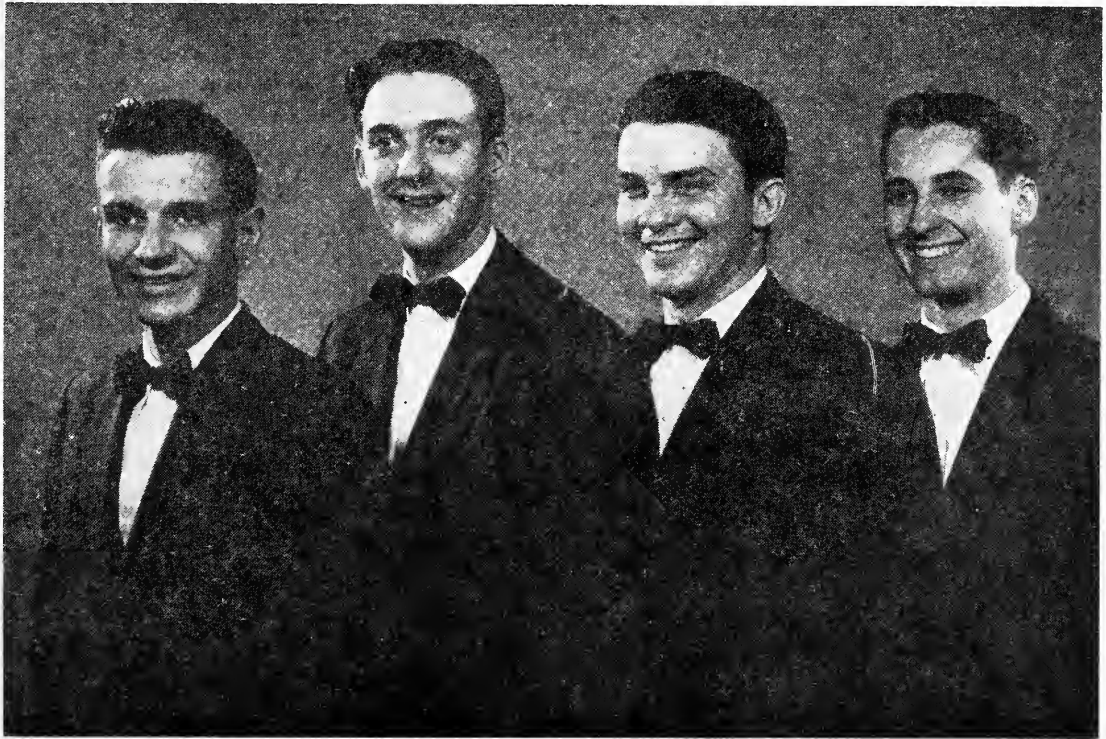
# THE

Official Organ of The Brethren Church

# BRETHREN

# EVANGELIST

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## BRETHREN YOUTH AMBASSADORS

VOL. LXXVI, No. 19, May 8, 1954

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## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

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ning, April 25th, with Mrs. W. C. Benshoff, of Ashland, Ohio, as guest speaker.

ASHLAND, OHIO, PARK STREET BRETHREN.  
Guest speaker Sunday evening, April 25th, was Rev.  
(Continued on Page 6)

## COMING EVENTS

HUNTINGTON, INDIANA. Dedicatory Services—Sunday, May 23rd, 7:00 P. M.—For the remodelled Church basement auditorium, a Wurlitzer organ for the sanctuary, and a station wagon for church and Sunday School use. Rev. Myron Dodds, Pastor of the Burlington, Indiana, Brethren Church, guest speaker; Rev. C. Y. Gilmer, Pastor.

## ATTENTION

### INDIANA LAYMEN

The Southern Indiana District Laymen will act as hosts to the Northern Indiana District Laymen on Monday evening, May 17, 1954, at the North Manchester Brethren Church, North Manchester, Indiana.

Rev. Werner P. Von Kuhlberg, born and highly educated in the ways of communistic Russia, will be the principal speaker.

We especially urge a good attendance from all churches and bring your neighbors from other churches if you so desire.

Supper will be served from 6:00 to 7:30 P. M.  
C. E. Keplinger, Sec'y-Treas.

## Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports that there were 150 who partook of the Easter breakfast in the newly remodelled church basement, following a full house at the sunrise service. Sunday School attendance was 176, with a full house for the Worship Service.

Guest speaker on May 9th is S. Shelburne Sanger, of San Diego, California, uncle of Mrs. Ankrum.

BERLIN, PENNA. The Sisterhood will conduct their Public Service the evening of May 9th.

Rev. Clarence Stogsdill, National Brethren Youth Director, is scheduled to be the guest speaker in the Berlin church on May 16th.

Brother Lyle I. Lichtenberger reports through his bulletin the reception of 17 new members recently.

AKRON, OHIO. FIRESTONE PARK BRETHREN. In addition to the three who were baptized and received into full fellowship of the Akron Church on Easter Sunday evening, two more were received into the Church by letter, making a total of five new members in the Akron church on Easter Sunday.

LOUISVILLE, OHIO. Brother L. V. King reports through his bulletin the reception of 9 new members on Palm Sunday.

ASHLAND, OHIO. GARBER MEMORIAL BRETHREN. The W. M. S. conducted their public service Sunday eve-



## BRETHREN COMMUNION SERVICES

BELLEFONTAINE, OHIO. GRETNAL BRETHREN. Sunday evening, May 9th. Rev. George W. Solomon, Pastor.

JONES MILLS, PENNA. VALLEY BRETHREN. Sunday evening, May 9th, Rev. Elmer M. Keck, Pastor.

MEXICO, INDIANA. Sunday, May 16th, 7:30 P. M. Rev. Wayne E. Swihart, Pastor.

AKRON, OHIO, FIRESTONE PARK BRETHREN. Monday evening, May 17th. Rev. J. G. Dodds, Pastor.

MORRILL, KANSAS. Sunday evening, May 23rd. Rev. Edwin Puterbaugh, Pastor.



# *The Editor's Pulpit*



## *Emphasis On Youth*

**A** GAIN THE BRETHREN CHURCH has come to that time of the year when we look to the future. WHAT OF OUR YOUTH? What of their future in relationship to the future of our Church?

This past year has seen great gains on an already solidly built foundation. We must keep up our excellent progress. The ever growing program of meeting the needs of our youth must, this year, receive a full measure of support from the Brethren Church.

The children and young people in our homes cannot thrive without adult help. Parents need to provide shelter, food, clothes and other necessities. Likewise in the youth program of the Church.

The dollars, the encouragement, the guidance for youth must come from adults. To neglect or retrench in our support of our youth is to cast a vote for the potential ruin of our youth, and for a dark, hopeless future for our Church.

Young people today are facing tremendous problems and difficulties. Coupled with their own perplexities and emotional instability, are the allurements of social acceptability, pleasure, jobs with good pay, etc. Far too often the following of these things leads our young people away from the Church.

In this pleasure mad, materialistic era, the odds are against young people giving their lives in consecrated service for Christ! This is all the more reason for Brethren adults to give greater support to our youth program. In so doing, you will

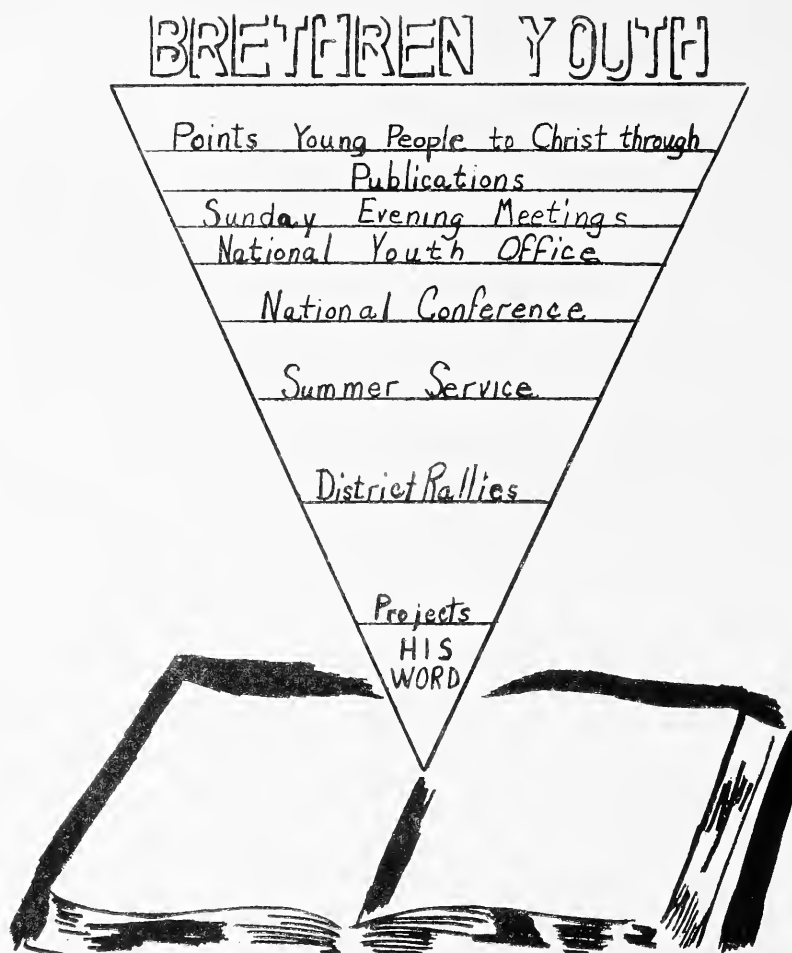
be helping a program that is doing miracles in enlisting Brethren young people in the work of Christ and the Church. Every young person who becomes a minister, minister's wife, missionary, local lay worker, etc., does so because interested adults gave, prayed and encouraged them to do so. The Lord does call, and we must be sure that, as adults, we are encouraging our youth to hear and to answer that call.

Local churches can do this; individuals can take an interest in young people, but a far better appeal, and guidance program can be put into effect through a well conducted Denominational youth program. Such a program, in effect under our Brethren Youth Board, coordinates, enlists and uses all available local adult assistance in an effective, directed program for Brethren young people.

For every bit of support you give, every dollar, every good word, every encouragement, every prayer, you, the Brethren Church, and the work of the Lord will benefit. There is no better way to show our gratefulness to almighty God for His many blessings upon us in the land, than to give 100% support to the rearing of our young people in the admonition and nurture of the Lord. Brethren Youth is dedicated to that task. With the Brethren Church back of them in every way, our youth will have every opportunity of hearing the call to Christian service and Christian living. Your church's security is assured when your youth are in line. This is your opportunity, Brethren; let's do the very best we can!—W. S. B.

**BRETHREN YOUTH OFFERING SUNDAY  
MAY 23, 1954**





## WHAT WOULD YOU GIVE IN EXCHANGE?

"WHAT WOULD YOU GIVE in exchange for your soul?" the Bible asks. **Brethren Youth** asks What would you give in exchange for the souls of your son, daughter, some other young person?

What would you have given for **Brethren Youth** when you were young and needed help? Oh, but we had C. E. then; everybody went to church. That is because they didn't have anything else to do. Today it is different. Young people's lives are being gambled for. The world is driving a

hard bargain. **Brethren Youth** is the answer to this dilemma. There are some church leaders who choose to champion the cause of Brethren young people. These youth are being challenged and offered new interests within the Brethren Church today.

Did you read every word in the drawing above? Then what will you give in exchange for the souls of young people on **YOUTH DAY, MAY 23?**

# A GOOD PROGRAM

starts them coming early.



## THEY COME

- To the Church for instruction, guidance.
- To Christ for salvation, strength, wisdom.

## THEY SERVE

- Because they are saved.
- When they are called upon.
- Whenever they get encouragement.

## THEY ARE EXPANDING

- See their enthusiasm!
- Watch them grow into adulthood, physically and spiritually.
- Notice that their conferences get larger and larger.

## A CHURCH CAN BE KNOWN

by its young people. Where there is a Church program suitable to the needs of young people, there are the young people taking their rightful places when and where they are called upon to do so.

## WHERE THERE ARE ACTIVE YOUNG PEOPLE

there is an active church. For young people not only reflect the spirit and enthusiasm of their elders, but they ADD TO that spirit and enthusiasm with their own simple faith. We not only should CONTRIBUTE TO THEIR CHARACTER, but we should SEE OUR CHURCHES REFLECTED in their lives.

## BY HELPING MAKE OUR YOUTH MORE USEFUL

we are keeping ourselves youthful in spirit, and being used of the Lord ourselves in the very propagation of our faith!

In most instances where there are youth gatherings for the purpose of having a good time together and worshipping the Lord, the places are over-crowded. That is more than we can say for us adults, sorry to say!

Brethren Youth are learning, and will continue to learn, both the spiritual and practical aspects of Christian living by means of the offices mentioned above.

### USE US

### HELP US

Send offerings to  
BRETHREN YOUTH, INC.  
Ashland College  
Ashland, Ohio.

We thank you for your support.

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## INTERESTING ITEMS

(Continued from Page 2)

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Gordon Timyan, Christian Missionary Alliance Missionary to the Ivory Gold Coast of Africa. Rev. Timyan presented colored pictures of his work in Africa, followed by a message concerning the work of the missionary in Africa. Rev. Timyan, a student in Ashland Seminary last semester, will be returning to Africa with his family in July.

MILLEDGEVILLE, ILLINOIS. Brother Herbert H. Rowsey reports through his bulletin the reception of 15 new members recently.

FALLS CITY, NEBRASKA. Brother Edwin Puterbaugh reports the reception of 5 new members recently.

SPECIAL: We have received the following interesting information from Chaplain Eugene J. Beekley, Sampson Air Force Base, Geneva, New York: "Beginning the first Sunday in May we will have our own Brethren Church services in the Reception Center Chapel at 9:00 o'clock. There are over 200 Brethren boys here, and we ought to be able to carry our own Sunday programs, so we will try and see. Peggy (Mrs. Beekley, Ed.) will play the organ for this service. She also directs a choir for one of the 10:00 services, and then sings in the choir of the 10:00 service while our boys attend Sunday School and Church."

Brother Beekley also notes that the week in which he wrote, he had 6 outside speaking engagements, and that he is showing his Palestine pictures quite often.

## Letter from the NEW Youth Director.....

Dear Brethren::

They have been calling me the NEW Youth Director, but actually I'm not new at all. Really, I am somewhat used. It has been great experience to be used of the Lord in various capacities. He has never failed, nor has He ever hinted that He expected anyone of His servants to fail. He always is SUCCESS!

I firmly believe in Brethren Youth, else I never would have given up a pastoral charge of a local church which I sincerely loved to serve. If anything means more than a local church, it is a NATIONAL YOUTH ORGANIZATION. Brother Charles Munson convinced me, as I am sure he convinced most of the Brethren people, that young people have something to give, if we are willing to let them know that we want it. We must cease—as we are ceasing, I believe—to sit back and “observe” individuals, to see what will become of them, whether or not they will “amount to anything.” We have learned that individuals grow, not by being observed, but by the contributions of older and more experienced individuals.

The Bible is full of support for this argument: “And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” (Deut. 6:6, 7). “Train up a child in the way he should go, and when he is old he will not depart from it,” etc. We have learned a lesson which was taught to the Jews many centuries ago. We COULD learn more lessons from them!

During the month of May, I sincerely hope that our pastors will make good use of their young people both in services and in practical tasks about the church. Then on May 23, YOUTH DAY, you will respond (not just the pastors!) to the call for a good offering for Brethren Youth. I am not begging. I know the Brethren will!

Sincerely,

Clarence Stogsdill.

## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for May 16, 1954

#### KNOWING GOD IN HUMANITY

Scripture Reading: I Samuel 22:1-2.

THERE IS A STORY to the effect that two men working in Palestine discovered a fifth gospel that opened up and illuminated many passages of scripture. The manuscript was of untold value because it was the only one in existence, but these two men began quarreling and finally the document was destroyed. It was only a story, but it is interesting to speculate what might be in a fifth gospel if one could be found.

There is no need to speculate about what is in the fifth gospel, because you are that gospel. What the world sees in you is often the only impression that it has of Christ and His Church. How you live is the witness that the world is watching. If the world can see God meeting the needs of your life, it will be led to accept His solution

to its problems. If, on the other hand, it can detect no sign that God helps you, it will have nothing to do with your God and His way of life.

In what ways can we show the world that God meets our needs?

**I. GOD ANSWERS OUR NEED FOR FOOD.** All through the Old Testament we read of ways in which God supplied food for His people. During the wilderness journeys, He gave the manna. When they were thirsty, He gave them water. When there was a famine in the land, God fed His servant Elisha by using the ravens to perform an air-lift to bring him food. On another occasion we recall the account of how the widow's meal did not fail and how another widow was given all the oil that she needed. God did, in a marvelous way, provide for the needs of His people. David who lived to be a very old man observed that he had never seen a righteous man forsaken, nor his seed begging bread.

Is it not true that men who have followed God have most often had their supply of daily bread? But we are not merely concerned about the physical. Jesus said, “I am the bread of life.” If we eat of that bread we shall be satisfied. Again Jesus said, “I am the water of life.” Any person who drinks of that water will become a

(Continued on Page 15)



**Ronald Ritchey** (Senior)  
(Berlin, Pennsylvania)

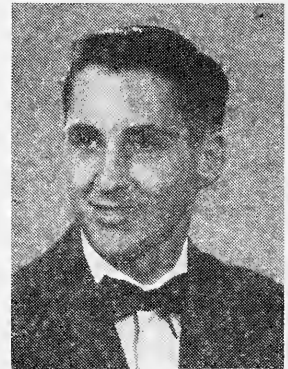
# ***Brethren***



**Glenn Grumbling** (Junior)  
(Johnstown, Pennsylvania)

*Serving Brethren*

## **AMBASSADORS**



**Charles Huff** (Sophomore)  
(Waterloo, Iowa)

**Ohio—California**

**Marlin Mc**  
(Wa

# Youth



**Frances Schneider**  
(Ashland, Ohio)

## Churches



**Nancy Thomas**  
(Cerro Gordo, Illinois)



**Carol Berkshire**  
(North Liberty, Indiana)

## CRUSADERS

**Indiana—Ohio**



# BRETHREN YOUTH LAUNCH OUT INTO MISSION FIELDS



Above is Mr. Bieber, one of the missionaries on the African field where Bob and Bea Bischof are labouring, and Daniel, the native evangelist, questioning some Higi people before a baptismal service. Mr. Bieber is doing the questioning, Daniel is interpreting the questions in the Higi tongue.

Here Bob Bischof is baptizing one of the men after the questioning period. Bob got the task of baptizing all of the Higis, since it is his mission to work with these people. He has now baptized into God's kingdom many of these black people. Our young people are now advancing into the mission fields!



In the near future, Brethren Youth will aid the Missionary Board in sending two more young people, Glenn and Jean Shank (and son, Dennis) to the mission field in the Philippines. OTHER BRETHREN YOUTH ARE WAITING TO BE SENT! So . . . COME ON, LET'S GO Brethren!



**SUPPORT YOUR YOUTH TODAY  
AND YOU  
BUILD FOR THE FUTURE CHURCH**

# MISSIONARY DEPARTMENT

## WAYNE HEIGHTS CHURCH MOVES AHEAD

Acknowledging the final payment on the \$10,000 which had been promised by the Missionary Board to the Wayne Heights Church, Reverend Leatherman made the following statement: "This \$10,000 today means the difference between having a congregation here at Wayne Heights and not having one. It was exactly what was needed to make our people confident so that they would put money into the project themselves. Then having the Board keep faith on their promise has preserved that confidence. We appreciate what the Board has done for us and trust that our appreciation will be manifest through the years in real missionary giving."

Since their last cash day, the indebtedness at Wayne Heights is down to \$2,500 (a commendable reduction). They hope to be debt free in two more years. They have recently painted the basement walls, placed cello-tex tiles in the ceiling and added kitchen equipment. A bit of landscaping, supervised by one of their members—who is a landscape gardener—is giving the finishing touches to their church.

Attendance averaged 67 for the past month. They have a Pastor's Class of 12, a Good News Club of 15-20, which

meets Wednesday after school and new members are being baptized and received into the Church from time to time.

### Evangelistic Meetings

During the week of April 4th to 11th, Reverend William Anderson, from Sergeantsville, New Jersey, held evangelistic services. About him Reverend Leatherman says, "Our people like him very much; he is proving to be an excellent preacher."

In gratitude for the help they have received, these Brethren are already looking forward to giving a lift to the work at Newark, Ohio. They realize what such help means to a new church. The Missionary Board and all Brethren people can be glad they had the opportunity of assisting this church. It's fun to help others when they appreciate it, and when they are so eager to help themselves. Congratulations, Wayne Heights!

### MISSIONARIES' BIRTHDAYS

May 8th—Miss Wanda Beal (who will go to Africa this fall.

Present address—Lost Creek, Kentucky.

## HOW I MAY BE A GOOD STEWARD Gerald L. Peck, Second place winner in the Steward Essay Contest

A STEWARD IS A PERSON who takes care of another person's property or money. To be a steward of God, I must take care of his churches and property. To be a good steward, I must be a good Christian; I must be willing to do anything God asks me to do; I must be considerate of others and what they do; I must regard others as highest in importance. I must be friendly to others, regardless of their race, nationality, or beliefs. I must judge people by what they are, not by what their mothers or fathers are or were, because some of the best children come from sinful parents.

To be a good steward in my church, I must be willing to stand up for my beliefs. I must be courteous to strangers by welcoming them into the church and by showing full interest in their joining the church.

Taking care of God's money means spending it wisely and tithing it. Spending the remainder wisely means refusing to buy intoxicating liquor or other sinful things. (Of course, the seller of the intoxicating liquor has to make a living, but he can sell other products besides alcohol. In a round-about way, he is to blame for the many accidents which occur as a result of drunken driving—he tempted the man. It is forbidden by law to sell dope because of its effect on one's mind. Alcohol has the same effects and they allow them to advertise by signs along the road. I say the selling of alcohol should be forbidden.)

Likewise, I can tithe with my time. I can have a specified time for daily devotions, for prayer and for church work.

Also I can tithe my talents. I do not know my

(Continued on Page 15)

# Prayer Meeting Studies

By C. Y. Gilmer



## I WILL BELIEVE

I will believe, though all around my way  
Dark shadows fall, and wintry winds be chill;  
I know that after night shall come the day—  
My Father cares, and naught can work me ill.

I will believe, though all my days be spent  
In ceaseless toil from morn until the night;  
My Father knows, and I can rest content—  
His trusting child is precious in His sight.

I will believe—though faith be sorely tried,  
God's promises shall forever endure;  
All needful things will surely be supplied—  
I will not doubt, but rest in Him secure.

I will believe—when life's last task is done,  
I know that I shall see the Christ I love;  
And fellowship so sweet on earth begun  
Shall evermore endure with Him above.

—Bessie Patten Gilmore.

THE WORD OF GOD gives directions for everything pertaining to the spiritual life (2 Tim. 3:16). His Word gives a plan for evangelism and missions (Acts 1:8; Matt. 18:20). Those who are saved are to share the gospel with the unsaved (John 15:16). If we are wise in this we shall be blessed (Daniel 12:3), but if we neglect our assignment drastic results will follow (Ezek. 33:8). God has a plan for baptism, the three-fold communion service, tithing, worshiping, witnessing—all things. Follow His plan and have success. Leave it and fail (Jer. 7:23, 24). It is not the plan of God for any to live a defeated life but that all should enjoy victory, peace and power through faith (1 John 5:4). Those who are not Christ's do not have faith (John 10:26, 27), as faith is an evidence of the new birth (1 John 5:1).

Faith is looking to God for help (Mark 9:24). Faith is the hand that takes what God has for us (Heb. 4:1, 2). Faith is resting on the Lord for the fulfillment of His promises (Psalm 27:13). To look to self and to the world instead of God is to be faithless and unbelieving (Deut. 8:11, 17, 18). Unbelief damns the souls of men (John 10:25, 26; 8:24), and Christians should shun this sin as a dreadful disease (Romans 14:23; Heb. 11:6). Unbelief hinders the Lord in His working (Mark 6:5, 6). Unbelief shuts out from blessing (Heb. 3:18). Unbelief keeps blessings from others (Matt. 17:20). But when we have faith it brings blessings to others (Matt. 9:2).

"Faith in God" (Mark 11:22) will give a song even in the darkest night (Acts 16:23-25). True faith is evidenced by action, by its fruits (James 2:21-25). The men of faith in Hebrews 11 were men of action. Read Romans 1:17. All things should be done in faith (Romans 14:22). Worry and unbelief characterizes the unconverted

(Matt. 6:31, 32). In Matthew 6:25-30 Christ is commanding us to have faith in God. Instead of worrying we are to seek first the kingdom of God (33, 34), and God will supply all our needs (Phil. 4:19). Paul recognized worry as lack of faith and therefore under all conditions he trusted God for his daily needs (Phil. 4:11-13). Phil. 4:13 can mean that our strength for endurance and persevering "through Christ."

## Psalm 37:5

"Commit thy way unto the Lord,  
And He shall bring it to pass."  
For long my weary soul had prayed—  
Yet Heaven seemed as brass.  
My burdens had been brought to Him,  
But still they grieved my heart.  
Now I know why—for I forgot  
To claim the "also" part.

Commit thy way unto the Lord,  
TRUST ALSO in His power;  
Refuse to carry back your load,  
But trust Him every hour.  
Expect results because He works.  
True rest He will impart.  
"Commit thy way—then don't forget  
To claim the "also" part.

—Mrs. Ray Merrill.



## Lesson Comments by Fred C. Vanator

Lesson for May 16, 1954

ELIJAH REBUKES AHAB

Lesson: I Kings 21:1-4, 16-20

HOW WELL THE EVIL DESIGNS OF MEN are illustrated in the course of events which are told in the manner in which Jezebel and Ahab acted in their manner of procuring the parcel of land which adjoined their royal estate and which was the inheritance of Naboth. The results of such action is well illustrated in the words which Paul wrote to the Galatians (Gal. 6:7-8) where we read, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Behind most of the sin of the world today is to be found the same urge which is to be found in the actions of Jezebel and Ahab in our lesson today—greed and coveting. Ahab had not been in the habit of being denied anything which he wanted. He wanted Naboth's vineyard and when Naboth refused to be separated from his inheritance, Ahab went home and acted like a baby in the presence of his wife. In the refusal of Naboth to part with his land, he was perfectly justified, for it had been

anded down through the generations past and according to the law it could not be rightfully disposed of unless it could be returned when it was desired. This would not be possible if it was attached to the royal land. This Ahab knew and he felt that he was utterly defeated.

But not so in the thought of Jezebel. She, using Ahab's name, succeeded in getting possession of the land through false accusation and fraud. It is passing strange that the lesson which these two had learned so recently so soon was forgotten. How could they continue their lives of wrongdoing in view of the revelation of God in the matter of the false prophets of Baal?

They had by this act succeeded in gaining possession of the coveted land, but they had brought upon themselves the most severe condemnation of God. Ahab should have known by this time that Baal was nothing but a false god and that his (Ahab's) power and might came from the Lord Himself. He had seen the refreshing showers come at the word of the Lord. He had seen the fire fall

from heaven and consume the sacrifice. He had seen the people turn to God and had seen the four hundred and fifty false prophets slain. But he had not learned his lesson. Elijah expresses it in no uncertain terms when he says, "Thou hast sold thyself to work evil."

And what was behind it all? Covetousness! How far covetousness leads—to deceit, lying, graft, stealing, yes, and even to murder. Covetousness sets up a chain of reaction that is bound to lead at last to the most terrible of sins. It strikes nations as well as individuals, for nations covet the territory of other nations. Individuals are constantly wanting to possess the things of others and will oftentimes go to the most drastic methods to obtain them, be they fair or foul. Most of the crime of this world came from the seed of covetousness. Is it any wonder that one of the commandments says, "Thou shalt not COVET" and goes on to enumerate many things that are the cause of coveting? We need more respect for the possessions of others. We need realize that God meant it when He warned against coveting.



## What's Doing in the Churches



### MEXICO, INDIANA

The Mexico Brethren Church and community was privileged to have Rev. James Davis of our New Paris Church as their Evangelist for a two-weeks meeting. These two weeks he brought soul searching messages concerning the responsibility, not only of the individual to become Christian, but for the Christian to become more Christ-like.

Rev. Davis is a young, energetic and deeply sincere minister of the Gospel, and was well received by our own people, as well as others from the community and neighboring churches.

Brother James Donaldson assisted as song leader for the first week and Rev. Austin Gable of the Denver-Center Chapel churches served as song leader for the second week. Special music was a feature of each evening meeting.

We are certain that there has been a great deal of good done for the Mexico Community, as many availed themselves of these messages. The seed has been sown, and the Lord tells us His word will not return unto Him void; we shall reap the harvest for many months, and certainly the Church as a whole as well as the people of the community benefitted immeasurably.

In the twelve evening services approximately one thousand and six hundred sixty-seven people attended these services. The closing night the church was filled to capacity,

with over two hundred fifty present for the closing message, "America Must Awaken or Perish."

During the services several good Christian people were heard to remark that this is the most encouraging thing to happen in Mexico for some time. We trust that this is just the beginning and that the power of the Holy Spirit will continue to be felt in the community and that others will be led into a saving knowledge of the Lord Jesus Christ.

Nine first time confessions were taken and baptismal services were held April 4th at the Peru Brethren Church.

Mrs. Joseph Berkeiser, Corresponding Secretary.



### LOST CREEK, KENTUCKY

Romans 12:1, 2, "I Beseech you therefore, Brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." This scripture was quoted by Miss Mary Bolinger, of Three Springs, Pa., who has been in the work for some years now. This last summer she completed her work at State University, Lexington, Ky., for her Masters Degree. While there she talked with folks about her work at Riverside, incidentally telling them what her salary was on the "Allowance" basis.

Later, a young man who chanced to know about all this, met her and said something like the following: "Miss Bolinger, I hope I can get that crazy notion out of your head of going back up to Riverside, and working for what you do. WHY YOU CAN GO OUT TO ANY HIGH SCHOOL AND GET A REAL SALARY. Then why do you spend your time up there as you do, etc?" "But we preach Christ, unto the Jews, a stumbling block, and unto the Greeks foolishness." Well, typically, there must be some "Jews" and "Greeks" in the world today, whose minds are somewhat blinded to eternal verities. They do not know that Miss Bolinger is laying up for herself

treasures in Heaven and that some time, somewhere, she will meet it in blessing and rewards.

These are busy days at Riverside, with closing events of the school year, Advisory Committee meetings, trying to raise money for the new building, and what not? Attendance at Sunday services has been the best we have ever had here, I believe. At any rate it is very good. One of the things that has helped this has been the coming of the "new bus." This was delivered by the Rev. Woodrow Brant and Brother George Leidy, of Vinco, Pa. They found this vehicle, did a good job of purchasing it, did a lot of repair work on it, and then delivered it. It proves to be just what was NEEDED VERY MUCH. The financial end of this was made possible by the work of Rev. J. D. Hamel contacting a Brother Strickler of South Bend, Ind., who gave liberally for it, as well as the gift of Wilbur Whittle, and others some of whose gifts were used for the purchase of this bus. As this vehicle, with the old one still in some use, brings folks to the house of worship, and then the "new" one goes out five days in the week for the Youth for school where they are taught the Bible five days in the week, seed is sown for the work of the Kingdom, and does and will bear fruit.

Yes, we do have much to be thankful for, even when adverse things have appeared. This year we have had a plenty of them too. But by the help of the Lord, Satan has not conquered. We quote Dr. Redpath, "Be assured,

dear reader, wherever there is a work of the Lord, there is the attack of the enemy." But we are assured that the enemy is a defeated foe, and thus the children of the Lord need not fear. But this new building so TERRIBLY NEEDED, stands still, even when good weather is on for its completion. Recently an influential local Brother asked me this, "Isn't this new building going on to completion?" The only reply I could make, was I hope so since there has been some money already put into it.

One of the things that hurts finances here is the closing down of fourteen of the larger coal mining operations in and around Hazard. This has made financial matters very difficult in all this section. Then also the Presbyterians have been putting on a drive throughout this region for a new building at Jackson, which they say they must have soon or quit.

We do believe Romans 8:28, and do believe that in some way this building work will go on. At that fine meeting last fall in the dining room of the girl's dormitory, our S. S. Sup't. said, "Give us this new building, and we will fill these buildings here with your folks." Mrs. Drusha and I are nearing the end of our work here. But we are very ANXIOUS THAT THE WORK GO ON IN ALL ITS FULLNESS. In that work, this building IS VERY MUCH NEEDED. We need your prayers in this very trying time and thank you for the same.

G. E. Drushal.

## REPORTING ON THE BRETHREN PASTOR'S CONFERENCE —

— ASHLAND, OHIO, APRIL 27th to 29th.

The recent Pastor's Conference was a success in every way. Sessions were held Tuesday evening; Wednesday morning, afternoon and evening; Thursday morning and afternoon, with the Brethren Pastor's Communion being held Thursday evening. All sessions were held in the Park Street Brethren Church, Ashland, Ohio.

Various speakers presented well prepared and well presented papers on specified subjects. These were followed by periods of general discussion.

The Brethren Pastor's Conference, the first of its kind, was helpful in that it brought out some of the problems faced by Brethren ministers, and likewise offered much help in solving these problems.

Beyond the program was the spirit and interest manifested by the ministers in attendance. The attendance at most of the day sessions ran about 50 to 60, with the Tuesday and Wednesday evening sessions, open to the public, running considerably more.

It was the privilege of your Editor to attend all of the sessions, and we voice our opinion that much credit is due to the Committee, Brethren N. V. Leatherman, Delbert B. Flora, and C. A. Stewart, in arranging the program, and to the speakers who prepared and gave their messages.

In our opinion, those ministers who missed the Confer-

ence, for one reason or another, missed one of the most inspiring and enlightening times of Brethren Minister's fellowship. Time will prove the value of our being together for this Conference. The fine spirit of fellowship and fraternal love of the Brethren throughout the Conference was climaxed in the Thursday evening Communion Service, under the direction of Brother Delbert B. Flora when 50 Brethren ministers and 15 minister's wives sat at the Lord's tables.

The Pastors who attended, the churches which granted time to their pastors to attend and who perhaps even helped a little toward their expenses, are the recipients of the showers of blessings and benefits. Ours is a stronger denomination, with a more enlightened ministry; more deeply, richly, and spiritually inspired, than before.

It is hoped that the good beginning in this Conference shall carry over into the next year, and that another helpful Conference, to be attended by even more of our ministers, shall be forthcoming.

Our appreciation to the Committee, the speakers, and to all the ministers, and their churches for their contributions to this history making Conference of Brethren Pastors in 1954,—W. S. B.

Crusader Topic

(Continued from Page 7)

tainain of living water to refresh and revive weary travelers through life.

2. GOD SUPPLIES OUR NEED OF FORGIVENESS.

he Apostle Paul in quoting from Isaiah points out that we have sinned and all have come short of the glory of God. We are also taught in the scriptures that God is a holy God and demands that sin be taken away. Man is unable to get rid of his own sin as the Apostle Paul so well illustrates from his own life. He told us about the awful conflict that took place in his soul. Those things that he determined to do were the very things he found impossible to do and the very things he resolved not to do were the very things he did. He could not get the victory over sin. "O wretched man that I am! who shall deliver me from the body of this death?" Listen to his answer, "I thank God through Jesus Christ our Lord."

It is important to know that God demands righteousness and that it is God who supplies that righteousness. We know that we must be forgiven. Now we have learned that the only source of forgiveness is through Jesus Christ our Lord who shed His blood for us—"Without the shedding of blood there is no remission of sin." Are you living a life of victory over the world so that others may see your good works and come to glorify your Father which is in heaven? Does the fifth gospel proclaim a message of forgiven sin?

3. GOD SUPPLIES OUR NEED FOR FAITH. "With-

out faith it is impossible to please God for we must believe not only that He is but that He is a rewarder of them that diligently seek after him." We might say that without faith it is impossible to live. For our daily lives to exist we must put our faith and dependance upon other people all over the world.

Man must have faith in the future. This God has supplied. We do not believe that God has put us here for no purpose, that when we are gone from this earth that that will be the end of us. "In my father's house are many rooms. If it were not so would I have told you that go to prepare a place for you?" Again, "Because I live, you shall also live."

Not only can we have faith in the future, we have

faith in the present. Read again the stories of how God protects and guides His people and you will be thrilled to find that God does not leave us or forsake us.

4. GOD MEETS OUR NEED FOR FELLOWSHIP. "Lo

I am with you always." In the Old Testament we read that God led His people during the day by a pillar of cloud and at night by a great fire. Today we have the assurance that God is actually present with us in our work and in our play. "In him we live and move and have our being."

Man does not like the frightening thought that he is left alone in this world to shift for himself. If that were his belief, we might just as well make the biggest bombs possible and get it over with—and the quicker the better. The Bible teaches us that God is working out a plan in this world of ours. Although we cannot see much point to it at times, we have the assurance that now we see through a glass darkly. That means that our eyes are out of focus—the picture is blurred, but one day it will be plain and then we shall see as we are seen. What a blessed faith it is to know that day by day Christ is our constant companion.

MISSIONARY DEPARTMENT

(Continued from Page 11)

talents yet, but you may know yours. You may play the piano; you may be a carpenter. (Our Camp Wyandotte needs a lot of voluntary building where such talent could be used.) You may be a good speaker and could be a delegate. You may have a way with children and could be a Sunday school teacher. You see, there are many things you can do.

Many people think they cannot do anything. Test yourself and you will find you are loaded with unknown talent. It may be small as far as getting a job goes; but in God's eyes, you may be great. So remember, you can tithe in money, time, and talents.

—Falls City, Nebraska.

NEW HOME MISSION REQUEST

.....Names and Addresses of All Brethren

Living in, or Moving to .....

NEWARK, OHIO

Send to: Rev. W. S. Crick,

996 Davis Ave.,

Newark, Ohio.



# HELP BRETHREN YOUTH

Carry Its Burden

# JOIN IN YOUTHFUL FAITH

NOW IT IS YOUR TURN to show your appreciation and confidence in BRETHREN YOUTH. For several years they have been faithfully serving the Church in many capacities. They cannot continue to GROW and EXPAND without an expanding financial program.

## **Brethren Youth Supplies For Itself and Others:**

- New vehicle for Youth transportation & service
- Tuition for Susan Byler's education in South America
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## **Brethren Adults and Youth Join in Supplying:**

- Youth Director's salary & travel expenses
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- Work Camps, Leadership Training Conferences, etc.
- A great many unsung services by young people

MAY IS YOUTH MONTH

USE US . . . But **HELP US**

# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church



## A Spiritual Walk

I took my soul for a walk one day  
Where nature's gifts abound;  
We came back home with both arms full  
Of treasures we had found  
From granite hills we gathered strength,  
From the trees the upward look,

Life's carefree joy from the butterfly,  
Its onward urge from the brook.  
The zest of work from the ants and bees,  
Music's sweet thrills from the wren,  
From the flowers the beauty and fragrance  
of trust—  
Come, soul, let's go walking again.

## THE BRETHREN EVANGELIST

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## Items of General Interest

**LOST CREEK, KENTUCKY.** We note from Brother G. E. Drushal's bulletin that the Grade School pupils of the Riverside Christian Training School presented a special program in the church on Friday evening, May 7th.

Brother Percy C. Miller, pastor of the Hillcrest Brethren Church, Dayton, Ohio, is scheduled to bring the Commencement Address at the Lost Creek, Kentucky, Riverside Christian Training School, on May 20th.

**OAK HILL, W. Va.** The Scarbro-Oak Hill Ministerial Association sponsored Good Friday service was held this year in the Oak Hill Brethren Church, with Brother Milton M. Robinson, the Pastor, presiding.

**ST. JAMES, MARYLAND.** Brother Freeman Ankrum informs us that they had the largest attendance for their Spring Communion, held April 11th, that they have had for some time.

Brother Ankrum reports also that their Mother-Daughter banquet was held on May 3rd. The men of the church doing the serving. He adds, "We really got a kick out of it."

**CUMBERLAND, MARYLAND.** Revival services were conducted April 11th to 17th by Brother D. C. White who has been serving the Cumberland Church as pastor since the leaving of Brother Milton M. Robinson last fall and the arrival of Brother L. O. McCartneysmith. Brother

(Continued on Page 6)

## COMING EVENTS

**HUNTINGTON, INDIANA.** Men's Chorus—Sunday, May 16th, 7:30 P. M.—Public sacred concert in their home Church. Rev. C. Y. Gilmer, Pastor.

**HUNTINGTON, INDIANA.** Dedicatory Services—Sunday, May 23rd, 7:00 P. M.—For the remodelled Church basement auditorium, a Wurlitzer organ for the sanctuary, and a station wagon for church and Sunday School use. Rev. Myron Dodds, Pastor of the Burlington, Indiana, Brethren Church, guest speaker; Rev. C. Y. Gilmer, Pastor.

### SPECIAL NOTICE:

### INDIANA LAYMEN

The Southern Indiana District Laymen will act as hosts to the Northern Indiana District Laymen on Monday evening, May 17, 1954, at the North Manchester Brethren Church, North Manchester, Indiana.

Rev. Werner P. Von Kuhlberg, born and highly educated in the ways of communistic Russia, will be the principal speaker.

We especially urge a good attendance from all churches and bring your neighbors from other churches if you so desire.

Supper will be served from 6:00 to 7:30 P. M.

C. E. Keplinger, Sec'y-Treas.

## ATTENTION

### CAMP JUNIATA CAMP RALLY

Friday evening, JUNE 4, 1954

Vinco Brethren Fellowship House

Time — 6:30 D. S. T.

All Campers and friends of the Pennsylvania Brethren are invited. Program includes a Typical Day at Camp. Camp pictures will be shown.

Banquet: \$1.00

Penna. Brethren S. S. Board,  
Walter C. Wertz, President.

COMMUNION NOTICES ON PAGE 11



# The Editor's Pulpit



## Filling The Church

### PART III

**I**N THIS, THE THIRD OF THE PRESENT SERIES of Editorials, we want to give attention to the human element in Church work. When we talk about having well kept church buildings and well run services as a means of attracting and holding people of our area, we also are keeping in mind that there is always the human element to consider.

Often the best laid plans of men go astray. Perfection is never to be achieved in this life, and we can overlook the human tendency to err. What we are endeavoring to say is that in all of our efforts at improving our church attendance, because of the human element, we cannot achieve the perfect ideal. This, nevertheless, does not need to deter us from our determination to make our local church so attractive, so inviting, so interesting and so helpful, that people cannot help but want to come to our services.

This thought can possibly best be illustrated by the old, old story of the little boy who walked clear across town, past a number of churches, to attend a particular one, far from his home. When asked why he did not attend one of those a little closer home, the boy replied that he went to the one on the other side of town, "because they love a fellow over there."

When people go to a store to buy something, they go where they will be treated courteously. The friendly, help-

ful acts of the store's employees, will determine whether or not the customer ever comes back again. The quality of the product to be purchased will again determine the satisfaction of the customer. If it is not as represented, or is inferior, the customer will be displeased, and may show it by never coming back.

Attendance at our churches is much the same way. Perhaps we, ourselves, attend because we know it is the thing to do. Thus we are able to overlook a number of things which, to visitors, and prospects, makes a bad impression. When visitors or prospects come, is there someone at the door to greet them, (not to "pour it on," but to give them a cordial, Christian welcome)? Are they shown to a proper place to sit, and introduced to those people sitting close to them? Are they given a bulletin, and is a hymnal within reach?

It takes a little extra work and planning to make new attendants feel welcome. An honest, sincere effort should be made to secure their name and address, and whether or not they are of the visitor status, or are living in the community. Personal interest in newcomers pays off, perhaps not all at once, but through the years.

The Editor recalls a church in which we chose to worship a few years ago while vacationing in the south. As we parked our car across the street from the church and

(Continued on Page 8)

### ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

Third Quarter Order Blanks have been mailed. If you fail to receive one, please notify the office.

BE SURE TO RETURN THEM AS SOON AS POSSIBLE to insure receiving your Sunday School supplies on time. ORDER NOW, AND AVOID DELAY.

The Brethren Publishing Company,  
Ashland, Ohio.

# *The Ministry of the Church Official*

*Professor Henry Bates*

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(Ohio District Conference address—June 1953)

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OUR MODERATOR, in assigning the topic listed in your conference program to the present speaker, suggested that he was anxious that the thoughts presented be as practical as it is possible to make them. He further suggested that inasmuch as I am not now in the full-time pastoral work I could perhaps say a few things which the active pastors of the District would not be in a position to say.

A number of years ago a mountain preacher was waxing eloquent on a given Sunday as he spoke out against the evils of liquor. One of the good sisters of the congregation continually shook her head in approval and then shouted out, "Now you're preaching, Preacher." The minister then turned his attack upon the evils of tobacco, and once again drew from the ardent listener, "Amen; Now you're preaching, Preacher." Thus the message, and comments of approval continued until the pastor turned his attention and words upon the evils of gossip. For some time there was no response from the ardent sister, but finally she broke in with a tone of indignation in her voice, "Wait a minute now, preacher; You're not preaching now, you're meddling." For the next few minutes we are going to do a little "meddling" with the fervent hope that something might be said which will challenge the lay workers of the church to take more seriously the tasks which are theirs.

## I. THE DEACONS

The well known words of a great preacher of the past half century—"The church needs more deacons who deak"—are just as true in our day as they were in the day they were first spoken. The chief responsibility of the deacon, according both to Scripture and the church handbook, is the overseeing of the spiritual welfare of the church. This is a great responsibility—it is not something to be taken lightly. Yet how many times one can attend a mid-week prayer service in any number of

churches and not find one deacon present for the service. The deacon is not elected into that high office merely to help with the communion service twice a year or to assist occasionally with an anointing service.

Every deacon should be active in personal work—in a program of evangelism visitation. I would suggest that every pastor conduct a class in methods of personal work, and combine with such a class a planned program of visitation whereby the deacons and deaconesses do actual visitation work with the intent of interesting the unsaved in the Lord Jesus Christ. Brother Stogsdill, in his vice-moderator's address, told you of the results of such a program in the Canton church; the present speaker saw it work in one of his former pastorates; and others, no doubt, could tell of their experiences in such soul-winning endeavors with spirit-filled deacons.

## II. SUNDAY SCHOOL TEACHERS

One of the greatest responsibilities in the church rests upon those men and ladies who teach Sunday School classes. Let me speak to those people for a few minutes. You are working with, and helping to mold, the future church. Never lose sight of the fact that the church is never more than one generation away from extinction; which means that if you fail to win and hold young people for the church she is that much closer to that end. Yours is more than just the responsibility of keeping the children or young people in your class quiet and under control—Yours is the responsibility of leading them into a saving knowledge of the Saviour of men. May I suggest, what seems to me, to be the three chief duties of the Sunday School teacher.

First—to teach the Bible! As Brethren people we say that our only creed is the Bible. If that is the case then one would certainly have to admit that a great host of our members are woefully ignorant of the creed of their church. One of the most disturbing factors in my teaching of Bible in our college is the experience of having Brethren students, who I know have attended church and Sunday School all of their lives, come into Bible classes and



PROFESSOR HENRY BATES

escape failing the class only because of the leniency of the teacher. Would you be satisfied to have your child receive the same caliber of instruction in public school as he receives in your Sunday School class? If not, then you should do your part to improve that instruction.

The second duty, it seems to me, is that of leading young people to Christ. Through teaching, personal counselling, and personal testimony you should constantly have this as your ultimate goal. Never underestimate the importance of the Sunday School in this respect—but remember, rather that Dwight L. Moody was led to Christ by a Sunday School teacher who took his work seriously.

And the third duty of the teacher is that of setting an example. Remember that many of the members of your class see you during the week, and they notice whether or not you “practice what you teach.”

III. THE CHOIR DIRECTOR

Christianity is a singing religion! This is especially true of the free, or non-liturgical, churches—of which we are one. Consequently it is quite disconcerting to find groups of people who look upon the singing of hymns merely as “filler” to take up the time until the pastor is ready to speak. The musical portion of the worship service should be looked upon as just as important a part of that service as the morning prayer, the reading of the Scripture lesson, and the sermon. And this should be especially true of the special music or anthem of the day. Here is the choir director's opportunity to do his part in pointing men and women to the Lamb of God as the Saviour of the world. Many folks through the ages have been led to Christ through hearing a Gospel hymn sung by a spirit-filled choir. But can a man be led to the Saviour through an anthem which is sung in a foreign language; or through a poorly enunciated message?

It has been my observation over the past decade or so, that the great majority of church-going people—and particularly Brethren people—prefer the so-called “good, old fashioned hymns.” How do you account, for instance,

for the popularity of the Fuller Choir—which most of you have, no doubt, heard from time to time? There are many choirs on the radio which come nearer to attaining perfection in technique than does the Fuller Choir—but the fact that this choir sings the Gospel hymns, which men and women know and love, makes it one of the most popular in the land.

While I was in the full-time pastorate on two different occasions the churches which I served were visited by the A Cappella Choir from Ashland. On both occasions the choir presented beautiful concerts, but after their departure a number of the folks remarked, “We liked the music, but we wish they could have sung some of the good old hymns that we love.” The same is true, Mr. Choir Director, of your own people and choir. Likewise, the choir leader should take time to study the wording of the anthems which his choir sings. Be sure that the message of your anthems is uplifting and Christ-centered.

One other aspect of the responsibility of the choir director should be mentioned—that of selecting the personnel for the choir. Should folks who have never accepted Christ as their own Lord, or folks who are not living the life He expects of them, be permitted to sing in a Christian choir. Is it consistent to insist that the pastor abstain from smoking, drinking, dancing, card playing, etc., and yet to tolerate such habits in those who sing praises to the Lord? It seems to me that the really earnest director would rather have a choir composed of truly born-again Christians—even though their singing might be slightly inferior; than to have a choir of highly trained singers whose relationship with the Master is very distant or lukewarm.

The example of the choir members can influence many people. Choir directors, choose your singers and anthems carefully, remembering that you, too, play an important part in the church's great task of evangelism.

IV. THE JANITOR

Time permits us to mention just one other lay worker in the church who plays an important part, and he is the janitor. Many times people are attracted to a certain church or driven away from a certain church by the appearance of the church. People sometimes judge the spiritual condition of a church by the condition of the church building. A congregation does not have to be wealthy to have an attractive looking church building. An alert janitor will keep the lawns cut and trimmed; the entrances clean; and the pews dusted. Likewise proper regulation of the heat and ventilation is an important part of the janitor's work. You may not feel that your position is very important, yet you, Mr. Janitor, might be responsible for bringing visitors and new attendants back again. Remember—“Cleanliness is next to Godliness.”

Others of you may be trustees, treasurers, secretaries, or superintendents, and we could go on and point out the importance of those offices if time permitted. But to all of you we leave this word—that in the Lord's work every worker is essential and carries his part of the responsibility of pointing all men to the Christ.

Ashland, Ohio.



## INTERESTING ITEMS

(Continued from Page 2)

McCartneysmith began his work with the Cumberland Brethren on May 1st.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. Brother N. V. Leatherman reports the addition of five new members recently, four by baptism, and one by letter.

The Sisterhood Public Service is scheduled for Sunday evening, May 16th.

JOHNSTOWN, PENNA. THIRD BRETHREN. Brother E. M. Riddle reports the reception of 11 new members recently.

MEYERSDALE, PENNA. MAIN STREET BRETHREN. "Brethren Youth Sunday" will be observed on May 16th, in charge of the local Crusaders, with Rev. Clarence Stogsdill, National Brethren Youth Director as guest speaker, in the evening service.

The Woman's Missionary Societies of the Church met Monday evening, April 26th for the review of their Mission Study Book, "Within These Borders," which was reviewed by the pastor, Brother Horace Huse.

JONES MILLS, PENNA. The combined Mother-Daughter, and Father-Son banquet is scheduled for May 18th.

LOUISVILLE, OHIO. Brother L. V. King reports an attendance of 131 at their recent Communion service, as compared with 115 a year ago. Brother King reports increased attendances at all Easter Sunday services over a year ago.

DAYTON, OHIO. HILLCREST BRETHREN. Chuck Selby, of the Dayton church, and a pre-Seminary student at Ashland College, brought the evening message on April 25th in his home church.

GOSHEN, INDIANA. Brother Willis E. Ronk reports the reception of seven new members into the church recently.

The Sisterhood public program was given Sunday evening, May 2nd, featuring a playlet, and a candle lighting service.

SOUTH BEND, INDIANA. Dr. Glenn L. Clayton, President of Ashland College, is scheduled as guest speaker Sunday, May 16th.

The W. M. S. I and II traveled to the Brethren's Home in Flora, on April 29th, where they held a service for the residents, and also enjoyed the noon meal with them.

NEW PARIS, INDIANA. Brother James David reports an increase of 25% in Sunday School attendance during the last six months. Also reported is the Easter attendance of 152, which is reported as the largest attendance the Sunday School has ever had. On that same day, the missionary offering amounted to \$2,750.00.

PERU, INDIANA. Baptismal services for three candidates were held on April 18th.

Rev. Ralph Jackson of the A. M. E. Church, was guest speaker on May 2nd. Special music from the A. M. E. Church was also a part of the service.

NAPPANEE, INDIANA. Baptismal services for 16 were held on April 25th.

TIOSA, INDIANA. Mrs. Otto Kath, Corresponding Secretary, reports as follows: "The Tiosa Brethren are happy to report an unusually good attendance at their Palm Sunday and Easter Services. Also there was an increase of four at their communion service during Holy Week.

"The W. M. S. held their Mother-Daughter program on May 13th, with a carry-in supper.

"Sunday, May 2nd, the Gideonites held the service after the S. S. hour, with a good crowd in attendance."

BUNKER HILL, INDIANA, LOREE, BRETHREN. Brother Claud Studebaker reports the reception of 9 new members by baptism and 2 by letter on Easter Sunday.

Charles Kraft, missionary in preparation for Africa, was guest speaker on April 25th.

ELKHART, INDIANA. Brother R. K. Higgins reports the reception of 23 new members on Easter Sunday, and of 10 new members on the Sunday following Easter.

MUNCIE, INDIANA. The Junior Church, under the direction of Mrs. Anne Black, Mrs. Beulah Middleton, Assistant Director, and Max Northcutt, Pianist, presented their public service on April 4th.

Six new members were received into the church on Easter Sunday.

FLORA, INDIANA. Brother C. A. Stewart reports an attendance of 62 fathers and sons at their recent banquet. Brother Bert Hodges, of Bloomington, Indiana, was the speaker of the evening.

We note that the Flora Laymen had made arrangements to plow the corn ground at the Brethren's Home on April 27th.

The Rainbow Girls worshipped with the Flora Brethren on May 2nd.

COUNTY LINE, INDIANA. Brother Herbert Gilmer informs us that the parsonage in Lapaz has been sold and that construction on their new parsonage has now begun.

The County Line Sunday School went over their goal of 150 in attendance on Easter Sunday,

MILLEDGEVILLE, ILLINOIS. Rev. Clarence Stogsdill, National Brethren Youth Director, was guest speaker in the Milledgeville church, Sunday evening, April 4th.

Professor H. E. Weidenhamer, of Ashland College, was guest speaker at the Milledgeville Easter Communion Service, and at the Family Fellowship Program on Easter Monday. His son, Larry, was guest musician at both services.

LANARK, ILLINOIS. Brother H. Francis Berkshire writes, "Mr. and Mrs. Paul Diffenderfer family and Mrs. Virginia Tallman family received the gifts for having the largest families present with their oldest child also present for Sunday School and worship on May 2nd. The gift was a large picture of Sallman's head of Christ. This initiated Family Week, which we are observing in our church."

TUCSON, ARIZONA. Brother Vernon Grisso, in his bulletin of May 2nd says, "The Sunday School and Patio addition to the church will be finished by next Sunday. They will add much to our needed facilities."

# MISSIONARY DEPARTMENT

## LASSA, NIGERIA

(Excerpts from a letter, written by the Bischofs)

... My, but the time flies by quickly! It hardly seems possible that we have been here in Africa a year and a half already. And to think that in two months we'll be moving to Gulak (28 miles from Lassa). Plans surely change fast around here. Of course, we'll miss the fellowship of the other missionaries, especially during the rains, but we'll probably keep busy enough. I'll miss all our hospital boys, I know. Our cook, Mele, and our house-boy, Tigki, will go along with us. A new dispensary is being built now.

People can keep on sending bandages, squares, hospital gowns for adults, and bands for our babies. We have so few of them. Things seem to wear out fast too. Two babies were born this past week. Both in the middle of the night. What fun!

We surely miss the Biebers. We will be so glad to see the Grimleys. They are such wonderful people.

Our women's school is finished now. They made little knit or crocheted hats for their babies and blouses for themselves. About 69 women attended.

We received so many nice birthday cards from so many people and church groups. Thanks heaps to all . . .

Bea and Bob Bischof.

\* \* \*

## LITERATURE —

### Distributed or not distributed

Promoting missions from the window ledge in the rear of the church or from the literature table in the church vestibule is not an acceptable method where maximum returns are anticipated.

We are often shocked to see how many churches fail in the matter of getting the missionary literature into the hands of the church people and into their homes. We are positive that the greatest results do not come by simply placing literature where it can be picked up voluntarily, for in many cases it is scarcely touched.

How much of the foreign mission literature sent to your church before Easter can yet be found undistributed? What legitimate reason can you give for this? Did you receive too much? If so, we would be glad to be advised. If it simply did not get into the hands of the people, will you please give some thought to arranging a definite plan of distribution to be used from now on?

## Did You Know ?

### AT HOME

That our church in Tucson, Arizona, had a Sunday school attendance of 139 and a worship service attendance of 184 on Easter Sunday;

That the Methodists dropped 1,624,466 inactive members last year;

That our new church just getting started at Newark, Ohio, would be glad to have the names of Brethren people living in Newark;

That there are 25 million television sets and 120 million radio sets in the U. S. A. (Missionary work over the air waves has tremendous possibilities);

That our church at Ft. Scott, Kansas, is being served by a retired Methodist missionary and that the church is showing splendid growth under his leadership;

That on May 6, 1953, the 4,000 members of The People's Church in Toronto, Canada, gave \$160,000 to foreign missions;

That the 76 members of our own church in New Paris, Indiana, gave \$2,650 for foreign missions at Easter time in 1954.

### ABROAD

That Moslems in Africa are winning 100 converts to Christianity's one;

That 300,000 of 400,000 Protestant Christians in Korea are Presbyterians;

That the radio program, "Adelante Juventud," broadcast from radio Colonia in Uruguay every Tuesday night from 9:00 to 9:30 is sponsored by our Missionary Board and has a potential audience of 20 million people;

That there are 10 million lepers in the world today, chiefly in eastern Asiatic countries, Africa and South America;

That our entrance into the Higi land in Nigeria will make us responsible for the evangelization of 70,000 Higi tribes-people.

# THE EDITOR'S PULPIT

FILLING THE CHURCH

(Continued from Page 3)

started to get out, the usher came down the steps, crossed the street and greeted us at our car. On the way into the church, he asked us where we were from, and he supplied us with a bulletin, and then explained the service details, and told us something about the minister. By the time we were comfortably seated and the service begun, we felt that we really "belonged." You may say that this was an extreme case of "oversolicitation." We say it was good business, for on that hot summer's day the church was filled! If we ever find ourselves in that community again on a Sunday, we know where we will go to church.

People want to be "wanted," and loved. The church that shows that they are needed, will have them. The human tendency is to become smugly self satisfied within our own group. We have our services, our organizations, and our groups. We too often become what we could call, "self-contained units." Even ministers, taking up pastorates in churches have discovered that the church is so self-contained that it could not fully include the pastor and his family into its fellowship.

After all, Christ died for all men, and thus no one, rich or poor, educated or unlearned, black or white, should be considered any less welcome than any one else, in our church. We must diligently avoid any development of a class system, or more bluntly, any "caste" system in our churches.

The human tendency is to more or less shy away from people who are strangers to us. Multiply this by the number of people in your congregation towards visitors and and prospects, and you may find that new attendants in your church will feel lonely and avoided.

The problem of treatment of visitors and prospects in our services, could well be considered by the entire congregation. Hold a special congregational meeting, devote a Sunday morning service to it, or take up the subject in special study classes. Remember that "the customer is always right," and if you treat him right, he will come back; if not, he will find some other church.

Are you interested in filling your church? In addition to your own faithful members, you will do it by successful relations with the people of your community who are not now attending services. Your success with them will be determined largely by the treatment given them by each officer, each member of your church. They must be made to feel welcome when they do come, they must find a spirit of warm, Christian friendliness, and they must find from the pulpit and in the hearts and lives of the members, the soul filling message of the gospel of Christ, our Lord.

(The last in this series of Editorials will present a summary of procedures which will help to make your church the kind of a church that will keep people coming back to it week after week. W. S. B.)

## Bible Studies



By S. E. Christiansen

### THE WORD OF GOD THE ONLY DOCTRINAL BASIS OF THE CHURCH OF THE LORD JESUS CHRIST

"We have also a more sure way of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-Star arise in your heart." II Peter 1:19.

"For whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the scriptures might have hope." Romans 15:4.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, That a man of God may be perfect, thoroughly furnished unto all good works." II Timothy 3:16, 17.

John 15:1-14. It is here laid before us as our whole Christian life depends on union with Christ through the scriptures.

May I say further we cannot be in union with Christ and knowingly ignore or willfully disobey the Scriptures. Therefore, our fellowship with Christ will increase or decrease according to our study and yielding to the lights, as God gives it to us as we study His Word.

The Church is a body of believers born from above, and united by the Holy Ghost in the love of God through the blood of the Lord Jesus Christ.

The fuller the indwelling of the Holy Ghost the more complete the fellowship among the believers.

The believer's life is complete in Christ; not in anything we may think, act or inherit here. The world is the field of labor, the saving of lost souls is the object Christ gave them; to glorify God should be the aim of the believer's service. The burden of the believer's soul should be to show forth "the exceeding riches of His Grace."

Looking with the eye of faith unto Him who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God, the Father, to Him be glory and dominion forever and ever.

The great Grand Central Principle of the Church life is love to all men. The Church should be free in Christ Jesus and be united by Him in love.

The Doctrinal Basis of the Church is not visions nor theories, but the Word of God, and the Word of God alone. All the essential principles are deserving of the attention of the believers, for edification and cooperation. Accepting the Word of God as their only Creed, the believer can labor in the Spirit of love and be combined in their efforts as servants of their great Lord and

Master. Without Him they can do nothing. The more this is realized, the more fully will we be able to represent Jesus Christ before men. The condition of human nature repeats itself; Sin and rebellion against God is its manifestation.

Education and culture may modify the outward appearance of man, but the inner man often shows its sprouts and fruitage. From the abundance of the heart the mouth speaketh. The human heart is making itself visible, in defiance of God, even like Cain, Jezebel, Hymeneus and Philetus. This act is manifested, by the ignorance or the rebellion against God's Word.

The people are still crying out, "We will not have this man to reign over us," because there is no fear of God before their eyes. "There is none that understandeth; there is none that seeketh after God." The sinner usually goeth away from God. Why? Because of his will to continue in sin and worldly pleasures. It is not only that "All have sinned and come short of the glory of God," but folks still like "the pleasures of sin for a season." They remind me of the boy who was asked, "What will you have, a penny now, or a dime next week?" The boy said, "Give me the penny now." The present pleasure is the thought of most mankind.

The children of God who will live righteous, shall suffer persecution. The disciples of old, the early church, the Wesleyans, the early Dunkards; they all stood four square on the Bible truth; Many of them lost all, but they stood for the whole Gospel of the Lord Jesus Christ. They were looking forward to the eternal joy they should have with

God, and so they pressed on and on, knowing that the glory with God will far exceed the ruffles here.

The followers of attainments in this world SEEMS TO BE SO GREAT THAT MOST PEOPLE THINK OF WHAT TO GET AND HOW TO KEEP IT.

**The Word of God is the Doctrine of the Church.** It is the means by which we learn to know God for ourselves and is the way to tell others of His love, sacrifice and eternal redemption with God made possible.

**No matter how the foes of Jesus muster their forces,** the true Christian will continue to be a firm witness for his Lord and Master, having nothing to declare but the council of God, having as their goal the manifestation of Jesus as He comes to receive His loved ones.

The manifestation of the believers in the World is by the godly walk. That is, a walk which manifests the fear of God, the fear of God is visible, as said Jesus, "If ye love me ye will obey my words. It shows that I abide in you and that my words abide in you, as ye abide in me. This is the way, walk ye in it, giving the Gospel of the blessed Son of God as we go on our pilgrimage. If ye love me, ye will obey me."

The Gospel should be given in such plain language that anyone can understand it. Sin should be shown and warned against in the most effective manner, instead of covering wilful sin, or known sin. The spirit of the age

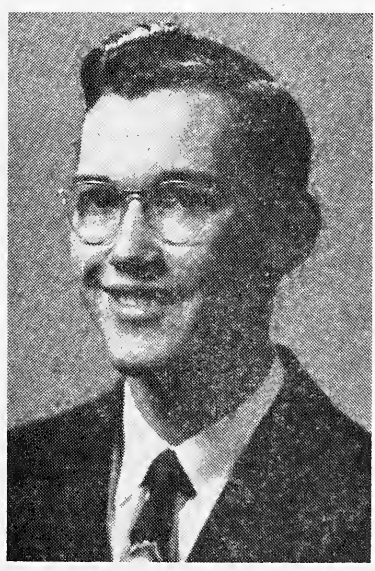
(Continued on Page 10)

**JERRY FLORA  
ELECTED  
ASHLAND COLLEGE  
STUDENT COUNCIL  
PRESIDENT**

JERRY FLORA, son of Rev. and Mrs. Delbert B. Flora, of Ashland, Ohio, has been elected by the student body of Ashland College to serve as their Student Council president for the year 1954-55. The Student Council is composed of the heads of all student organizations on the campus and centers its efforts on planning and bringing to pass a coordinated program of student life activity which is both wholesome and in line with the standards of Ashland College.

Jerry, who is a Junior in the College, is also President of his class, and is a member of all the musical organizations on the campus. He is President of the Scribes, honorary literary society for men, and is active in the work of the Men's Gospel Team.

He is a member of the Park Street Brethren Church, Ashland, Ohio, where he plays Cornet in the Sunday School orchestra, and sings in the Church choir. He is the Office Secretary of the National Sunday School Association of the Brethren Church, and is also a member



of the National Brethren Youth Board, which he serves as Secretary. Jerry's father is the Dean of Ashland Theological Seminary.

The student body of Ashland College is to be congratulated on their choice of Jerry Flora as their Student Council President for the coming year.

## BIBLE STUDIES

(Continued from Page 9)

is to hide sin; the Gospel shows the search-light of God on it and it becomes hideous.

It is of no use for you or I to give our opinion on the doings of man and woman, but to give God's view, as this is more effective. It is more true, for yours and mine are colored; so that we shield a friend and abuse one who is otherwise.

The Lord's command to His church is to Go and teach all kindreds, all tongues. This order has not been changed at all, but very few take it seriously.

The mission of Jesus Christ pertained to both body and soul. "If thine enemy hungers, feed him; if thirsty, give him drink; if naked, clothe him. Again, I was hungry and ye gave me no food; I was thirsty, and ye gave me no drink; I was sick and ye visited me not; I was in need of clothes, I was naked and ye clothed me not." Many self-contained professors of Christ shall hear this, and the words, "Depart from me," will follow.

Even though the Gospel has a wide range, it spares no one who takes it lightly. The same command as given in the days of the Lord is, and will be, obligatory until the end of this life.

The Gospel is also Spiritual, and gives me warnings on what and how to teach God's Word. Teach as I have taught you, with all diligence, knowing that whatsoever a man soweth, that shall he also reap. The flock is to be fed the Word of God; not what a person likes or dislikes. They should be built up in the Holy Faith.

Each should study the Word of God in order that God may approve them. We so often think of how to please and be approved by folks, and entirely forget that our mission is not to please men, but God. God will take care of the pleasing of men.

God gave man intellect in order that man may use IT TO SERVE HIM TO THE BEST OF HIS OR HER ABILITY. Brethren, do we try to do so? God requires a complete surrender of Man's complete will to the Word of God, and God will not give man any other substitute while this dispensation remains. Therefore God said to the apostles and others, "This is my beloved Son, hear Him." None other but Jesus. The disciples saw no one but Jesus, and He is the One whom God wants you and I to see. Further that we may lift Him up among men. Not our wills or ways, but Jesus. This is the way we glorify God in our bodies, which will give us rejoicings in our souls.

Man is the instrument of God to fulfill God's biddings. Man's condition and environment teach him only too plainly that he is neither fixed, nor finally settled upon earth.

The condition of degeneracy enshrouds him and makes known unto man that he is out of course. Man is working with his face toward his Ideal. The Ideal should be Jesus. Man finds no satisfaction in any other, even if he roams from pole to pole. There is no satisfaction in any other than in Jesus. God also reveals this in His precious word. All through the Old Testament, it is laid clear to

us that Israel without God, failed continually. They had the law of Moses, they read it continually, but did not observe its teachings. God sent them severe trials and they turned, asking forgiveness, and God restored them as they repented of their wicked way. They had prosperity when with God. This has proved to be the same in our time.

Let us ask ourselves these questions: Do I really love God so that I will seek Him first in my life? Do I really try to follow the Word, not in form only, but truly in the Spirit and holy fervor? Brethren, does the Word of God really mean anything to us? The Word of God is the only record we have. We cannot see it unless we love Him in truth.

The Word is a Lamp to walk by, it is a Light to be led and guided by through this world of wreckage. The Word of God is Life that gives true joy and strength to the one who walks in it. Its message frees from the darkness of sin.

The Word of God is Truth; and the one who abides in it and obeys it from the depth of his heart, shall not be turned into error, nor will he discredit IN THE SLIGHTEST WAY GOD'S REQUESTS. The person who does follow God will be like Philip, run to speak for Him, who was so fully in the fellowship with God that the Holy Spirit spoke once to him and he ran to obey. Philip, the layman. Oh, what results God gave him. Brethren, all our unity and safety is in Christ Jesus, and only as we abide in Him.

Again, we cannot abide in Him apart from His Word. We cannot go and teach for Him apart from His Word. We cannot expect Him to come and receive us unto Himself apart from His Word. The Church's whole life and eternity depend on the Word, and our obedience to God.

If we are serious with God, we will take His Word seriously. We can walk with God, like Enoch, if we talk with Him through His Word. We have no other teaching. We can fathom the depths and heights of the love of God as we study His Word and understand more fully the great love with which He loved us. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God hath prepared for them that love Him. Brethren, let us look to Jesus as we never looked before, rejoicing with the thought of the great things God has for us.

Georgetown, Delaware.



## How About Your Offerings??

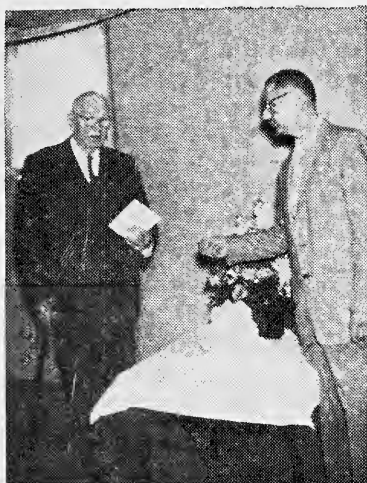
### BRETHREN YOUTH OFFERING

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Mrs. Regina Rowsey, Treasurer, Brethren Youth, and mail to Brethren Youth, Inc., Ashland College, Ashland, Ohio.

## FORTY-FIVE YEARS AS ORDAINED MINISTER COMMEMORATED

**Rev. S. C. Henderson**



Rev. Henderson, (left) and Robert Zent, of the Trustee Board, pictured during ceremonies on March 21st.

**H**ONORING THE ANNIVERSARY of his forty-five years of service in the ordained ministry of the Brethren Church, a large group of members of the Roanoke (Indiana) Brethren Church held a surprise carry-in dinner in the Church dining room for their pastor, Rev. S. C. Henderson, after the morning worship services on March 21st.

Immediately before the meal, in front of a large three-tiered cake, especially decorated for the occasion, Robert Zent, of the Board of Trustees, gave a brief talk congratulating the pastor of the congregation. On behalf of the church, he presented Rev. Henderson with a gift symbolic of the forty-five years of service to the church.

Rev. Henderson, in a short speech of appreciation, later stated that he was ordained in 1909 by Dr. Charles F. Yoder before beginning his first pastorate in March of that year at a circuit then known as Hamlin and Pony Creek, Kansas. He received some of his preparatory training in Grinnell College, Grinnell, Iowa, and later was granted his divinity degree from Ashland College and Ashland Theological Seminary. Rev. Henderson has served Brethren Churches in the states of Kansas, Iowa, Ohio and Indiana.

Rev. Henderson has been instrumental in erecting two church buildings and a parsonage, in addition to taking into membership in his churches, something over 600 new members.

Rev. Henderson assumed the pastorate of the Roanoke church in 1932, and has served as its minister since that time, except for a brief period during 1936 and 1937 when he served a church in Iowa.

—In part, from the Roanoke, (Indiana) Review.



### BRETHREN COMMUNION SERVICES

MEXICO, INDIANA. Sunday, May 16th, 7:30 P. M.  
Rev. Wayne E. Swihart, Pastor.

AKRON, OHIO, FIRESTONE PARK BRETHREN.  
Monday evening, May 17th. Rev. J. G. Dodds, Pastor.

MORRILL, KANSAS. Sunday evening, May 23rd. Rev.  
Edwin Puterbaugh, Pastor.

### Wedding Announcement

WETTERAU-GILMORE. Gerald Thomas Wetterau, son of Mr. and Mrs. Claude Richmond, and Betty Jane Gilmore, daughter of Mr. Marion Gilmore, and the late Pearl Gilmore, were joined in marriage by the undersigned at 8:00 P. M., April 22nd, in the Cameron, W. Va., Brethren Church before a group of relatives and friends. Attending the couple were Claude Richmond, step-father of the groom, and Mrs. Donald Quigley, sister of the bride. The bride will finish school, then go to Long Island, New York, where her husband is stationed at Mitchell Air Force Base. The groom is a member of the Quiet Dell Church, and the bride a member of the Cameron Church.

Cecil Bolton, Jr.

## BRETHREN YOUTH OFFERING SUNDAY MAY 23, 1954



# Prayer Meeting Studies

By C. Y. Gilmer



## THE WAY TO GALILEE

Christ, all these creeds of theirs and mine,  
These winnowed weeds of words and sign,  
These mummeries of form and place—  
Lives there in these Thy gentle grace?  
Wilt Thou not come again to be  
The truth that lighted Galilee?

Christ, all this gilt! This panoply!  
Was Thy blood spilt to ransom me  
Or cannonize a thorn and cross?  
Creed defies this ash and dross.  
So wilt Thou not come soon, that we  
May learn the way to Galilee?

Christ, all this show—this pomp of kings,  
When Thou wert low with simple things,  
When fields abroad Thy temples were  
And Thou of God the Minister.  
Wilt Thou not come again to prove  
The simple faith of human love?

Christ, far, how far from Calvary  
Thy temples are—the creeds there be;  
This rise and fall of creed on creed,  
When love is all the faith we need;  
Christ, wilt Thou come again to be  
Our Guide, to find us Calvary?

—James W. Foley.

IT MATTERS NOT WHAT HUMAN THOUGHT may designate the death of Christ to mean. If God had not given a fixed value to the death of Christ, His death would be meaningless to us (Romans 4:25). God knew what the death of Christ meant (Isaiah 53:6, 10; 2 Cor. 5:21). That all barriers might be torn down between God and man, by whom was "the veil of the temple rent in twain" (Matt. 27:51)? Was the veil torn by the earthquake or prior to the earthquake (Matt. 27:51)? God would have us look at the torn veil because it has a message on the death of Christ.

We are told that the veil represents the flesh of Christ, and as no one in Old Testament times could enter the holy of holies without passing through the veil, so now we cannot come to God except through the crucified Christ (Heb. 10:19, 20). There could be no mediation between God and man without the death of Christ (Rev. 5:9). Prior to the crucifixion men were saved by faith in God's promissory plan (Rev. 13:8; Gen. 22:13, and John 8:56). The explanation of the tabernacle worship as a figure of the true of which Christ is the fulfillment is explained in Hebrews 9:1-15.

Sin makes man unfit to face God (Gen. 3:9; Heb. 4:13). The bloody sacrifices from Abel on pointed to One Who

alone could take away sin (Heb. 11:4; 9:22; John 1:29). Blood is the only remedy for sin (Heb. 9:22). But until the death of Christ the right blood had not yet been shed for sin (Heb. 9:8-10). When the right sacrifice had been offered (2 Cor. 5:21) and the right blood had been shed (John 19:34) the temple veil was rent. There is no more sacrifice for sin (Heb. 10:26). Only the offering of Christ could make peace with God (Heb. 9:24-28). God will not accept human righteousness (Isaiah 64:6).

Job pled for a mediator between him and God (Job 9:32-35; 16:21). The Aaronic priesthood was only typical and therefore temporary (Heb. 10:19-23). God has but one High Priest as an Advocate for sinners (1 Tim. 2:5). Christ is our priest (Heb. 4:14-16). No human hand could touch His resurrected body until He had fulfilled His priesthood in Heaven (John 20:17, 27; Matt. 28:9). Let all human barricades against Calvary be removed!



## Lesson Comments by Fred C. Vanator

Lesson for May 23, 1954

### MICAIAH WITHSTANDS FALSE PROPHETS

• Lesson: I Kings 22:5-8, 13-18, 26-28a

IT IS A STRANGE THING, but it seems that some people will never learn. In our last lesson we find that Elijah had predicted the bloody death of both Jezebel and Ahab, and for a brief season the king had humbled himself, but he soon forgot the impact of the words of Elijah and continued on in his evil ways. He had forgotten, but the Lord never forgets.

The Northern Kingdom and the Southern Kingdom often banded together to fight a common enemy. Now there is a pact between Jehoshaphat and Ahab as they sought to war against Syria. Ahab had won many victories over the Syrians in previous years with the help of the Lord, but he had failed in the years that followed to make sure that the Syrians would not attack again.

It was the habit of the Kings to consult their prophets before going into battle and this Ahab, no doubt had done many times before. He had gathered together another four hundred prophets (no doubt they were false ones, for Jezebel would not permit any other kind) and when he consulted them they were of one accord in proclaiming that it would be well for the allied armies to go against the Syrians. But Jehoshaphat was not so sure about it and demanded that there be a consulting of "a prophet of the Lord." This gives assurance of the fact that Ahab's prophets were not "of the Lord." To the inquiry of Jehoshaphat as to whether there was not "a prophet of the Lord besides, that we might enquire of him?" Ahab said that there was one, Micaiah son of Imlah, of whom they might make further inquiry of the Lord, but he hastened

to say that this one "doth not prophesy good concerning me, but evil."

Micaiah, knowing the kind of a man Ahab was, was loath to say anything for he realized that he could not give these men the same assurance that the false prophets had given them. However Ahab demanded it and said, "Behold now, the words of the prophets declare good unto the king with one mouth: let thy words, I pray thee, be like the word of one of them, and speak that which is good." In other words, Ahab demanded that Micaiah give them a "good word" whether it be of God or not.

But Micaiah was a true prophet of God, and he spake only as such an one should speak, and he said, "As the Lord liveth, what the Lord saith unto me, that will I speak." Then to the question as to whether they should

go to battle, and win, he gave a rather two-directional answer. It would seem that he said that they were to go and that they would prosper in the attack, but the matter of winning seemed to be in the balance. It was as if Micaiah said, "Go and prosper? Not likely, for the battle is in the hand of the Lord and you know how well you have depended on the Lord." Then he gave the true interpretation of his prophecy (verse 17). For being true to the word of the Lord, Micaiah was put into prison, there to eat the bread of affliction and to drink the water of affliction—prison fare—to be treated like a criminal.

Too many people today are like Ahab. They come to the preacher for "advice" in their problems, but it turns out that it is not advice they want but "consolation" or "commendation" for the course they have chosen. Do we really want the Lord to lead us in His way?



## News From Our Churches

### I VISITED FORT SCOTT, KANSAS

Early this year, the Brethren at Ft. Scott, Kansas invited me down for special services following Easter; I accepted their invitation. Here's what I found, which is amazing!

A retired Methodist missionary, Rev. Steadman Aldis, is acting as the pastor for the church in Fort Scott. He is a consecrated man, interested in winning souls for Jesus Christ; he is also interested in the church, and is striving to adhere to our Brethren beliefs. He is a wonderful Christian man, who is doing a wonderful piece of work for the Brethren Church! We have nothing to fear, this man is sound in his theology!

The entire inside of the church has been redecorated, from top to bottom! Re-plastering, repairing and painting has been done to every room and hall; plus a new hardwood floor on the pulpit; and the kitchen has been remodeled. I could hardly believe my eyes! It cost over \$400, which is all paid; the people did most of the work, working day and night to get it done by Easter.

Brother Aldis prepared the way for my visit, and I enjoyed the harvest of his work. Here is what was accomplished while visiting in Fort Scott.

On Monday evening, after a few remarks on baptism to the audience of 50 people, it was my pleasure to baptize 14 people! On Tuesday afternoon, I learned that 2 more wanted to be baptised, and when word got around that these 2 were to enter the baptism, 3 more made known their desires to be baptised. Therefore after enjoying a carry-in dinner with many of our friends, 5 more people were baptised! One young lady made her first time confession. After a sermon on "Brethren" doctrines, 15 people were brought into membership of the Church; 8 of these were adults and 4 were teen-agers, the others

were children. The others will be coming into the church later this year. One baby was dedicated at this service. The service of laying on of hands was administered to approximately 20 people. The attendance was good that evening, and the Lord certainly met with us.

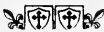
On Wednesday afternoon, Brother Aldis and I took the communion to 3 shut-ins of the Church. That evening we observed the three fold communion. There were 40 people around the communion tables, the largest communion that has been held for many a year.

In that little congregation, there is one young lady who is now a Junior in high school, who has dedicated her life to God for service on the foreign mission field—this young lady is worth more than all the money ever spent or the work that was ever done in Fort Scott!

Last summer, while home on vacation, we attended church there. The attendance was 17—now, the average is well over 50. On Easter there were 66 in Sunday School and 76 in Church!

When God transforms the lives of people—His work will go forward. The Church at Fort Scott is NOT a liability to the Brethren Church, it is an asset; Those people are on fire for God, let us pray for them and give them all the encouragement that they need!

Rev. Spencer Gentle, Waterloo, Iowa.



### LANARK, ILLINOIS

Rev. and Mrs. Francis Berkshire have just completed their first six months in the Lanark pastorate, and with this half-year mark reached, the church wishes to report many items of interest.

Soon after Rev. Berkshire's arrival, the church fitted and furnished a study and office at the church for the minister. Here he is at work and available for counsel certain hours each week.

From this office each month comes "The Informer," a newsy publication full of good reading for all the family. Included in it are puzzles for the youngsters, poems, editorials, intimate sketches and notes about parishioners, and the calendar for the coming month.

The Laymen continue to be very active, with a lively

schedule for the year. Some of their plans so far have included entertaining the Milledgeville Laymen in December, hearing the local representative to the Illinois Legislature, John K. Morris, in February, and dinner out with the wives at the Maple Terrace in Mt. Carroll in March.

A teacher-training program is under way with five members preparing to become teachers, plus the regular teachers also in attendance. Rev. Berkshire is conducting this class.

During the Pre-Easter Season a series of sermons entitled, "Jesus Calls," was given, the last being given on Palm Sunday. During this period the choir presented a concert on the evening of Sunday, March 28th. The cantata was arranged by our young choir director, Miss Shirely Beattie, and was called, "Steps to the Cross." Copies have been submitted by our pastor to several religious publications.

Lately the church has taken a fresh look for spring, with several items being given, and work done to help glorify the Lord's house. A burgundy velvet curtain around the choir loft was presented to the church by Roy Greenawalt in memory of his wife, Lillian. The Modern Mary's Class gave a seven-candle gold candelabra in memory of Mrs. Beatrice Hawk. Mrs. Mary Peters, our oldest member, now nearly ninety-three, presented for the altar a pair of tall gold candlesticks and a fine gold cross. Besides these gifts, a number of sizeable bulletin boards have been made and put up in all classrooms by Emerson Gaul. To be commended for his work and help through the winter months is Albert Derrer who worked tirelessly at repairing and improving many things about the building. Evidence of his work is seen all about the church, but he accepts nothing for his materials or his efforts.

The church basement received a complete redecorating job and it now presents a bright appearance with turquoise walls and gray ceiling. New curtains were made and put up, all finished just in time for Spring Camp which was held here April 2nd through 4th.

Speaker for the Spring Camp was Rev. Clarence Stogsdill, National Brethren Youth Director. A Youth Choir filled the loft and it is estimated that a total of forty young people from the district enjoyed this time together.

Easter is just past and we at Lanark have thoroughly enjoyed a week of pre-Easter services with Rev. Kenneth Solomon as speaker, "Chuck" Kraft as song director, and Reginald Kantzer at the Hammond. Holy Communion was observed on Good Friday evening with our three guests assisting. (Missing from his usual place, however was Harry Tallman, our youngest deacon, who was taken suddenly by death. The church feels keenly this loss.) Mrs. Kraft and Mrs. Solomon joined their husbands in their work here on Good Friday, and the two young women brought special music, Mrs. Solomon with her flute, and Mrs. Kraft on the marimba.

Out of sheer joy and thankfulness, the congregation rose Easter Sunday morning and sang the Doxology, for this Easter season brought us three over-the-top records. On Good Friday evening at Communion there was a record of 103 in attendance, making it necessary to set still another place at the tables. Then at the Sunrise Service and breakfast, 130 came; this also a record. But the goal

of "252 With You" for the church service was reached and passed with an attendance of 260. To make the day complete, a family of three came forward to be united with the church.

Lanark Brethren were reluctant to give up the Ashtabula young people who came to make this Easter a time to remember. Especially dear to the Lanark church was Jeannette Solomon because she is sponsored by the church here. Each of Rev. Solomon's messages was complete in itself, yet the series together also made up the unit "Love, the Universal Language of the Cross." Reggie Kantzer gave generously of his usual talent at the organ and "Chuck Kraft gave meditations and led the singing at each service. The series of meetings closed with a particularly musical service on Sunday evening. Mrs. Max Sisler joined in at the piano as Reggie Kantzer played the organ. Mrs. Kraft her marimba, and Mrs. Solomon her flute. It was indeed a resounding close to an enlivening week.

Immediately following Easter, Rev. Berkshire was unanimously called to serve in Lanark another year, with a raise in salary. He accepted the call and we look forward to future victories under his leadership.

Mrs. Willard Rahn, Cor. Sec.



### CHEYENNE, WYOMING

The Cheyenne Missionary Society has as one of their projects of the year an Easter Breakfast. It has been held annually for the past six years, and each year it has shown an increase. The breakfast this year was really nice and the attendance was around 85 or 90. The menu included pancakes, butter, syrup, jellies, eggs, sausages, juices, milk and coffee.

It was enjoyed by everybody present, and a short program followed the breakfast. We have a nice society here in Cheyenne.

Mrs. Dorothy Downey, Cor. Sec.

### NATIONAL SUNDAY SCHOOL ASSOCIATION

#### Additional White Gift Offerings

|                                                |           |
|------------------------------------------------|-----------|
| Louisville Brethren Sunday School .....        | \$ 100.00 |
| Cerro Gordo Brethren Church .....              | 26.70     |
| Ardmore Brethren Church .....                  | 102.70    |
| First Brethren Church, Pittsburgh (Add'l) .... | 12.00     |
| Smithville Brethren Sunday School .....        | 411.70    |
| Teegarden Brethren Church .....                | 4.00      |
| Masontown Brethren Church (Add'l) .....        | 25.00     |
| Bethlehem Brethren Church .....                | 45.50     |
| Goshen Brethren Church (Quarterly Payment) ..  | 59.90     |
| South Bend Brethren Church (Add'l) .....       | 27.70     |
| Elkhart Brethren Church (Quarterly Payment) .. | 78.50     |

|                                     |           |
|-------------------------------------|-----------|
| Total Additional Offerings .....    | \$ 893.80 |
| Offerings Previously Reported ..... | 7,233.12  |

|                                         |            |
|-----------------------------------------|------------|
| Total White Gift Offering to date ..... | \$8,126.92 |
| (87 Churches reported to date)          |            |

|                                           |            |
|-------------------------------------------|------------|
| Total White Gift Offering Last Year ..... | \$8,260.40 |
| Henry Bates, Treasurer.                   |            |

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for May 23, 1954

### KNOWING GOD IN HUMANITY

Scripture: Acts 6:8-15

ALL OF US KNOW how important it is to live a consistent Christian life before our fellowmen. It is true that God looks upon the heart of a person—and that had better be right—and man looks upon the outward appearance of a man. All of us know the meaning of the old saying, "What you do speaks so loud that I cannot hear what you say." Christ never gets a chance in many professed Christians to reveal Himself to the world. How about your life?

**I. CHRIST IS REVEALED IN THE LIVES WE LIVE.** In the Third Century, Cyprian became a Christian. He wrote a letter to his friend, Donatus, in which he explained his reasons. The substance of the letter is as follows:

"Donatus, this is a cheerful world indeed as I see it from my fair garden, under the shadow of my vines. But if I could ascend some high mountain, and look out over the wide lands, you know very well what I should see: brigands on the highways, pirates on the seas, armies fighting, cities burning, in the amphitheatres men murdering to please applauding crowds, selfishness and cruelty and despair under all roofs. It is a bad world, Donatus, an incredible bad world. But I have discovered in the midst of it a company of quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not: they are masters of their souls. They have overcome the world. These people, Donatus, are the Christians—and I am one of them." What a wonderful testimony to the power of God's saving love. I wonder how many people have been won to Christ by the quiet, patient, loving testimony of sincere Christian people.

A good many years ago a young missionary went out to China, and after he had established himself, the first time he talked to the people and told them the simple story of Jesus just as his mother had told it to him when he was a boy. When he had finished the story, an old Chinese came up to him and said, "Why we know that man. He used to live here in our village." And the young man said, "No, you are mistaken. The man I talked about this morning was crucified 1900 years ago." "Oh, no," said the old Chinese, "I'll show you where he was buried. He lived here." So rather than have an argument, the missionary went out with the old gentleman to a graveyard outside the city. There he found a grave with a simple stone. On it there was engraved a good American name and after it the initials, "M.D." Underneath that was this phrase, "Medical missionary to China, victim of the great plague."

**II. HOW ARE WE TO REVEAL CHRIST IN OUR LIVES?** We sometimes talk about religion as we do about the weather, with not the slightest intention of doing anything about it. But we can and must do something about Christianity, if we are to know its truth. That youth who came to his old minister, allegedly disturbed about certain discrepancies in the Bible, probably deserved the rebuke of the old man who said to him: "Young man, never mind about the mistakes of Moses. Where were you last night?" There isn't much use in saying that the church ought to be more effective in evangelizing the world and making known the message of Jesus Christ when our individual lives are not lived out day by day in accordance with His commands.

**III. SOME SIGNS OF SPIRITUAL SICKNESS.** A doctor sometimes can detect symptoms before disease strikes. We are wise, therefore, when we go to the family physician for a physical checkup occasionally. In the spiritual life, as in the physical, there are symptoms by which disease can be detected in advance. "The one who is backsliding," says an item in Fellowship Press, "can detect spiritual sickness by telltale signs which include the following:

1. He forgets to read his Bible regularly, as he did when he became a Christian.
2. He ceases to pray frequently and earnestly.
3. He begins to criticize others.
4. He no longer feels a responsibility for winning others to Christ.
5. He becomes irregular in attendance at Bible Class and church sessions.
6. He neglects his financial gifts and offerings to the church."

Such a one finally drops out of church and joins the list of chronic absentees and what is even worse he becomes a laughing stock among the unbelieving and encourages them in their sinful lives.

### THE LIVING GOSPEL

"Christ's Spirit taketh breath again  
Within the lives of holy men.

Each changing age beholds afresh  
Its word of God in human flesh.

Amid the meek of earth, whose ear  
Pure wisdom maketh quick to hear,

Who know the founts of good and ill,  
And live in the eternal will,

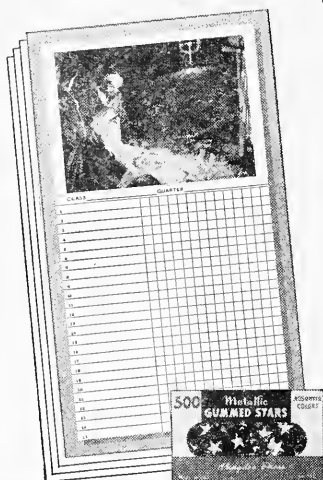
Sharing themselves and all their good  
In universal brotherhood;

In whose sweet lives we still may see  
The One who walked in Galilee,

And preaching through the human page  
Christ's living gospel to our age."

—W. C. Braithwaite.

## New Abingdon Classroom Charts



Beautiful, full-color scenes from the life of Jesus illustrate these four new charts for children's classes. Each one features a multi-color reproduction of a painting by a distinguished artist—lithographed on heavy, durable paper. Each offers space for 25 names, with 14 blank squares after each name—an ideal means of recording attendance, special recognition, etc. in the church school, vacation school, or weekday school. Size, 11½x20 INCHES. Sold separately or as a set.

◆ **SET No. 740**—For the teacher's convenience in purchasing, a year's supply of charts and stars to record attendance. 500 assorted foil stars (100 each of gold, silver, blue, red, and green) with each set of four charts. All pieces enclosed in envelope. Per set of four, \$1.

### Single Charts

**No. 740-A**—Illustration is a Nativity scene, "The Holy Family," by Leslie Benson.

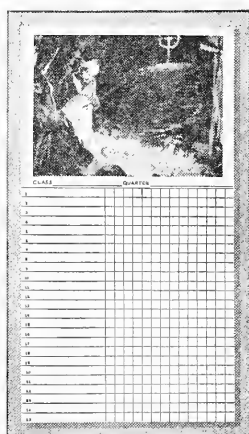
**No. 740-B**—"Jesus in the Carpenter Shop," by Mac Partee, illustrates this colorful chart.

**No. 740-C**—Features the illustration "Jesus in the Synagogue School," by E. E. Tevis.

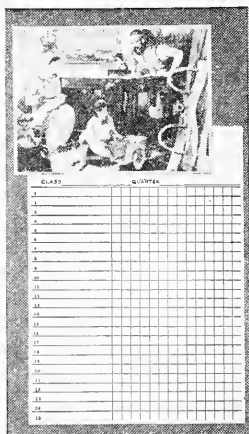
**No. 740-D**—Illustration is "Jesus and Children," by Karl Godwin.

Each Chart, 20 cents

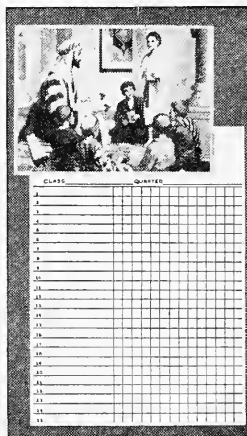
**Metallic Gummed Stars No. 741**—For use with the new Abingdon Classroom Charts; for handwork activities; for many other uses in children's classes. 500 of assorted colors to a package. Each Package, 30 cents



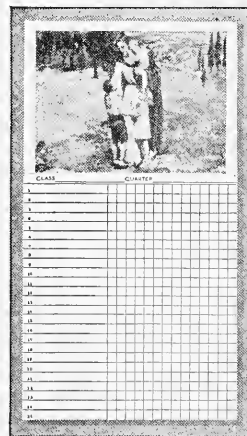
No. 740-A



No. 740-B



No. 740-C



No. 740-D

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# BRETHREN

# EVANGELIST

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Shipshewana Lake, Indiana

REV. C. Y. GILMER, Moderator

### OHIO DISTRICT:

June 17th—20th

Bryan, Ohio

REV. CLARENCE STOGSDILL, Moderator

### SOUTHEASTERN DISTRICT:

June 22nd—24th

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REV. JAMES E. AULT, Moderator

### PENNSYLVANIA DISTRICT:

July 19th—22nd

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## THE BRETHREN EVANGELIST

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REN. Brother N. V. Leatherman reports an attendance of seventy at their recent Mother and Daughter banquet. Mrs. Carl L. Stouffer was the guest speaker.

JONES MILLS, PENNA. The colored sound film, "Saw Petra," a picture of Petra, the city carved from rock near the Dead Sea, was shown Sunday evening, May 16th.

CAMERON, W. VA.—QUIET DELL, PENNA. The Sisterhood and Brotherhood societies of both churches held a joint meeting at the Quiet Dell church on May 10th followed by a weiner roast and recreation hour.

ASHLAND, OHIO, GARBER MEMORIAL. The Brethren Youth presented the play, "Simon, The Leper," at the Sunday evening service on May 16th.

NEW LEBANON, OHIO. The Student Choir and the High School members of the Adult Choir of the New Lebanon Church, joined in the Miami Valley Youth Choir Festival, Sunday, May 9th. The youth Choirs of churches all over the Miami Valley combined to produce this festival which was held in the Grace M. E. Church. Several hundred children and young people took part, presenting a program of Sacred Anthems and Hymns.

Speaker for the Junior and Senior W. M. S. Mother and Daughter Banquet was Miss June Byler, Missionary on furlough from the Argentine, and a sister of Rev. John T. Byler, Pastor of the New Lebanon church.

The W. M. S. of the New Lebanon church is scheduled to hold its public service Sunday morning, May 23rd, with

(Continued on Page 7)

## Items of General Interest

OAK HILL, W. VA. Brother Milton M. Robinson is scheduled to give the Baccalaureate Sermon for the Collins High School graduating Class on May 23rd.

ST. JAMES, MARYLAND. Brother Freeman Ankrum is scheduled to bring the Baccalaureate address to the Williamsport High School graduating Class on Sunday evening, May 30th.

SEARGENTSVILLE, NEW JERSEY. Brother William Anderson informs us that the C. E. Society conducted a service for the church on Sunday evening, May 2nd. Brother Anderson's brother, Don Anderson, who is preparing for the ministry, was guest speaker.

The Sergeantsville Mother's Day Service, on May 9th, was conducted by the W. M. S. Guest speaker was Miss Marie Stoesz, missionary from United Sudan Mission.

The combined Communion service of the Sergeantsville and Calvary Brethren churches was held on May 16th at Sergeantsville.

Brother Anderson also notes that the Sunday School will be taking charge of the Worship Service on May 30th.

CALVARY, NEW JERSEY. The W. M. S. conducted the Mother's Day service on May 9th. Mrs. William Mull, wife of the pastor of the Cherryville Baptist Church, Cherryville, N. J., was guest speaker.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETH-

## COMING EVENTS

HUNTINGTON, INDIANA. Dedicatory Services—Sunday, May 23rd, 7:00 P. M.—For the remodelled Church basement auditorium, a Wurlitzer organ for the sanctuary, and a station wagon for church and Sunday School use. Rev. Myron Dodds, Pastor of the Burlington, Indiana, Brethren Church, guest speaker; Rev. C. Y. Gilmer, Pastor.

### CAMP JUNIATA CAMP RALLY

Friday evening, JUNE 4, 1954

Vinco Brethren Fellowship House

Time — 6:30 D. S. T.

All Campers and friends of the Pennsylvania Brethren are invited. Program includes a Typical Day at Camp. Camp pictures will be shown.

Banquet: \$1.00

Penna. Brethren S. S. Board,  
Walter C. Wertz, President.



# The Editor's Pulpit



## District Conference Time Again

WE CAN HARDLY GRASP the fact that it is almost time for our District Conferences to meet again. Time passes swiftly, and in a few weeks the first of the summer 1954 District Conferences will convene.

Progress is achieved through cooperation, coordination and good planning. Churches, banded together, will do a far better job of witnessing for Christ than they could do by operating as independent, isolated churches.

Here is one of the basic reasons for holding our various District Conferences. As we sit here meditating on this editorial, our thoughts go back to the 1953 District Conferences. It was a great experience to visit and fellowship in the various Districts. We liked what we saw and heard.

But what of all the goals, and plans that were made? Have they all been put into effect? Did the coldness and lack of enthusiasm on the part of our church members who did not attend the Conference, tend to dampen and smother the fires of enthusiasm which you, who attended, took back home?

In some cases, perhaps, it did, but, if we have our ears correctly tuned to the heartbeat of the Brethren Church, there was much of last year's District Conference enthusiasm which flamed into action in the local churches during this past year. For this, we are grateful! It is not always easy to go home from an inspiring Conference, full of the wonderful words and blessings of the various speakers and programs, to find that the people who did not get to go are as unenthused as the pews or other furnishings of the church. Yes, it may be a difficult job, and those who attend the Conferences know, from experience, that it can often be a losing job.

Enthusiasm, resulting in a deepening of the spiritual life and a greater devotion to Christian duty, is a natural result of our District Conferences. Men and women who are ministers and lay leaders of our churches, speak and inspire us during the few, short days of Conference. Plans are made, goals are set—all designed to offset and overcome those very problems existing in our church which tend to bring about the loss of spiritual vigor and growth.

It is well for us to recognize that when we live on the mountain top of spiritual experience, (as certainly we did in the Conferences last year), that we must go down into the valleys and dwell with people who were not

on the mountain tops! What happens after that is largely up to us! Yes, we said, "largely up to us." Rather than to let the lack of zeal on the part of others throttle and destroy our zeal, we should be so energetic that the most unenthused members of the church shall be set on fire for Christ! There lingers in the heart of every person, no matter how cold and indifferent, a spark of spiritual fire. From our Conferences, we must carry back to them the flaming passion of the Holy Spirit to warm that heart and to fan the spark into a glowing flame of Christian devotion and work.

It can be done! Most of our churches can report spiritual, numerical and financial growth this year. That's why we believe that much of the spiritual flame generated at our District Conferences last year did not die out, but was carried home and put to work.

Perhaps not everything that we desired to accomplish when we left District Conference a year ago, was accomplished. If it was, you are in heaven, not in earth! No good has ever been done that did not have its evil opposition. No good is ever done in our churches but what there is opposition (within, or without). We are not victors, but strivers and overcomers. The victors are those who have "endured unto the end," and who now rejoice with Christ in glory. Perhaps this will explain why so much of our Conference enthusiasm seems to wax and wane during the year. Our work for Christ in our churches has its opposition, and this tends to cloud over the actual progress being made.

This is all the more reason for us to get together each year at Conference. For here the weary saints can receive refreshment, new strength and vision to be applied to the continuing duties of local church life during the year ahead.

So, let's not take our District Conferences lightly this year. Let us realize that as we Brethren get together there is much fellowship, spiritual blessings and showers of God's mercy upon us. Let us realize that out of these Conferences comes the provisions and the tools with which to work for Christ.

We give you the dates of some of the Conferences this week; later we shall print in the *Evangelist*, the various district programs as we receive them. It is our hope and pleasure to look forward to visiting in your

(Continued on Page 15)

## Brethren Church History

By Rev. Freeman Ankrum

# A CHURCH IS BUILT

THE WINDS OF HOPE came over the nearby mountain and kindled life from the ashes of War. The Brethren who were not strangers to trouble from the time of the originating of the Church, could look disaster fearlessly in the face. When peace came to the worn and torn country, and men had a chance to take stock, the work of the church was not overlooked. Following the Surrender of General Robert E. Lee at Appomatox, Virginia, in 1865, there followed the work of reconstruction. The Valley of Virginia resounded to the sound of the ax, the saw and the hammer, as the people set to work to rebuild their barns, their mills, and their way of life which had been destroyed by the long war.

War is always destructive, not only to property but to the Spiritual things that make life worth while. Hatreds are sown that remain with the individual or individuals affected the remainder of their lives. Only by the Grace of God can there be healing. With the pressure of war, lifted from the Brethren of the Shenandoah Valley, they pressed on with increased vigor. During those dark days which had just preceded them, the Elders had been busy with the many complex problems which were their lot. Elder George Shaver, the First Minister of the large and extensive Woodstock Congregation, had been very active both before and during the conflict. Working with Elder John Kline, he did much to build up the work in the Valley, and held the Brethren together during the struggle of brother against brother and neighbor against neighbor.

The Oak Grove Church, on the Shenandoah River, some three miles east of Maurertown was deemed too small and in need of relocating. The membership was increasing and a new place thought needed. In order to give a cross section of the work of busy men, and also to make a record of that which in time may be lost, we give a letter, as far as the Author knows never heretofore in print. This letter was written by John Kline to his good friend and brother in the Lord, Elder George Shaver. This is an indication of the general interest of these Brethren. We give the letter in the spelling and capitalization of the writer of over a century ago.

"Bowman's Mill Rockingham, Va. July 30th 1850

"Dear Bro

I take my pen to answer your letter of the 15th inst. br Saylor has answered mine that I sent him. he had no company as yet but thinks that bro Philip Boile will go

with him and if not prevented by sickness or something unavoidable of importance will be there. That is at Winchester at the time appointed so as to be with you on the last day of august. That is to be at and meet br Mummert at Washington in the afternoon of the 29th. now you would like to make more minute appointment of meeting br Salor at Winchester you can do so which would probably be good as he is a stranger and would not know where to find br Mummert. So write to him and point out some place or house where you will meet him. his address is Mittletown, Carroll Co Md. the brethren above town intend having a love feast at the old meeting house near Daniel Garbers on the 5th of Sept. we have arranged matters so that on the 14th of sept at ten meeting would be at liberty schoolhouse so then in the afternoon they could reach you. That on the 15th they might be with you so no more on this. We are reasonable well at this time hoping this may find you all well. I just yesterday came home from a little journey to pendleton where I had some meeting in the mountains where I baptized one person. may God be with him and help him to be faithful. if I mistake not the time of your meeting at fairview on the 18th of August when I hope that I will be able to redeem my promise to the brethren there. if that is not the time please write to me and let me know when it is then I wish to be there according to promise if possibly can. br Jacob Wine has received a letter from br Christian Long and has answered the same. so we will make another visit this fall in oct. please see whether or not br Tabler or Mummert would go with the brethren. they will have to start about the 10th of Sept and come back about the 10th of oct. so no more probably you would go. you know how it was when we consulted but when the letter came when we saw the pressing invitation and considered the benefit that might result from the visit of these brethren. we thought that we would promise notwithstanding and if no brother will yet willing to go we would have to go ourselves though it does not suit me to go. yet for the good of the cause which we may receive I will deny myself. the rout that these brethren would then have to go would begin with you on the 13th of oct and end at patterson creek in hampshire about the 26th. so now you see how things are arranged and so no more but remain yours with much esteem and hearty greetings to you and brethren.

John Kline."

The above letter reproduced with the addition of some punctuation added is a picture window through which

e get a view of the loyalty, interest and activity of the leaders of the Brethren over a century ago.

The two preacher sons of Elder George Shaver were more and more taking over as the years came to the aging elder. His travels, the managing of his large farm took much of his time. He must have been well pleased and found a relief from many duties when his older son Samuel, and the youngest child of the family, Emmanuel walked in their father's footsteps. Samuel was born March 4, 1828, on the George Shaver homestead. The youngest, Emmanuel, was born February 8, 1843. He was born in the large and commodious home of Elder George Shaver now occupied by his great grandson, Rev. John Locke and wife.

The old log church built at Oak Grove becoming too small and perhaps being too far from the main road for travel, consideration was given to its relocation and replacement.

The period must be taken into consideration in planning for the new building. The time when it was actually built was in 1869 and 1870. The country had been devastated by the bloodiest war this nation had ever known. Property losses were almost beyond the imagination, with poverty widespread. The losses were so great that in this day removed so many years from the scene, there are families who still recall the losses of their ancestral estates. Poverty was not only wide spread but there was actual hunger in some families among those who before times knew nothing but a full larder. Now to contemplate a church building! Some likely said that it was the height of folly when a war had just been over some four or five years. There are always Sanballats, even among the Brethren who are seeing what to them appears to be impossible barriers in the work of church extension. If they are traveling the road alone, the barriers will be impossible, but traveling with One who knows no barriers. He will aid us in overcoming.

Where should the building be erected? As to the material likely to be used in its construction, there was no question because of the availability of lumber. There was a road over which General "Stonewall" Jackson's "foot cavalry" had marched and counter marched. The armies of Sheridan, Early and Ashby and numerous others had traveled "The Long Gray Trail," as the Valley pike has been called. So why not locate the building on a knoll just a little south of the village of Maurertown, hard by the Valley Pike? This was not far from the landed estate of the old Elder whose boys had much of a hand in the erection of the building. In the year 1870, Emmanuel began his ministry. His father George was then seventy-two. When his first sermon was preached we are not told, but some were preached in the Valley Pike Church. Today

a couple hundred yards east of the Valley Pike, some two miles south of Maurertown, Virginia, in an oak grove stands a monument to Brethren sacrifice.

The actual cost of the building was \$1504.36. How much labor was donated, we have no way of knowing. Suffice it to state that money was scarce in those days. On February 23, 1878, just some eight or more years following the completion of the building they still owed the sum of \$599.56, allowing for pledges yet unpaid. At this Council meeting it was decided that the remainder owed on the building be raised by general subscription and Deacons were given the job. In their meeting held on May 12, 1877, they had ordered the sale of the Oak Grove Church and it was ordered "that this House Oak Grove Church be Sold, and left to the descretion of the Committee to sell to the best advantage but not for less than three hundred dollars." In September, the Oak Grove house was still not sold as there was a Council meeting held there on the 8th, 1877.

At this meeting there was a report from the visitations which were common before Love Feasts. On these visits, the visitors listened to the complaints and charges that members may have had. At this meeting we have the following reported. "Several Districts had no charges, the upper district, river district had none. Charges handed in was too much pride, organ, Boasting of this World's Goods, in regard to lining of hymns upon which the Brethren spoke. The first third and rest was considered wrong." It was ordered that "the treasurers fund for the poor be laid at one hundred and fifty dollars for the next year."

On May 23, 1878, we find the Brethren gathered in their Council meeting at the Valley Pike Church. All Elders were present and five Deacons. They were concerned about the grounds, so took action to have hitching racks erected for the horses. For this task which was to be completed as soon as practicable, "Bro. John Copp agrees to furnish Forty good locust post and E. B. Shaver furnish twenty post and John Hockman twenty post. Thos Baker and John Hockman to furnish suitable poles." The Council Meeting held in the Valley Pike Church in 1878 had to do with the request of Annual Meeting for help, when the Brethren met at Broadway in 1879. The Valley Pike Brethren or perhaps more correctly speaking, the Woodstock Congregation had been asked to contribute 667 pounds of bread and the sum of \$100.00. This they agreed to do. At their meeting held on February 22, 1879, the matter was given more consideration with the resulting action, Samuel Shaver moved that "A list be made out naming amount each should pay for Annual Meeting and bread also." Moved and

(Continued on Page 8)

**BRETHREN YOUTH OFFERING SUNDAY**

**MAY 23, 1954**

# MISSIONARY DEPARTMENT

## EVANGELISM IN THE LASSA AREA

(Taken from a report of Bob Bischof after a survey of the Higi Area)

For some time Mr. Bieber and I have been busy visiting the various out-villages where our evangelists (C. R. I. teachers) work. We not only toured these areas, but went with the main purpose of hearing the confessions of those who wanted to begin to follow the way of Christ and also that we might baptize many of those who wanted to make a final and complete surrender to Christ.

This time was filled with great joy as we saw the new ones come forward to make their confessions; others came forward for baptism, and then some who had wandered away from the fold returned with penitent hearts before the church and confessed that they had wandered away but that they were now returning to the green pastures and to the cool waters.

**Gashala**—was the first main stop. This is a village of Kilba people. Last year about this time, 49 people were baptized. This year Dr. Pfaltzgraff, Mr. Bieber, and I went there expecting about the same number to be ready for baptism. However, knowing the sincerity and witness of the Christians in this village, we were not the least bit surprised when 60 came forward and were examined for baptism. It was even a great joy to have the first 18 people to be baptized be men and their wives. Dr. Pfaltzgraff and Mr. Bieber baptized a man and wife at the same time. After these nine couples were baptized, I joined them in the water and we baptized the remaining 42. This was certainly a great start for the work which was ahead of us during these two months.

**Moda**—a Higi village where Daniel, an ex-leper is the evangelist, was about the next stop. Here I baptized seven. Mr. Bieber insisted that as I was planning to work with the Higi people I should baptize them myself.

Then there was another big day for rejoicing in Heaven. Early in the morning about 8:30, Mr. Bieber and I baptized 30 people here at Lassa. Not all of these were from the Lassa village, but some were also from around the surrounding villages. After dinner, taking the jeep we went about five miles north to the village of Dille, where we again baptized 30. We were both tired after this day, but the tiredness was a joy for the number who had entered the fellowship with Christ.

During these two months 141 persons were baptized in the Lassa area alone and at least 100 persons took or made their confessions of faith. I do not know how many were baptized in the other areas, for each station has an area. But I do know that the harvest was plentiful, and this is only a slight indication of the future of the work here in the mission area.

Here I was, a new comer, just here about a year, with no command of the language; yet I had the fortune and joy of baptizing 51. I do not mean to say this for the pur-



BOB BISCHOF

pose of boasting, for I have nothing to boast about. Other did the planting of the seed; others did the watering and nurturing; I just happened to be here when the harvest yield was great. Most of the credit for the harvest goes to our African Brethren evangelists who labor in the villages each day, teaching the people about Christ and witnessing for Him with the way they live. Remember these evangelists in your prayers. They remember you in their prayers. There is never a prayer meeting that they do not pray for the home church in America and that the Spirit of God may be leading the Churches.

### A Call for Workers

The call is being extended this year for the following

- 2 **Nurses**—We are very short-staffed now, with Veda home. Most of the nursing staff is doing three times as much work as they should; this will eventually impair their health.
- 1 **Doctor**—Two doctors are due for furlough within the next year. Dr. Pfaltzgraff will be returning, but it is necessary to have three doctors on the field for the three main hospitals: Garkida, Lassa, Leper Colony.
- 3 **Builders**—Uba Station, Mbororo (our station), Waka Training Center, hospital buildings, new and additional buildings at Hillcrest, all have to be built. Only one builder is now on the field. If more builders do not come, it means that a missionary-evangelist has to

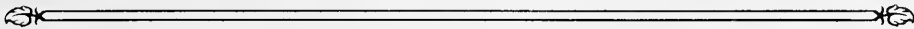
leave part of his evangelistic program and become a builder. Dr. Pfaltzgraff had to build his own hospital.

**Teachers**—are needed to help or make it possible to open another Five and Six class.

**Evangelists**—that is, couples, are needed to begin training now in language and to help take up the shortness in staff. For instance, at the moment (until Grimleys return) I am the headmaster for four Junior-Primary schools; I am in charge of twenty-four outvillage evangelists, building at Lassa, making furniture for the new Mubi and Uba stations, keeping station property in repair, and (at the moment) building school boarding

compound, etc., plus helping with the local church work. This is too much, as I cannot do justice to evangelistic work. Yet all the work is essential if the mission wants to expand and reach more people.

There are many other needs; so please take these into consideration, and if we have anyone who can fill these places, make arrangements to send them out. People at home wonder why it is that so many missionaries can not return to the field. One of the biggest reasons is that they have too much work to do when they are out here; that with the climatic conditions makes them lose their health quickly.



Missionaries' Birthdays during month of June

- June 1 — Miss Edna Linsley, Grant Street, Ashland, O.
- June 24 — Reverend R. O. Byler, Arcos 3099 (Nunez), Buenos Aires, Argentina
- June 27 — Miss June Byler, Shipshewana, Indiana (c o Reverend John I. Byler)
- June 30 — Miss Margaret Lowery, Krypton, Kentucky

INTERESTING ITEMS

(Continued from Page 2)

Mrs. Russell Rodkey, National W. M. S. President, of Burlington, Indiana, as guest speaker.

The members of both Woman's Missionary groups joined with the West Alexandria, Ohio, Brethren W. M. S. for a review of their Mission Study book on April 29th, at West Alexandria.

Guest speaker Sunday morning, May 2nd, was Rev. Jack Falkenberg of the Bible Meditation League.

BRYAN, OHIO. Youth Day will be observed on May 24th at a special youth banquet, with Rev. Clarence Stogsdill, National Brethren Youth Director, as guest speaker.

MILLEDGEVILLE, ILLINOIS. The Senior Class of the Milledgeville High School began their annual "Senior Trip" on a Sunday. Rather than miss out on Services, the Class asked Brother H. H. Rowsey, Pastor of our Milledgeville Church, to conduct a worship service, including a sermon, for them at 6:30 A. M., Sunday morning, May 16th.

At the regular 11:00 A. M. Service on May 16th, Brother D. C. White, a former pastor of the Milledgeville Church, was the guest speaker. Brother and Sister White were visiting in Milledgeville during that week.

Miss June Byler, Missionary on furlough from the Argentine, is scheduled to speak in the Milledgeville Church, Sunday morning, June 6th, at the annual public program of the Junior and Senior Sisterhood Societies.

LANARK, ILLINOIS. Brother H. Francis Berkshire writes to the Editor, "When I returned from the Pastor's Conference at Ashland (last week of April, Ed.) I learned that negotiations had been completed for the purchase of a new parsonage. The present parsonage has been in use

as a parsonage since 1914. The new one will be available some time next Fall. It is on the same street as the church and is about three doors away. The church has been considering the purchase of a new parsonage for several years, and it has finally come to fruition."

MORRILL, KANSAS. A new piano has recently been purchased for the church basement, the gift of Mr. and Mrs. Raymond Landes.

TUCSON, ARIZONA. The W. M. S. public service was given Sunday evening, May 9th, with Rev. Peter V. Samano, of the Tucson Southside Presbyterian Church as guest speaker.

» » » » Our Poet's Corner « « « «

LODESTAR

Sermon me to duty  
Lest I, wilful and free to choose,  
Tread a path to beauty,  
Lured by myriad charms and hues.

Sermon me to duty!  
Neglectful am I to pursue  
Tasks wedded not to beauty;  
Bewitched, planting each year with rue.

Sermon me to remember  
The lonely, ill-fated, depressed,  
Lest I reach my December  
Whimpering that my life's unblest.

—Esther Kendig Black.



## A CHURCH IS BUILT

(Continued from Page 5)

passed. It was the custom to receive an offering at their Council meetings and the offering was at this one \$13.50.

Let us glance at the yellowed page of their minutes for August 23, 1879, where we report in part, "Found members generally in good health. Several routs had no complaints all in peace and union. Middle and Lower river rout had among others, Pride & Some of the Layity Justifies their course by the course of Some deacons. Some members not devoted to religion as they Should. The Elders do not enforce their power as they Should as to Doctrinal points all are firm. The above charges or faults was considered by the Speakers. Some taking the stand for persuasive means should be used, was exhorted to faithful adherence to the Doctrines of Christ. The copper Kettle was sold. Saml. A. Shaver was the highest bidder which was \$15.50\*\*\*\*." In the February Meeting the 21st, 1880, there still remained a debt upon the Valley Pike Church. E. B. Shaver was appointed to solicit contributions "for said debt."

The Brethren met at the Valley Pike house on August 21, 1880. The Deacons reported that "they found all strong in the faith." "Middle route had a charge against the Ministers. Speak too long, too much Pride and Lower N. Mountain too much talk at feet-washing . . . upper river at Council too much time taken in talking about cut of dress when more should be Occupied in Speaking for building up Cause of Christ. Others reported too much Style. Elder Garber commented on above and gave good reasons for plainness, piety and exhorted the members to peace & union." They planned for John Fisher to keep one of the needy women of the church, Sister Mary Good. It was reported that "said Fisher agrees to keep said sister for the term of one year for \$40.00. This includes Comfortable room Only in protracted illness a nurse to be furnished."

November 27, 1880, Elder Samuel Shaver and Brother F. Baker visited Sister Good and found her in need of a stove. They "accordingly bought one for her and this shall be held as church property only." J. B. Click and wife moved to the Flat Rock Congregation and were given "certificates."

Evidently there was no buyer for the old Oak Grove log church building for it was torn down in 1880 and the logs transported to a location on the east side of the Valley Pike about half way between Toms Brook and Fisher's Hill. This location was given the name of "Round Hill." From 1884 this was used by both branches of the Brethren. It was in this church that the popular Minister-Banker George A. Copp of Strasburg, preached his first sermon.

The Woodstock Congregation survived the ravages of war, and the problems of reconstruction. Its growth can to a large extent be attributed to the faithful and self-sacrificing loyal leadership. This may be learned in part

from the letters of the Elders. Their labors were "labors of love," and no remuneration came to them except the remuneration of a Godly conscience and the satisfaction of knowing that their labors had not been in vain. Many of those who gave of their time and their means rest in simple dignity in the beautiful cemetery just back of the Valley Pike Church.

Its first Elder or Minister rests in the little family plot on the farm where he was born, lived and died. His farm is now occupied by his great grandson Rev. John Locke and wife. The leaders when they passed on left worthy descendants, among whom is the Educator and Author Dr. Louis Glenn Locke of The Mary-Baldwin College of Staunton, Virginia, and Mrs. Glenn Locke of Woodstock, Virginia, the mother of the aforesaid Louis G. Locke. She is a niece of Elders Samuel and Emmanuel Shaver. There are many others who are faithful to the work of their ancestors. Many of them bear the name of their Hessian progenitor, Shaver. The name is a very common name in Virginia's beautiful Shenandoah Valley.

The Woodstock Congregation today consists of five preaching points, namely, Antioch which is three miles west of Woodstock; Columbia Furnace in Columbia Furnace; Round Hill, one mile north of Toms Brook; Saint Luke seven miles North of Woodstock, and Valley Pike, which is three miles north of Woodstock. The aggregate membership is four hundred or thereabouts.

It may be said in this connection that the Valley Pike has remained one of the ultra conservative churches of the denomination.

Nearly eighty years ago Francis Orrery Ticknor the well known Georgia Poet must have caught the music and inspiration from the "Daughter of the Stars," for he dedicated a poem to "The Virginians of the Valley." While it was not written especially for the Brethren, we feel that the first two verses are descriptive of the courageous spirits and noble lives of the pioneer Virginia Brethren.

The Knightliest of the Knightly race,  
That since the days of old,  
Have kept the lamp of chivalry  
Alight in hearts of gold.  
The kindest of the kindly band  
That rarely hated ease!  
That rode with Raleigh round the land,  
With Smith around the seas.

Who climbed the blue embattled hills  
Against uncounted foes,  
And planted there, in valleys fair  
The Lily and the Rose!  
Whose fragrance lives in many lands,  
Whose beauty stars the earth;  
And lights the hearths of happy homes  
With loveliness and worth!

—St. James, Maryland.

REV. GEORGE H. JONES HONORED—

—FIFTY YEARS IN THE BRETHREN MINISTRY

COMMEMORATING FIFTY YEARS in the Brethren Ministry, Rev. George H. Jones was feted to a special anniversary program in the Second Brethren Church, Johnstown, Penna., on Saturday evening, April 24th.

Rev. E. M. Riddle, Pastor of the Third Brethren Church, Johnstown, was master of ceremonies of the following program:

Opening Remarks .....Rev. Riddle

Devotions

Rev. Bruce C. Shanholtz, Pastor, Second Brethren Church

Solo: "Glory For Me"

Delores Hughes, accompanied by Mrs. Herbert Bray

Camp Work .....Walter C. Wertz

Sunday School .....Floyd S. Benshoff

Boy Scout Work .....Tom Nokes

Duet: "Whispering Hope"

Evajean Stahl and Mrs. Hammer, accompanied by Mrs. Ruth Ely

Main Address .....Rev. Charles Munson, Ashland, Ohio

Presentation of flowers to Rev. and Mrs. Jones, from Edwyn Jones, brother of Rev. Jones, of Seattle, Washington; flowers also were presented from the Gratis, Ohio, Brethren Church.

Presentation of gift from the Second Church

Moderator, John Griffith

Duet: "Sweeter As The Years Go By"

Evajean Stahl and Mrs. Hammer

Greetings read from:

Rotary Club

Bischofs

T. E. L. Sunday School Class, Jacksonville Beach, Florida

Third Brethren Church

Many other groups

Solo: "A Perfect Day" .....Delores Hughes

Closing Remarks .....Rev. Riddle

A social and fellowship hour was then held in the basement of the church.

Mrs. Bertha Boyer was the Chairman of Committees.

Rev. George H. Jones was born in Pontypool, Wales, on November 14, 1875. He came to America when three years old. He was one of 16 children born to Elias B. and Adelaide Jones. He was baptized in the First Brethren Church, Johnstown, Penna., by the late Rev. E. E. Haskins. He was a machinist before entering the ministry.

Rev. Jones entered the ministry, being ordained in 1903, and began his work in the Vinco church, April 1, 1904. He was married to Jessie May Wissinger, on April 11, 1899, by Rev. Haskins. To this union one son was born, on February 24, 1900, who died on June 11, 1921.

As to the number he baptized, weddings performed, funerals conducted, and sermons preached, Rev. Jones says that these records of his work were all destroyed in the Johnstown flood of 1936. These records were kept in his safe in his Boy Scout Office, in downtown Johnstown.

Rev. Jones, who retired from the active service in the ministry in the fall of 1946, has served the following churches:

|                                 |                                     |
|---------------------------------|-------------------------------------|
| Vinco .....                     | 3 years                             |
| Munday's Corner .....           | 3 years                             |
| Gratis .....                    | 8 years                             |
| Muncie .....                    | 2 pastorates; 7 years in all        |
| Conemaugh .....                 | 6 years                             |
| Third (Johnstown) ....          | 2 pastorates; about 5 years in all  |
| Second (Johnstown) ..           | 3 pastorates; about 15 years in all |
| Windber .....                   | 1 year                              |
| Lutheran (near Ebensburg) ..... | 1½ years                            |
| Rosedale .....                  | 2 years                             |

Some of these pastorates were 2 and 3 churches at the same time.

MAY IS "BRETHREN YOUTH" MONTH

Support Your Youth Through

Your Prayers, Gifts, and Interest

# This 'n' That

By the Editor

Last week, we ran an announcement to the effect that the order blanks for Sunday School Quarterlies and supplies had been mailed. We urge you to check with your literature secretary, or superintendent, to be sure that the blanks for your Sunday School have been received. If you will return your order promptly, you will be assured of receiving your quarterlies and other supplies in time for the new quarter.

Incidentally, the **Brethren Adult Quarterly** is all paged up, ready to print, with the first section having been run on Friday, May 14th. As soon as this issue of **The Evangelist** is off the press, (Monday, May 17th), printing will start on the remaining two sections of the Quarterly. This will be followed later in the week with the **Brethren Leaflets**. The **Brethren Youth Quarterly** will follow in order, possibly after the running of next week's **Evangelist** next Monday. We tell you this to let you know that your Quarterlies will be ready for you shortly, and we are encouraging you to take the time now to prepare your literature orders and send them in to us promptly. You will then be assured of getting your Quarterlies and other supplies in plenty of time for the new quarter of July, August and September.

At this point, we would like to pass on a word of appreciation to the writers of the material for the **Brethren Adult Quarterly**, Brethren Smith F. Rose and John F. Locke. These men, with years of experience in writing

for this Quarterly, take the time each 3 months to prepare and write the Lesson Expositions and Lesson Applications. Both men are busy in pastorates, and on Denominational Boards, and the writing of this Quarterly material is no small job, at all.

We do appreciate their work, and also the fine spirit of cooperation which brings their copy to the Editor's desk in plenty of time and in excellent shape, enabling us to get the Quarterlies printed without delay.

## Wedding Announcement

**PLOUDE-THOMPSON.** On January 30th, at 8:00 P. M. Felix Joseph Ploude and Myrtle Marlene Thompson were united in marriage at the Cameron, W. Va., Brethren parsonage by the undersigned. They were attended by Vera Leach and Gaylord Meek. The couple is residing in Columbus, Ohio.

Cecil Bolton, Jr.

\* \* \*

**MARSHALL-SIMMS.** Wilbert Gene Marshall, son of Mr. and Mrs. Charles L. Marshall and Lois Lee Simms, daughter of Mrs. Orpha and the late William Simms, were married in the Cameron, W. Va., Brethren Church, at 7:00 P. M., Saturday, April 17th, by the undersigned. Attend- ants were Mary Lee Rine and Bradley Stearn. The couple will reside in Cameron. Mrs. Marshall is a member of the Quiet Dell Brethren Church.

Cecil Bolton, Jr.

# PLANNING YOUR VACATION FOR THIS SUMMER? NOTE THIS:

**ATTENTION: ALL BRETHREN EVERYWHERE**

The Sixty-Sixth General Conference of the Brethren Church will be held on beautiful Ashland College campus, August 16-22, 1954. The annual inspirational Brethren Youth Conference will convene at the same time and place. Mark the date now on your calendar and arrange your vacation time for one of real profit.

C. Y. Gilmer, Conference Secretary.

**August 16 - 22, 1954**



Beautiful Memorial Chapel in its winter garb.

—Courtesy Brethren Youth.

# How Much Did You Pay?

Rising prices are creating an economic crisis. The high cost of living is a serious concern to more than one individual. These demands have brought real pressure which has influenced God's people, many of whom have sacrificed principles and convictions to gain a few dollars and what they can buy.

Someone has said, "It is good to have money, and the things money can buy, but it's better to check up once in a while and see that you haven't lost the things money can't buy!"

The best things in life cannot be valued in terms of dollars and cents. This is true of what we sacrifice or lose, as well as of those things we might count as gain. What did it cost? or how much did you pay for it? are everyday terms.

Adam, how much did the forbidden fruit cost you?

Esau, what did you pay for that mess of pottage?

Ahab, what was the price of Naboth's vineyard?

Saul, what were the sheep and oxen you spared from the spoil of the Amalekites, worth to you?

Samson, how much did you pay for your haircut? Fifty cents? Seventy-five cents? Yes, one dollar would have been cheap. When you laid your head in the lap of Delilah and allowed the seven locks of your head to be shorn, you paid the highest price ever paid for a haircut. You had better gone bankrupt financially than pay what you did.

Young people, what are you paying for what you are getting out of life?

Backslider, what is your life costing you?

Perhaps you are still paying for that last haircut when you laid your head in the lap of the world and were shorn of your spiritual locks. Or it may be the account of the forbidden fruit still stands against you.

Regardless of the cost, you paid too much when you sold out, for the wages of sin is death.—

—Selected.

## National Sunday School Association Summer Camps, 1954

### Camp Shipshewana (Indiana):

|                  |                |
|------------------|----------------|
| Seniors          | June 13-20     |
| Intermediates    | June 20-27     |
| Southern Juniors | June 27-July 3 |
| Northern Juniors | July 11-17     |

### Camp Zion (Ohio):

|                         |                |
|-------------------------|----------------|
| Juniors                 | June 20-26     |
| Intermediates & Seniors | June 27-July 3 |

### Camp Juniata (Pennsylvania):

|                        |                |
|------------------------|----------------|
| Seniors & Young People | June 27-July 4 |
| Juniors                | July 4-9       |

### Camp Pinnacles (Southeast):

July 12-17

### Camp Blackhawk (Central):

July 18-25

### Camp Wyandotte (Mid-West):

July 26-August 2

# Prayer Meeting Studies

By C. Y. Gilmer



## WATCHING FOR THE DAWN

It may be this year that our Lord will come  
To catch up His waiting bride;  
It may be we'll enter our heavenly home  
And be near our Saviour's side.  
It may be this year that we'll see His face—  
Yes, all of His glory share  
And begin to sing of His wondrous grace  
With our loved ones over there.  
It may be this year that our troubles will end  
In this pilgrim walk below  
Where oft we are lonely, distressed and worn,  
Pressed by both friend and foe.  
So let us be faithful unto our task,  
Working and watching, with prayer,  
For it may be nearer than now we think;  
It may be this very year.

—Inez Gilbert Hallan.

**A**FTER OUR LORD'S RESURRECTION His disciples expected Him to set up His kingdom (Acts 1:6). Jesus spent forty days after His resurrection talking to His disciples about the kingdom of God (Acts 1:3). Then He took them to the very Mount of Olives to which the prophet had foretold that He would come to set up His kingdom (Zech. 14:4; Acts 1:12). It is not for us to know when the King shall usher in His kingdom, therefore the church cannot be the kingdom (Acts 1:7). Instead of setting up the kingdom at that time He made His ascension to Heaven (Acts 1:9). As He disappeared He sent back His very first message as the ascended Lord that He would come again (Acts 1:10, 11). "This same Jesus," Who lifted up His hands in blessing on His disciples as He ascended, will come again (Luke 24:50, 51). Since our Lord ascended there has been nothing to hinder His return at any time (Matt. 24:42), and for that reason we are to be ready for Him all the time (Luke 12:45, 46; 1 John 3:3).

Significantly, the last promise and the last prayer of the Bible have to do with our Lord's return (Rev. 22:20). The first and the last messages of the ascended Saviour, therefore, are the assurance of His return (Acts 1:11; Rev. 22:20). Over three hundred citations on His return are listed by the Holy Spirit between the above two references. Certainly the second coming of the Lord is a major New Testament doctrine. It is with the Saviour, anyway! The very first promise of the Bible includes His first and also second coming (Gen. 3:15). Christ was born of woman (Gal. 4:4), and His feet were nailed to the cross. But the crushing of Satan's head would have to be the Devil's final end, which could not have been at the cross (Romans 16:20). So the first and the last promise of the Bible have to do with the Saviour's second coming.

Even the last promise of the Old Testament has to do with the Lord's return (Mal. 4:1) in judgment upon His enemies. Release for His people, and the beginning of the millennial reign is just referred to in the previous chapter (Mal. 3:1-4). A Christian is one who thinks like Christ thinks. What is your attitude toward the second coming of the Lord (Rev. 22:20)?

"In these days of gaiety, unbelief and sin,  
We can shine for Him Who is on the throne above,  
If instead of marching with the worldly throng,  
We help our sin-sick brother to find the God of love.

"He will know and prize each loving thought,  
Each kindly deed we strive to do for Him, the Holy One.  
'Tis not an earthly blare of trumpets we long to hear,  
But to hear our Heavenly Father say,  
Well done, my child, well done."



## Lesson Comments by Fred C. Vanator

Lesson for May 30, 1954

### DISCOVERING SPIRITUAL RESOURCES

Lesson: II Kings 6:8-17

**W**E NOW TURN FORWARD to another prophet of God, Elisha, the successor of Elijah. We will all recall how Elijah took charge of Elisha and schooled him in the prophetic ideas of the day. Also how when Elijah was taken to heaven in the chariot of fire he received the mantle of Elijah and at once became the current prophet of God. The call of Elisha was symbolic of the work he was to do and he did not hesitate to answer the call to the best of his ability. He was many times called "The man of God." In the national crisis which was now upon Israel, Elisha became of immeasurable value in the information he imparted to the kings. He had a long career as a prophet, which appears to have lasted about fifty years.

We need to remember that Elisha, like any true prophet of God, was turning to the spiritual values of life and attempting to lead the Children of Israel back into the realities of God.

We do not wish to take time to go into the story itself too much this time but to try to draw some very significant lessons from the attitude of the prophet. To do this we must look at some very important words in our text. They are found in verses 15-17 and read like this: "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that are with them." Then Elisha prayed and thus he prayed, "Lord, I pray thee, open his eyes, that he may

see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

We, from this, want to think of "Spiritual Resources." Evil always seeks to encompass us about. We have little difficulty in seeing the evil which is surrounding us, seeking always to draw a little nearer, constantly encircling us in an endeavor to entangle us within its coils. It is then that we need to remember that the power of God is always greater than the forces of evil. We may realize this, but just the same we must come to the place where we are ready to seek assistance from the Divine source. We must ask the same question as the fearful servant, "How shall we do?" If we do this in earnest, then we will hear the Master's cheering "Fear not" even as the voice of Elisha brought courage to his servant.

Elisha encouraged his servant with the fact that there was a power greater than that which surrounded them, but in order to allay the fears of the young man, he went a step further and prayed for the opening of the eyes of the servant that "he himself might see even as Elisha was able to see—the great host which encompassed them in protection."

Perhaps the two outstanding words in this story are "He saw." Every person some time or other faces a crisis in life. Far too many times it is not until this point is reached that they seek to realize what they have missed of the spiritual resources which are always there for the taking. It has been well said, "Faith is the channel of unlimited spiritual resources." Passing faith is not enough—it must be a great abiding faith that we must have to attain to the supreme values of the spiritual.

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## Young Men and Boys' Brotherhood Program

Percy C. Miller

Program for the month of June

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Topic—"The Hope That Arrives"

Scripture Reading: Heb. 12:1-9

THE APOSTLE PAUL has told us that amid all the changes and chances of this mortal life there are three things that abide. The greatest of these is love. Love is of all time; faith is of the present; but hope is of the future. Faith is the confidence that God is, here and now. Hope is the assurance that the God who is with us now will be always with us.

Applied to the Christian outlook, the word hope is misleading. We commonly use the word to mean a cheerful expectation of something which is never-the-less uncertain; but in the hope (Christian) there is no uncertainty. Our hope for the future has the same rock foundation as our faith for the present.

We sometimes speak of going into the unknown future. There is much in the future that is unknown, but the big things we know. We know that the future will bring

fresh revelations of the love of God and the graciousness of our Lord. We do not know what trials await us in the future, but we know that none will be so fierce but that God can see us through. We can not foresee the temptations that will test us, but we know that with the temptations will come a way of escape. We are in blissful ignorance of our future falls and failures, but our faith is steadfast that we can not exhaust God's forgiving love.

As James (2:26) tells us that the only faith which counts is living faith, so Peter (1, 1:3) speaks of Christians being born anew to a living hope. It has been remarked that the third paragraph of 1 Peter 1 begins and ends with hope. "Set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." (verse 13). "Thus your faith means hope in God" (verse 21; Moffatt). In this epistle our religion is summed up as "the hope that is in you" (3:15). Paul's great lyric at the end of Romans 8 has been called a hymn of hope. He surveys one after the other the things that affright men, and exclaims in triumph that they have no power to hurt anyone whose life is hid with Christ in God.

The Christian hope is no mere "guess at truth." It is the assurance that as things have been, so they will be, that the God of our fathers will be the God of their succeeding race. It is the confidence that what Jesus did he did "through eternal spirit," that as we look on his heart of unconquerable love we look on the heart of God.

Not only so the Christian hope is often born of the very experiences that break the spirit of men who do not turn to God. John Bunyan tells us that when Christian went forth from Vanity Fair, where his companion Faithful had been tortured and martyred, he went not alone, for one called Hopeful had joined him. He had become Hopeful "by noting the words and behavior of Christian and Faithful in all they suffered at the fair."

This all seems to be fairly nicely summed up by an article in "The Upper Room" of May 15, 1954. It is a dissertation on Psalm 141:8, as follows: My friend, Charlie, sat by the bedside of his young son who had just had an emergency operation. Charlie was worried, as only a father can worry when his loved one is suffering. Terrible thoughts kept creeping into his mind. Why had he not called the doctor sooner? Why did he not suspect that his son's trouble was more than a stomach-ache? Why, why, why? Presently the youngster stirred. He opened his eyes and saw his father sitting close by. The lad stretched out a feverish hand to his father and said, "Hold my hand, Daddy. I hurt so bad." Charlie reached down and took the hand, and the little fellow smiled and went back to sleep. Charlie, taking the cue from his son, closed his eyes and said quietly to God the Father, "Hold my hand, Father, I hurt." We, too, can feel the presence and have the leadership of God if we but seek Him, if we ask Him to come into our lives, if we look up and reach up and say, "Hold my hand, Father."

**PRAYER:** O God, our Father, help us to remember that Thou art always near. If we but call upon Thee, Thou wilt reach out to support and strengthen us. Give us the wisdom to reach up for Thy guiding hand. Through Christ our Lord. Amen.



## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for May 30, 1954

### KNOWING GOD IN HISTORY

Scripture Reading: Daniel 4:19-25

**T**HE ACCOUNT of which our scripture lesson is a part is a very definite assertion that God takes an active part in the affairs of men and of nations. We do not have a God who has created the world and man in His own image and then deserted him to work out his own salvation as best he can. Through the pages of the Bible can be traced the thought of James Russell Lowell when he wrote:

"Careless seems the great Avenger; history's pages but record  
One death-grapple in the darkness 'twixt old systems and the Word;  
Truth forever on the scaffold, Wrong forever on the throne,—  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own."

I. We can see God in history if we train our eyes and minds to see Him. Rufus Jones in "New Eyes For Invisibles" tells of Gerritt Beneker, the American artist, who paints men and women engaged in the hardest and most dangerous types of labor, and aims to express the nobility and the divine quality of sacrificial toil. He was once painting a man who was engaged in testing for bridge girders, the quality of a swab of molten steel that was swung out on a crane from a blast furnace. The man stood at his work almost naked in the fierce heat, covered with sweat and grime. As Beneker, with quick strokes of his brush, caught and interpreted the skillful tester of the molten steel, another laborer came up and was looking on as the artist painted, called to his companions in labor: "I say, fellows, come up and see this. Here is the greatest painter that ever lived. He is painting God where nobody else can see Him." Some happier day, perhaps, we others will learn to see with new eyes, and be able to catch hints and intimations of the divine presence where few suspect it. All of us have eyes to see with, but so few of us really ever see God at work in the world He has made. William H. Carruth has written:

"A fire mist and a planet—  
A crystal and a cell—  
A jellyfish and a saurian,

And caves where the cave men dwell;  
Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God."

Blessed is the man who can look at the orderly process that goes on in the world and is able to "call it God."

II. Begin anywhere you wish in the Bible and you will find that it is God who directs the affairs of men. Daniel told Belteshazzar "This is the decree of the most High, which is come upon my lord the King." (Dan. 4:24). Now of course there were many explanations given as to how and why the king was driven from his throne, but behind all the external reason stood God keeping watch upon his own.

Go back into the book of Genesis and read how God directed the lives of Noah and Abraham. There is no doubt in the mind of the writer that God was having a hand in the affairs of the world through these men.

God is not content to direct the lives of individual men here and there, but directs the affairs and destinies of entire nations. Read again the account of the children of Israel when they came out of the land of Egypt. No one can explain how a timid man like Moses could go back to the land of Egypt and lead a band of undisciplined people through the wilderness for such a long period of time without the help of almighty God. God does direct men and nations. Of what then shall we fear if God is for us who can be against us?

III. God not only directs men and nations, He protects those who put their trust in Him. The thrilling story of Mordecai in the book of Esther is a case in point. Haaman had determined to have Mordecai hanged and had gallows prepared to carry out his scheme. In the end it was Haaman, the enemy of God's people, who was hanged on the gallows he had prepared for Mordecai while Mordecai was exalted and made second only to the king.

The book of Daniel was also written to show men and women that God takes care of those who fear Him and follow His commands. The three Hebrew children in the fiery furnace and Daniel in the lion's den show beyond all shadow of doubt that God is ever mindful of His own.

IV. The cause of righteousness has always triumphed. I do not mean to say that righteous men have won every battle. Battles can be won and lost without effecting the ultimate outcome of the war. It is true that some unrighteous causes have won battles here and there, but over the long run the cause of righteousness has prevailed. Not all of the conflicts are over, but the Christian faith is such—and from past performances we can speak with confidence—that in the end all evil will be put down and Christ will rule supreme over all things. What a blessed hope, what a tremendous faith to know that we have a God who has not deserted us, but is with us at all times. "Lo, I am with you alway, even unto the end of the world."

## BRETHREN YOUTH MERITS YOUR FULL SUPPORT THROUGH ALL THE YEAR

# Doctrinal Statements

By the Late Dr. J. Allen Miller

## XI. ANOINTING THE SICK.

Among the most prominent of the Messianic works that Jesus performed when on earth was the healing of the sick. This was both a sign and a proof that He was the Christ. See Luke 7:18-23. The most comprehensive statement of the work of Jesus is Matthew 4:23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people."

When Jesus sent forth the twelve apostles He commissioned them to heal the sick. Matthew 9:7 and Luke 9:2. When He sent out the Seventy a bit later He gave them the same commission. In the Acts we see the apostles healing the sick.

The Brethren Church believes that the healing function of the church is perpetuated. Provision is made according to James 5:13-18 for a service with and for the sick. It is there specifically indicated that the elders of the church shall anoint the sick with oil and pray over him. "The prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." There is no greater command with promise in the New Testament.

## THE EDITOR'S PULPIT

### DISTRICT CONFERENCE TIME AGAIN

(Continued from Page 3)

Conference, and to receive with you the blessings of God, through the speakers, programs, prayers and fellowship.

Until then, let us pray that God might have full sway in the hearts of the Brethren, each of us, this summer, that He shall be able to make known to us His continuing will for us and the Brethren Church. Also, let us pray that, learning His will, we might have the spiritual courage and power to accomplish the work He has for us to do. W. S. B.



## How About Your Offerings??

### BRETHREN YOUTH OFFERING

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Mrs. Regina Rowsey, Treasurer, Brethren Youth, and mail to Brethren Youth, Inc., Ashland College, Ashland, Ohio.

## Laid to Rest

STIFFLER. Edward G. Stiffler, aged 50 years, died at his home, Johnstown, Penna., on May 1st after a very severe illness. Appropriate services conducted on May 3rd. He leaves his wife and little daughter, besides his aged father, brothers and sisters. Member of the Third Brethren Church.

E. M. Riddle, Pastor.

\* \* \*

AREHART. David L. Arehart, aged 67 years, of Johnstown, Penna., died on May 3rd. He had been a sufferer for four years. Recently was able to attend church service a number of times. Member of the Third Brethren Church for 27 years, and was a World War I veteran. He leaves his widow and two daughters, both at home, besides brothers and sisters. Final rites conducted on May 5th by his pastor.

E. M. Riddle, Pastor.

## SUNDAY SCHOOL GROWTH

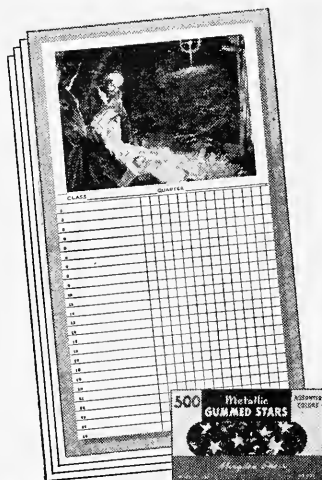
(Taken from the letter of Clate A. Risley, General Secretary of a National Sunday School Association, with headquarters in Chicago, Illinois)

. . . There were 2,000,000 additional students enrolled in the nation's Sunday schools last year.

We are thankful for these two million. This is an increase gain of 6 to 8 pupils in every Sunday school. However the population increase still leaves us with 27 million children and youth not reached with the gospel. Some of these boys and girls will be our leaders tomorrow. It will be too late for many if they are not reached in 1954.

If we intensify our efforts it is possible to reach several million with the gospel next year. If our Sunday schools are to be bigger they must be better. The National Sunday School Association is devoted to the task of helping Sunday schools reach the youth of our nation, but we must have your help. If every individual—if every Sunday school will do something NOW we can help every school reach more in '54.

## New Abingdon Classroom Charts



Beautiful, full-color scenes from the life of Jesus illustrate these four new charts for children's classes. Each one features a multi-color reproduction of a painting by a distinguished artist—lithographed on heavy, durable paper. Each offers space for 25 names, with 14 blank squares after each name—an ideal means of recording attendance, special recognition, etc. in the church school, vacation school, or weekday school. SIZE, 11½x20 INCHES. Sold separately or as a set.

◆ **SET No. 740**—For the teacher's convenience in purchasing, a year's supply of charts and stars to record attendance. 500 assorted foil stars (100 each of gold, silver, blue, red, and green) with each set of four charts. All pieces enclosed in envelope. Per set of four, \$1.

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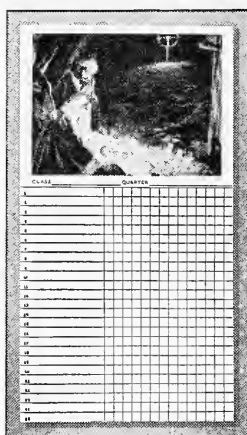
**No. 740-A**—Illustration is a Nativity scene, "The Holy Family," by Leslie Benson.

**No. 740-B**—"Jesus in the Carpenter Shop," by Mac Pardee, illustrates this colorful chart.

**No. 740-C**—Features the illustration "Jesus in the Synagogue School," by E. E. Tevis.

**No. 740-D**—Illustration is "Jesus and Children," by Karl Godwin.

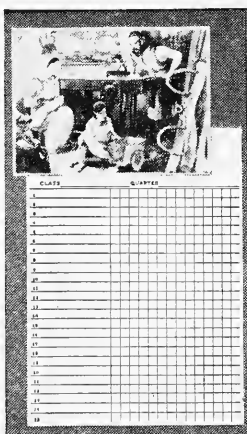
Each Chart, 20 cents



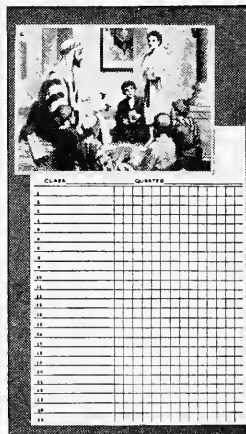
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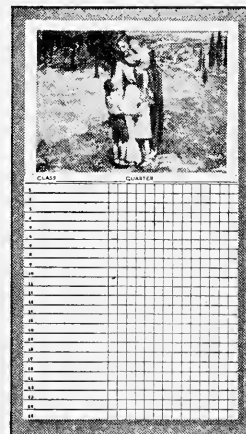
Each Package, 30 cents



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# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

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## PARABLE OF THE VACATIONIST

Now it came to pass as the summer drew nigh, that Mr. Church Member lifted up his eyes unto the hills and said, "Lo, the hot days cometh and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet, three, yea, four things, must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for the flowers to be weeded, the chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig into thy purse and pay the Church Pledge that the good name of the Church be preserved, and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou returnest."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth, there are those who care for the Lord's work."

And it was so.

—Akron Church Bulletin.

## THE BRETHREN EVANGELIST

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## Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports that work on the church improvements is being rushed to completion, hoping to be finished in time for the South-eastern District Conference meeting at St. James in June. The painting of the basement floor with rubber base paint is a recently reported activity.

BERLIN, PENNA. The Boys' Brotherhood public program was given Sunday morning, May 2nd. A copy of the message of the morning, delivered by Ben Scheller, has been furnished to the Editor by Fred W. Brant, Berlin Brotherhood Advisor, and will be printed in The Evangelist at a later date.

The Sisterhood public service was given Sunday evening, May 9th, featuring a Pageant entitled, "Mothers of America," and a candlelight service.

MEYERSDALE, PENNA. MAIN STREET BRETHREN. The Meyersdale BYC was host to the young people of the Meyersdale community at a special service at 6:30 P. M. on May 23rd. Viewing and discussion of a film strip on "Boy-Girl" relations was the feature of the program.

MASONTOWN, PENNA. Brother William D. Keeling reports in his bulletin a net gain of 20 members during the past year.

Remodelling work in the sanctuary is nearing completion.

Brother W. Clayton Berkshire, General Secretary of the Mission Board of the Brethren Church, was guest speak-

er in the Masontown church, his home church, Sunday morning, April 25th.

PITTSBURGH, PENNA. The Executive Committee of the Pennsylvania District Conference met in the Pittsburgh parsonage on Friday, May 14th. Members of the Committee present were Rev. William D. Keeling, Rev. N. V. Leatherman, H. L. Berkshire, W. C. Blough, and Rev. Ralph Mills.

CAMERON, W. VA. Dedication and Anniversary services were observed on May 2nd. Special speakers included Rev. W. Clayton Berkshire and Glenn Gray.

Brother Cecil Bolton, Jr. reports that "work is still progressing on the parsonage basement."

AKRON, OHIO, FIRESTONE PARK BRETHREN. A Community Memorial Service for all persons of the community who have died during the past year, in so far as the Pastor and Church have knowledge of them, will be held in the Akron Church, Sunday morning, May 30th. All persons passing away, who were members of the church since the Church was organized, will also be remembered in this service. An invitation to all families and

(Continued on Page 15)

## COMING EVENTS

### CAMP JUNIATA

### CAMP RALLY

Friday evening, JUNE 4, 1954  
Vincenzo Brethren Fellowship House

Time — 6:30 D. S. T.

All Campers and friends of the Pennsylvania Brethren are invited. Program includes a Typical Day at Camp. Camp pictures will be shown.

Banquet: \$1.00

Penna. Brethren S. S. Board,  
Walter C. Wertz, President.

## ATTENTION

### NORTHEASTERN OHIO

### LAYMAN'S RALLY

FRIDAY, JUNE 11TH,

NORTH GEORGETOWN BRETHREN CHURCH

NORTH GEORGETOWN, OHIO

Supper will be served at 7:30 Daylight Saving Time, and 6:30 Standard Time.

Send reservations to: Vernon Stiffler, 2012 Blenheim St., Alliance, Ohio, by June 7th.



# The Editor's Pulpit



## Filling The Church

### PART IV

AS WE COME to the last in this series of Editorials on "Filling the Church," we would suggest that our problem is a matter of three things. First, getting the people surrounding our churches interested in coming, Second, when they come, giving them something satisfying in worship, and Third, giving them essential duties in activity.

We have discussed the matter of good appearance of the church property. Along with this we have noted the effects of cleanliness and comfort of the church house. People will want to come back when the church building brings satisfaction to them.

Personal visitation also will interest people in coming to your church. Do you recall the story of an earnest church worker who moved to a new community and joined the church of her desire? In this new community, she continued her natural habits of inviting her neighbors to go to church with her. In this particular instance she invited her next door neighbor to go along to the church with her, even though she herself had been attending there only a few weeks. To this lady's surprise, her neighbor told her that she had been living there for many years and this was the first time anyone from that church had asked her to attend. Could this be true in your community? Are there people who are just waiting to be asked? Fill your church with them. If you are willing to ask them, they will be willing to come. Not every time, perhaps, but the law of averages will give your efforts good results. A good salesman does not sell to every prospect, but he will keep pounding away, and this law of averages will give him a good book-full of orders. It is the same way in inviting others to come to our church.

Personal invitation will bear fruit if you will volunteer to meet your prospects on a Sunday morning and bring them to the church. This will alleviate that feeling of strangeness often felt by those coming to a church for the first time.

After we have our prospects in attendance, we must be sure they are going to feel that their coming is worthwhile.

As we have pointed out before, people are basically soul hungry. "As the hart panteth after the water brooks, so panteth my soul after thee, Oh, God." Psalm 42:1. Recognized and directed toward God, or not, there is the hunger of the soul for peace, forgiveness, purity, happiness,

assurance, etc. These things, God gives, and our churches must constantly assure our people that the supplying of these needs come from God.

If the mail received in this office since the first of this series of articles appeared in print a few weeks ago is any indication of the desire of the Brethren people, Gospel preaching and soul stirring messages still rate at the top of the list as the chief means of filling the church. When people come to church they will either be filled with a spiritual message from God, go away hungry and unsatisfied, or will be filled with chaff. Only one of these types of preaching, teaching and music, will be pleasing to God. As servants of God (ministers, S. S. teachers, and musicians) we must preach the Word! Book reviews, man-made theories, current events discussions, have no place in God's pulpit that is dedicated to the preaching of the Gospel of Jesus Christ. Music must be soul stirring and heart touching.

When a person comes to church, they want to know about their soul! Tell them, preachers, teachers and musicians, what God's Word says about their soul's need of Christ—not what you think or what some writer says in a book. Open the Word of God, and let the Holy Spirit empower you to preach what it says. This can be done in word and song.

Yes, some will not endure the sound doctrine of God's Word, but St. Paul says, "Woe is unto me if I preach not the gospel." I Cor. 9:16.

Where ministers and teachers preach and teach the true Gospel of Christ, when musicians play and sing as unto the Lord, and where the congregation backs them up with prayers and true Christian living, that Church will find itself growing and being blessed of God.

People want to be wanted. They want to be needed. Therefore, people who come to our churches will have a greater interest if they are kept busy. Not everybody can accept responsibility, and not everybody will accept a job. Neither do we favor putting new members into important key positions until they have proven their abilities and loyalty. Nor do we favor the creation of Committees just to give people a "job." Man power is still the most unused organizational resource of our churches today! (We do not have room in this series to deal with the

(Continued on Page 15)



## Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

### 15. Christ, The True Vine

Rev. S. M. Whetstone

Text: John 15:1

AS WE ENTER INTO this Word Picture of Christ, it is well for us to consider the last words of the 14th chapter: "Arise, let us go hence." Then we see them leave the upper room, following the Passover where the Communion had been instituted. As they go, very likely they could see by the moonlight, vines growing almost everywhere they looked along their way. Perhaps it was the pruning season, and if so, it is very likely that piles were gathered up ready to be burned, and some may be already burning. At any rate, such a scene would give Christ the very illustration that He wanted in order to make the proper impression on His disciples. He usually used just such common things to drive the lesson home to them.

The words of this 15th chapter were not spoken to the unsaved, nor to a mixed audience, but to believers only. It is a beautiful picture when we consider it in the light of what He said in the first verses of the 14th chapter. They still had troubled hearts as they walked along the way. They were in need of some word to get their attention off of themselves so they would be in position to face their responsibility of bearing fruit. He begins by saying to them in such a beautiful way, "I am the true vine." He seems to be trying to impress them with the fertility necessary for fruit-bearing, for the word "fruit" is used some eight times in this chapter. This idea of likened to a "vine" was not a new something. It had been used so many times in the Old Testament. Always, the value of the vine lies in its fruit. Other-

wise, a vine has no purpose. It would all end by merely encumbering the ground.

Let us now go on down to verse 5, "I am the vine, ye are the branches." Who? "Ye," that little group of men, "are the branches." The branches are important. They derive their life from the vine, for they have no life in themselves. If they are cut off from the vine they die, and are burned up. There must be that union, that connection with the vine in order to maintain life and produce fruit. "I am the vine, and My Father is the Husbandman." That is, My Father cares for the vine, and sees that it bears fruit. The process of caring for the vine in order to produce fruit is given here. "Every branch in me that beareth not fruit he taketh away." There is some pruning to be done, the cutting out fruitless branches, and burning them. But that is not all, "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." So there is the purging, and the cleansing of the branches that are left,—that they may bring forth more fruit. Our Lord said, the caring for this vine is the work of the Father. In other words, God the Father will do the pruning. He will do all that is necessary to bring forth fruit.

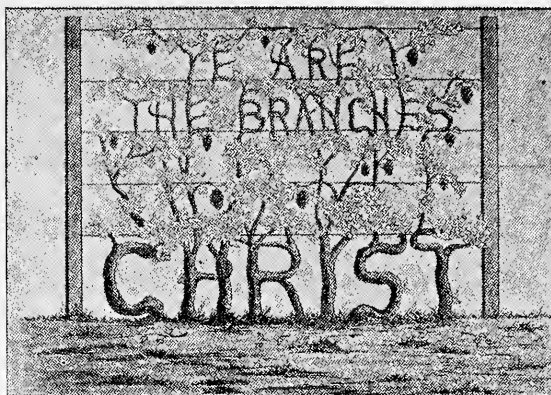
In verse 4, He speaks of something vital to fruitfulness. "Abide in me, and I in you. The branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." Then in verse 5 He says: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

You see, the only real condition for fruitfulness is found in abiding. There is little doubt but right here is the source of our weakness in much of our so called church work. How wonderful that He, the Son of God, would invite people like you and me to abide in Him. However, let us not take this too lightly. Just you remember, that to "be IN Christ" and "to ABIDE" in Christ are two different things, and we should not confuse them. One must first be "IN Christ" before he can "ABIDE" in Christ. Christians are frequently exhorting to "abide" in Christ. It is their privilege to abide, to continue, to remain, or to dwell in Christ. This word "abide" calls us to vigilance, that is to have constant communion with Him.

"Abide in me, and I in you." Two things are very closely related here. The one is a matter of His grace. While the other is a matter of our responsibility. That is, our abiding in Him means the happy fellowship of union with Him; or in other words it means our realization of what He is to us. He is not only the source of all fruit, but if we will receive Him He will lead us in the right use of our lives in His service. Never forget, "the branch cannot bear fruit of itself." It must be in direct connection with the vine. No more can we, except we abide in Him. Brethren, many of us are not bearing fruit, and we know it all too well. Because of this, we try every new thing that comes along. Never were church people so busy as they are these days. We are constantly on the go, attending this and that and going here and yon;—but accomplishing very little. This will only be remedied by our abiding in Christ, and He in us. It is still true, "Without Me ye can do nothing."

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." I would that we would remember in our talking as well as in our writing, to give the glory to our heavenly Father. He gets all too little glory out of our feeble efforts. We are nothing within ourselves, but given a little taste of the power of God and we want folks to sing praises unto us. Our Lord ever kept before Him the "glory" of the Father, so here He brings it to bear upon us. Since an unfruitful branch is a dishonor to the Father, what an inducement this is for us to abide in Christ! So much of our teaching and preaching is so far from the real necessity today.

Four things should be said right here. **First**, life IN Christ is salvation. **Second**, Life WITH



Drawn by Clarence Larkin and used by permission.

Christ is fellowship. **Third**, life BY Christ is fruitbearing. **Fourth**, life FOR Christ is service. The fruit is Christ manifesting Himself through us. This is all made plain in this scripture; in the second verse, it is "FRUIT." Also in the same verse, it is "MORE FRUIT." While in verse 5, it is "MUCH FRUIT." Perhaps some thirty-fold, some sixty, and some a hundred-fold. Remember too, the fruit borne by the branches will be exactly that which is produced by the Vine. It will be affections, dispositions, graces and works which one finds in Christ the True Vine. We do well to remember that "the fruit of the Spirit is LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE." Can it be possible that we who attempt to be workers for Christ, have forgotten that we are to be workers together WITH Him? That is, we are to be "branches" connected to the True Vine.

With these comments, which are but an introduction, we trust they will lead the readers to make a study of the remainder of this chapter. It is indeed rich, as well as timely and needful. One could write and talk about the many marvelous things therein, for hours to come. May the blessed Holy Spirit direct us to do so from day to day in our daily devotions.

—Roann, Indiana.

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This week, we present the first of two articles on the 15th chapter of St. John. Somehow, in contacting the writers of these John articles, we erred in our records and asked two men for Chapter 15. Since both of these ministers have written very excellent articles on this subject, we are printing them both, the one this week, and the other in several weeks. We apologize to Brethren S. M. Whetstone and Bright Hanna, for this error of ours. We assure our readers that in both of the articles you have some very fine spiritual food from the inexhaustible 15th chapter of John's gospel. W. S. B.

# MISSIONARY DEPARTMENT

## SEÑOR NORMAN ROMANENGHI ELECTED PRESIDENT OF THE "ASOCIACION DE LAS IGLESIAS DE LOS HERMANOS"

Señor Norman Romanenghi, son of Eleanor Yoder Romanenghi and grandson of Dr. Charles F. Yoder, has been elected president of the ASOCIACION DE LAS IGLESIAS DE LOS HERMANOS (which corresponds to our General Conference) and thus serves as president of the Mesa Directiva (which corresponds to our Executive Committee).



Norman is quite active in the work at Cordoba, sometimes serving as lay minister. He has helped considerably in recent years in the summer young people's camp and in various other capacities. He is a student in medical school in Cordoba.



## THE BRETHREN AT NEWARK

Activities at Newark, Ohio, show indications of a fine new church in the making.

For the past seven Sundays a group of Brethren people has met in the Y. M. C. A. from 10 to 11:30 A. M. for Sunday school and worship services. These earnest Christians, under the leadership of Pastor W. S. Crick, are studying the Bible, raising a building fund, and endeavoring to interest those of the community in a new church.

The area in which a church is to be built, known as Moundbuilder's Park, is a fine residential district, one in which a Brethren church will have great possibilities of growth.

A glance at Reverend Crick's church bulletin (printed on a mimeograph already purchased by the Brethren in Newark) indicates that he is instructing the people in Brethren Church history and doctrine.

Reverend Crick is living at 996 Davis Avenue, a good location in relation to the church lots. If you are close to Newark soon, go out to Moundbuilder's Park; look over the church prospects; visit and encourage the pastor. He has a big task before him, and he is approaching it with characteristic "Crick enthusiasm."

## QUARTERLY REPORT FROM THE MESA DIRECTIVA

(Some high lights from the president—  
Señor Norman Romanenghi)

ASOCIACION DE LAS IGLESIAS DE LOS  
HERMANOS. ARGENTINA

"The grace of our Lord Jesus Christ be with you all." We feel very happy and grateful to the Lord for the events that have taken place during the months past until the present . . .

In the month of January, the Campamento Diquecito (Young People's Camp) took place during the last two weeks. It included a total of 69 persons, mostly between 14 and 20, which made it more attractive than other years. It presented a great responsibility, since none of the older workers who had acted as directors previously were present this year. The staff was composed of relatively young men . . . As it was the tenth anniversary, we had a special program, and a little more money than usual was spent in making improvements . . . One of the most encouraging results of the camp was the fact that some young folks made decisions for serving the Lord as full-time workers. Two young people from Cordoba and one from Villa Constitucion are actually in first year of the Institute at Buenos Aires.

An evangelistic campaign was held during the month of February at Villa Constitucion and the three towns served by Mr. and Mrs. Miranda: Bombal, Bigand, and Mugueta. As soon as the equipment of the campamento was put away, we travelled with the truck (that actually belongs to the Asociacion) to Villa. We spent a week there with two meetings every day in the open air, with loud speakers, and every night at church. During the mornings we visited house by house giving tracts and selling Bibles. The next week was spent at the towns mentioned, and the same work was done.

We were assisted by the pastor, Varela, the student Mulder, two boys from Cordoba and, of course, people of the local churches. Later reports have come to us telling of the fruits of the campaign; but the most blessed were the Christian experiences we ourselves enjoyed.

In March we had a meeting of all the pastors, workers and students listed since last General Conference. A retreat for pastors at camp was impossible; so we decided to have this meeting at Buenos Aires.

Brother and Sister Byler were present; it is to be hoped that many of our problems have been cleared up for us . . . We are working out a plan of finances for the churches so that they may be taught to support their own expenses . . . But the problems here are not primarily financial; they are spiritual. We need to win more souls for the Saviour.

**ROBERT L. KEPLINGER**  
**ORDAINED**  
**May 16, 1954**  
**AT DAYTON, OHIO**



**ROBERT L. KEPLINGER**

ORDINATION SERVICES for Robert L. Keplinger, son of Mr. and Mrs. E. L. Keplinger, 2426 Lynn Avenue, Dayton, Ohio, were held in the Hillcrest Brethren Church, Dayton, Ohio, Sunday morning, May 16, 1954. The church was filled for the occasion.

Rev. S. M. Whetstone, Pastor of the Brethren Church at Roann, Indiana, and former Pastor of the Hillcrest Brethren Church, delivered the Ordination Sermon, and participated in the ordination service. Rev. Delbert B. Flora, Dean of Ashland Theological Seminary, and Rev. Percy C. Miller, Pastor of the Hillcrest Brethren Church, also participated in the service.

Consecration Services for Dolores Thomas Keplinger, as wife of an Elder, were also held in conjunction with the Ordination service.

\* \* \*

Following is the program of the morning:

**Order of Service**

- Prelude: "Grand Choeur" (Hailing) ....Robert E. Kline  
Invocation  
Hymn 251: ..... "O Jesus I Have Promised"  
Pastoral Prayer  
Offertory: "Fountain Reverie" ..... Dickinson  
Anthem: "Send Out Thy Light"  
The Action of the Church Calling for Ordination—  
Janis Pierce, Church Recording Secretary  
The Action of the District Ministerial Examining Board—  
Rev. Delbert B. Flora  
Solo: "How Beautiful Upon the Mountain"... Joan Melat  
Ordination Sermon ..... Rev. S. M. Whetstone  
The Scriptural Charge: (I Tim. 3:1-7; II Tim. 4:1-5; Titus 1:7-9) .....Rev. Flora  
Charge to the Candidate, Robert Keplinger ....The Pastor  
Ordination Prayer, (Candidate kneeling).....Rev. Flora,  
assisted by Rev. Whetstone and Rev. Miller  
Setting Apart as Elder ..... The Pastor  
Declaration of Authority as Elder .....The Pastor  
The Consecration of Mrs. Robert Keplinger  
as wife of an Elder  
Charge to serve as wife of an Elder .... Rev. Whetstone  
Prayer with Laying on of Hands ..... The Pastor  
assisted by Rev. S. M. Whetstone and Rev. D. B. Flora  
Hymn 244: "Take My Life, and Let It Be"  
Benediction ..... Rev. Robert Keplinger  
Postlude: "Thanks Be To God" ..... Mendelssohn

Robert L. Keplinger, son of Mr. and Mrs. E. L. Keplinger, Dayton, Ohio, became a member of the Brethren Church at the young age of 7. He has always been active in youth work, having given his life for full-time service during his junior year in high school. He was graduated from Fairview High School of Dayton, Ohio in 1947.

Bob entered Ashland College as a pre-seminary student and was graduated with the Bachelor of Arts Degree in 1951. He then entered Ashland Theological Seminary. At Ashland he has been President of the College Y. M. C. A. and the Men's Gospel Team. At present he is a member of the governing board of the Student Union. He was also elected to the Scribes Honorary Society, and is listed in Who's Who Among College Students.

Bob was very active in the musical organizations of the College, singing in both the A Cappella and Chapel Choirs. He was also a member of the Brethren Youth Ambassador Quartet which traveled from coast to coast representing Brethren Youth.

On August 8, 1953 Robert was married to Dolores Thomas, daughter of Mr. and Mrs. C. J. Thomas of Johnstown, Penna. Mrs. Keplinger was graduated from Ashland College in 1952 with a Mus.B. Degree. She has been music supervisor for the Northwestern School District at Wooster, Ohio for the past two years.

Rev. Keplinger will receive his B.S. Degree in Education and his B.D. (Bachelor of Divinity Degree) on June 6, 1954.

He is now serving as part time pastor of the Trinity Brethren Church, Canton, Ohio, and will become full time pastor of the church upon his graduation.

PROGRAM OF THE  
SIXTY-SEVENTH INDIANA  
DISTRICT CONFERENCE

June 14th to 17th

Shipshewana Lake, Indiana



Vesper Site: Shipshewana Lake

Pianist .....Mrs. Max Miller, Nappanee  
Chorister .....H. D. Hunter, North Manchester

PROGRAM

Monday Evening—June 14

7:30- 8:00 Devotional Service  
Music  
Scripture and Prayer .....C. Y. Gilmer  
Appointment of Credential Committee  
Appointment of Committee on Committees  
8:00- 8:30 Program of Sacred Music  
8:30 Conference Sermon .....J. Milton Bowman

Tuesday Morning—June 15

7:15 Breakfast  
8:10- 9:20 Simultaneous Sessions  
W. M. S., Ministerium, Laymen  
9:30-10:15 Conference Prayer Period..Arthur H. Tinkel  
Announcements.  
10:15-11:00 Bible Lecture .....N. V. Leatherman  
Music  
11:00 Moderator's Address .....C. Y. Gilmer  
12:00 Dinner

Tuesday Afternoon

1:00- 2:00 S. M. M., Boys' Brotherhood  
1:30- 2:30 Scripture and Prayer ....S. M. Whetstone  
First Business Session:  
Report of Credential Committee  
Report of Ministerial Delegates  
Report of Conference Treasurer  
Report of Statistician  
2:30- 3:30 Sunday School Board  
3:45- 4:45 W. M. S.  
5:30 Supper

Conference Theme: "The New Testament Church"

Conference Text: "But ye shall receive power, after that  
the Holy Ghost is come upon you: and ye shall be wit-  
nesses unto me both in Jerusalem, and in all Judaea,  
and in Samaria, and unto the uttermost part of the  
earth." (Acts 1:8)

Tuesday Evening

6:45- 7:30 Vesper Service  
Speaker .....John R. Turley  
7:45- 8:30 Indiana Laymen  
Speaker to be announced  
8:30- 9:30 Religious Film .....Herbert R. Gilmer  
Benediction

Wednesday Morning—June 16

7:15 Breakfast  
8:10- 9:20 Simultaneous Sessions  
W. M. S., Ministerium, Laymen  
9:30-10:15 Conference Prayer Period ..Arthur H. Tinkel  
Announcements  
10:15-10:45 Ashland College and Seminary  
Dr. Glenn Clayton  
10:45-11:30 Bible Lecture .....N. V. Leatherman  
12:00 Dinner

Wednesday Afternoon

1:00- 2:00 S. M. M., Boys' Brotherhood  
1:30- 2:30 Scripture and Prayer ....Robert Holsinger  
Business Session:  
Report of Credential Committee  
Report of Committee on Committees  
Election of Officers  
2:30- 3:30 Conference Trustees Session

3:45- 4:45 W. M. S.  
5:30 Supper

Wednesday Evening

6:45- 7:30 Vesper Service  
Speaker .....James Davis  
7:45- 8:30 Missionary Board of the Brethren Church  
Speaker .....Miss June Byler  
8:30- 9:30 Special Music  
Prayer  
Sermon .....J. D. Hamel  
9:30 Campfire.....In charge of Brethren Youth

Thursday Morning—June 17

7:15 Breakfast  
8:10- 9:20 Simultaneous Sessions  
W. M. S., Ministerium, Laymen  
9:30-10:15 Conference Prayer Period..Arthur H. Tinkel  
Announcements  
10:15-10:45 Missionary Board of the Brethren Church  
Speaker .....W. Clayton Berkshire  
10:45-11:30 Bible Lecture .....N. V. Leatherman  
12:00 Dinner

Thursday Afternoon

1:00- 2:00 Boys' Brotherhood  
1:30- 3:00 Scripture and Prayer ....D. Richard Wolfe  
Final Business Session:  
Committee reports: Credential, Ministerial  
Examining Board, Young Men and Boys'  
Brotherhood, Auditing, Resolutions, Brethren  
Youth Board, Time and Place of next  
Conference.  
3:00- 3:30 District Mission Board  
3:45- 4:45 W. M. S.  
5:30 Supper

Thursday Evening

6:45- 7:30 Vesper Service  
Speaker .....Smith Rose  
7:45- 9:00 All-Indiana Brethren Youth Rally



WOMAN'S MISSIONARY SOCIETY

Theme: "Saved to Serve"

Chorister—Mrs. S. M. Whetstone, Roann  
Pianist—Mrs. Max Miller, Nappanee  
Program Chairman—Mrs. H. D. Hunter, North Manchester

THE PROGRAM

Tuesday Morning—June 15  
8:10 - 9:20

"Saved to Serve at Home"

Musical Prelude  
Call to Worship  
Hymn

INDIANA CONFERENCE ORGANIZATION

Conference Moderator .....C. Y. Gilmer  
Vice-Moderator .....J. M. Bowman  
Secretary-Treasurer .....Bright Hanna  
Assistant Sec.-Treas. ....Myron Dodds  
Statistician .....Mrs. William Meinke

Devotions .....Goshen W. M. S.  
Business .....Appointment of Committees  
Benediction

Tuesday afternoon  
3:45-4:45

Fellowship Tea .....South Bend W. M. S.  
Honoring our Indiana National Officers

Wednesday morning—June 16  
8:10-9:20

"Saved to Serve, Home Missions"

Musical Prelude  
Call to Worship  
Hymn  
Devotions .....Dutchtown W. M. S.  
Business—Banner Societies Recognized  
Election of Officers  
College Offering .....Mrs. Glenn Clayton  
Benediction

Wednesday afternoon  
3:45-4:45

Worthy Missions Started  
and  
Worthy Missions South

Musical Prelude  
Devotions .....Corinth W. M. S.  
Vocal Solo .....Mrs. Glenn Clayton  
Missionary Message .....Miss June Byler  
Memorial Service .....Warsaw W. M. S.  
Benediction

Thursday morning  
8:10-9:20

"Saved to Serve, Foreign Missions"

Musical Prelude  
Call to Worship  
Hymn  
Devotions .....Denver W. M. S.  
Concluding Business  
Suggestion Box .....Mrs. Russell Rodkey  
Installation of Officers  
Benediction

(Program Continued on Next Page)



**Thursday afternoon****3:45-4:45**

Worthy Missions Started  
and  
Worthy Missions South

Musical Prelude

Devotions ..... Flora W. M. S.  
Violin Solo ..... Mrs. Everett Miller  
Missionary Message ..... Miss June Byler  
Benediction

**SISTERHOOD OF MARY AND MARTHA****Theme: "Abundant Living"****Tuesday—June 15****10:00-11:30 A. M.**

S. M. M. girls attend services in the auditorium in a group

**1:00-2:00 P. M.**

Song Service

Greetings from District officers

Devotions ..... Dutchtown  
Picture Study ..... Christ Knocking at the Door  
—Mrs. Ralph Cooper

Special Music ..... New Paris  
Message—"Listen" ..... June Byler  
Business ..... Appointment of Committees  
S. M. M. Benediction

**Wednesday—June 16****10:00-11:30 A. M.**

S. M. M. girls attend services in auditorium in a group

**1:00-2:00 P. M.**

Song Service

Devotions ..... Ardmore

Picture Study ..... Christ and Nicodemus by Night  
—Mrs. Milton Bowman

Special Music ..... Brighton  
Message—"Learn" ..... June Byler  
Business ..... Election of officers  
Report of Committees

S. M. M. Benediction

**5:00 P. M.**

Weiner Roast at the Picnic Shelter House

**9:30 P. M.**

Campfire—Brethren Youth

**Thursday—June 17****10:00-11:30 A. M.**

S. M. M. girls attend services in auditorium in a group

**12:30 P. M.**

Lakeside Service

Song Service

Devotions ..... South Bend  
Special Music ..... Nappanee  
Ingathering of funds and announcing of projects finished  
Carol Berkshire and Frances Dale  
Consecration Prayer ..... Mrs. Milton Bowman  
Music ..... Center Chapel

**1:00 P. M.**

Annual luncheon for S. M. M. girls and patronesses.

Chorus singing

Reading ..... Nappanee  
Abbie Hossler

Picture Study ..... Christ the Good Shepherd  
—Mrs. C. Y. Gilmer

Song

Message—"Obey" ..... June Byler

Installation of officers

S. M. M. Benediction

Pianist—Susan Miller, Goshen

Song Leader—Virginia Bowman, Peru

Luncheon favors—Milford

**INDIANA MINISTERIUM PROGRAM****Tuesday—June 15th—8:10 A. M.**

"How to Build Up the Prayer Meeting of the Church"—  
Speaker: Rev. E. J. Black

**Wednesday—June 16th—8:10 A. M.**

"How to Arouse Missionary Interest in the Local Church"—  
—Speaker: Rev. Robert K. Higgins

**Thursday—June 17th—8:10 A. M.**

"How to Build Up a Sunday Night Attendance in the Local  
Church" ..... Speaker: Rev. Austin Gable

**BOYS' BROTHERHOOD****(Sessions—1:00-2:00 P. M.)****Tuesday**

"Some Things a Boy Should Know About His Bible"—  
Dr. Claud Studebaker

**Wednesday**

"Some Things a Boy Should Know About His Church"—  
Rev. W. E. Ronk

**Thursday**

"Some Things a Boy Should Do for Christ and the  
Church" ..... Rev. C. A. Stewart

Song Leader—Rev. J. Edgar Berkshire

Wednesday evening—Brethren Youth Campfire

Thursday evening ..... 7:45-9:30 o'clock  
All-Indiana Brethren Youth Rally

INDIANA DISTRICT CONFERENCE ORGANIZATION  
BOARDS AND COMMITTEES

Conference Board of Trustees:

- 1954—Mrs. U. J. Shively, Nappanee  
H. D. Hunter, North Manchester
- 1955—W. I. Duker, R. 5, Goshen
- 1956—Lloyd Miller, Roann
- 1957—Joe Everett, Shipshewana
- 1958—Mrs. B. J. Rohrer, Treasurer, 216 Kenyon, Elkhart  
Everett Miller, New Paris

Nominees For College Trustees:

Jesse Dickey; George Beamer

District Mission Board:

- 1954—C. C. Grisso, President
- 1955—Glenn Cripe, Treasurer, 1113 E. Ft. Wayne St.,  
Warsaw
- 1956—Harold Plank, Secretary, 1440 Rice St. Elkhart

Ministerial Examining Board and District Evangelist:

- 1954—C. A. Stewart
- 1955—Claud Studebaker
- 1956—W. E. Ronk

District Sunday School Board:

- 1954—Austin Gable
- 1955—Wayne Swihart; Myron Dodds
- 1956—Woodrow Immel; Smith Rose

General Conference Executive Committee

E. J. Black; Wayne Swihart

Committee on Naming Delegate-at-Large:

Max Miller; Lloyd Miller

Young Men and Boys' Brotherhood Work:

Arthur J. Tinkel; C. Y. Gilmer; Virgil E. Meyer

Auditing Committee:

Mrs. Adeline Miller; Mrs. C. Y. Gilmer; Mrs. Ruth Meinke

Resolutions Committee:

S. M. Whetstone; Ernest Minegar; Mrs. Merle Flora

Brethren Youth Board:

Mrs. W. E. Ronk; Gayle Jones; Paul Whreley; V. E.  
Meyer; Woodrow Immel

Placement Committee:

Mrs. Clarence Sholly; Mrs. Bert Norblatt;  
Mrs. Ethel Cripe

Indiana Ministerial Association:

President .....C. Y. Gilmer  
Vice President .....D. Richard Wolfe  
Sec.-Treas. ....Bright Hanna  
Asst. Sec.-Treas .....Woodrow Immel

Indiana District Laymen:

President .....Clarence Sholly  
Vice President .....Ted Hevel  
Secretary-Treasurer  
H. D. Hunter, Rt. 2, North Manchester

Woman's Missionary Society:

President .....Mrs. Jon Lape, Rt. 1, Granger, Ind.  
Vice President .....Mrs. H. D. Hunter,  
Rt. 2, North Manchester  
Secretary-Treasurer.....Mrs. C. A. Stewart, Flora  
Asst. Sec.-Treas. ....Mrs. Harmon

Sisterhood of Mary and Martha:

President .....Carol Berkshire, North Liberty  
Vice President .....Frances Dale, Ardmore  
Secretary .....Pat Tusing, Rt. 1, Warsaw  
Treasurer .....Wanda Gearhart, 12 S. Clay St., Peru  
Patroness ....Mrs. W. E. Ronk, 213 Clinton St., Goshen  
Asst. Patroness ....Mrs. J. E. Berkshire, North Liberty

Brethren Youth Crusaders  
Devotional Topics  
Clarence S. Fairbanks Topic Writer

Topic for June 6

KNOWING GOD THROUGH DEVOTIONAL STUDY

Scripture Reading: II Timothy 2:1-15

MAN WAS TELLING a Quaker woman how fully his time was occupied, how he studied Portuguese grammar while he was shaving, how he read Spanish an hour before breakfast, how he put in his time in the forenoon in reading and writing, conversing, eating, exercis-

ing and sleeping, when she interrupted him asking, "And, friend, when dost thou think?" Let us begin each day with the thought of God. It is well to begin everything with God. Then think of ourselves in our relation to God; what God has done for us and what he requires of us. It would be a foolish captain who started upon an ocean voyage without making any provision beyond the mouth of the harbor. Let the truth be our pole-star, the work of God our chart, and Christ our pilot.

Here, in fifteen verses, the Apostle gives us material that would fill volumes to think about if we will but take the time to think.

1. We are to study to be good soldiers of Jesus Christ. Verses 3 and 4. In order to be a good soldier one must spend a lot of time in training. One must not be weighted down with a lot of extra gadgets and trinkets, for the

(Continued on Page 15)

# Prayer Meeting Studies

By C. Y. Gilmer



## I'M SORRY

If e'er I spoke a thoughtless word  
That may have caused a heart to ache,  
If e'er I failed in friendship's part  
I here and now confession make—  
I'm sorry.

I would not willingly be one  
Who wounds another heedlessly;  
If words or acts of mine have grieved  
I say it here for all to see—  
I'm sorry.

I'd rather suffer hurt myself  
Than be the one to hurt another;  
For everything I may have done  
To wound a comrade, friend or brother—  
I'm sorry.

The memory of words once said  
May linger on through months or years;  
For words too hasty, blunt or rude  
That may have wet the eye with tears—  
I'm sorry.

I would that every word of mine  
Be rightly spoken day by day,  
Conceived in friendliness and love,  
And there'd be no need to say  
I'm sorry!

—Author Unknown.

**T**HE UNBRIDLED TONGUE indicates that one's pride and not the Holy Spirit is in the saddle of heart and life (James 1:26). The little (?) tongue proves or disproves all claims to Christian perfection (James 3:2). Some seek to alibi for a bad tongue by saying that the heart is good, but God says the heart is as bad as the tongue (Matt. 12:34, 35)! The tongue betrays the spirit within—whether one is filled with the dead spirit of self (James 3:6) or the "breath of God" (John 15:26, 27). The cloven tongues seen at Pentecost are certainly symbolical of what the Holy Spirit needs in the way of consecrated human tongues (Acts 2:3, 4).

The Holy Spirit accounts for the deadly tongue of slanderers, tale-bearers, naggers, fault-finders and malicious evil-speakers with all their tragic casualties in James 3:5-10. An unbridled tongue in the head is a sure sign of bad days ahead for its owner (1 Peter 3:10-12). "Every idle word" will face its own broadcaster in the judgment (Matt. 12:36)! Isaiah saw the true remedy for a bad tongue (Isaiah 6:5-7). We cannot pray too often the prayer of the Psalmist in Psalm 19:14.

Anger is forbidden to the Christian (Col. 3:8). Wrath is reserved unto God (Romans 12:19). Anger is charac-

teristic of fools (Eccl. 7:9), connected with pride (Prov. 21:22, 23), weakens character (Prov. 25:28). Children are not to be provoked to anger (Eph. 6:4). We are to avoid angry people (Prov. 22:24). We are not to stir up anger by grievous words (Prov. 15:1). Read Psalm 37:8, 9.

"If an unkind word appears,  
File the thing away.  
If some novelty in jeers,  
File the thing away.  
If some clever little bit  
Of a sharp and pointed wit,  
Carrying a sting with it—  
File the thing away.

If some bit of gossip come  
File the thing away.  
Scandalously spicy crumb,  
File the thing away.  
If suspicion comes to you  
That your neighbor isn't true  
Let me tell you what to do—  
File the thing away.

Do this for a little while,  
Then go out and burn the file  
—Heart and Life.



## Lesson Comments by Fred C. Vanator

Lesson for June 6, 1954

### AMOS CONDEMNS SOCIAL INJUSTICE

Lesson: Amos 7:10-17; 8:4-8a

**I**T HAS BEEN WELL SAID, "There is nothing new under the sun," for from the beginning of the course of human history there has been the problem of social injustice. "Man's inhumanity to man makes countless thousands mourn," covers well the attitude of man the world over. Probably it is no more prevalent today than it has ever been, though it seems so to us because of the narrowing of the world boundaries through the medium of almost instant world communication and the rapidity of human transit. There has always been something other than "loving your neighbor as yourself" in the heart of some men, a **something** which issues in greed, covetousness and selfishness, and which finally leads to hatred, fear and even to wars.

The situation in which the prophet Amos finds the nation of Israel is not peculiar to that time. We need only to go backward and forward in the history of the Jews to find similar conditions existing. It is all well described in the words found in Amos 8:4-8 of our text. Note the phrases: "O ye that swallow up the needy" . . . "that we may buy the poor for silver . . ." It is the ever-present question in the minds of far too many even today, "What can I get out of it all for myself?" instead of asking,

"What is there that I can do to make the lives of men better today?"

We have long ago forgotten the admonition in the Word which tells us that "whatsoever a man sows, that shall he also reap." Dr. Caudill, in the **Broadman Commentary** makes this significant statement, "This matter of divine judgment must be reckoned with today just as in the days of the prophet Amos. The same God is over all, and the divine laws of retribution are still operative. We cannot continue, as a people, to flout the commandments of the Lord and expect to enjoy the continued blessings in our national life that we have known throughout the years. One day, there will be harvest of our unrighteous living!"

Justice between man and man is as essential to the well being of the inhabitants of the world as the air we breathe if we are to continue as people should who were created in the image and likeness of Jehovah God. If there is no justice, neither can there be real love, genuine mercy

nor righteous law. Each of these requires a proper relationship between both men and nations.

Just for the sake of self-examination why not take your Bible and read again the ten commandments with the idea of trying to see in them the foundation of "social justice." If you do this prayerfully you will be amazed at what you will think and feel.

We go to church and take up the hymn book and sing lustily, "Take my life and let it be consecrated Lord, to Thee," and then on Monday use that life for everything else under the sun. We sing, "Take my hands and let them move at the impulse of Thy love," and on Tuesday we use those very hands to "strangle" the very purposes of God. We continue and sing, "Take my silver and my gold, not a mite will I withhold," and then proceed to gaily drop "coppers" into the offering plate. We sing, "Take my heart, it is Thine own; it shall be Thy royal throne," and then refuse to obey even the "second" of the commandments of the Master, "Thou shalt love thy neighbor as thyself." Is this your attitude?

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# The Two Missionaries

## An Allegory

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There came a day when two angels, busy on errands for the King, met at two graves in a tropical land.

"I wonder who is buried here?" inquired the first angel.

"I can tell you," said the second angel, "if you have time to tarry a few minutes."

"Say on," said the first angel, folding his wings and his hands, and preparing to listen.

So the second angel let down his wings, and looking away as though at a distant scene, began:

"Once there were two missionaries, a man and his wife. They left home and kindred and friends, and went out to the far-off fields where the harvest was plenteous but the laborers were few, to labor there for their Saviour and Lord, and to gather in souls.

"After some months, the man said to his wife, 'Good wife, this is a very strange thing; our support, which was faithfully promised, has dropped off, and this month there is but half enough to meet our needs. Perhaps we should not go to market for food today.'

"'It cannot be that the Lord has failed us,' said his good wife cheerily. 'Though we gather but little, we shall have no lack, and the Father who feeds the birds shall feed us, and nestle us under His wings!'

"'True,' said the man heartily, and they sat down and ate their meal of rice and sweet potatoes with thanksgiving. They did not go to market that day.

"On a later day, the wife said to her husband, 'This is indeed a very strange thing, as you said—this month our needs are not half met. What do you suppose the trouble can be?'

"'Take heart, my good wife,' said the man, cheerily. Our Lord knew not only hunger, but **thirst**, as He went about His Father's business. He had not even where to lay His head. We must cheerfully sacrifice for the spread of the Gospel. In due season we shall reap, if we faint not.'

"'True,' said his wife, and they sat down to their meal of rice, and gave thanks. Nor did they go to market **that day**.

"Back in the vineyard at home, in a town

called Promising, there were very few who gave much thought to the missionaries. Occasionally one or the other prayed kindly, 'O God, bless these servants of Thine, and give them souls, and supply their needs—for the laborer is indeed worthy of his hire.'

"Once on a day, Mrs. Can't-Afford-to-Christian said, 'I really **should** keep my promise and send some money to those missionaries, but food prices are so high that it takes all **our** money to feed the family comfortably, and there is nothing to spare . . . Come, father; come, children—dinner is ready!' And they all sat down to their simple fare of tomato aspic appetizers, roast sirloin of beef with Yorkshire pudding, cauliflower, hot rolls, pickled beet relish, butterscotch layer cake, milk and coffee.

"Miss Forgetful-Christian said, 'Oh dear! That missionary and his lovely wife have slipped my mind, and for some months I have neglected to send them what I promised. I must remember them with my gift very soon.' Yet somehow nothing was ever done about it; for when she did remember, to do so was not convenient at the moment, for her check-book was not at hand.

"Miss I-Need-it-More-Christian took out her credit coin, and said, 'I know I really **promised** to support those missionaries, but I simply **must** have this new fur coat. It would be a shame to miss such a good bargain—only \$400, marked down from \$600! Of course, I cannot get much wear out of it this year—the winter is practically over—but I can save it till next winter.'

"Mr. Mean-to-Christian said, on a later day. 'I have been very lax in sending the support I promised to the missionary and his wife. I surely must do it soon.' Yet as the days went by, with the best of intentions, always meaning to, he never did.

"However, Mr. Faithful-Tither-Christian and Mrs. Widow's-Mite-Christian continued to send off their gifts regularly, together with their prayers.

"Then the missionary and his wife were taken sick with fever, 'Doubtless it is just because we have been so tired lately, dear wife,' said the

man. 'Had we all our energy, we would perhaps not have succumbed.'

" 'True,' said his wife.

" 'We will be better soon,' he said.

" 'Quite better,' she answered.

"Then they lay silently, and neither of them said what the other was thinking—that had they eaten sufficient food of a nourishing nature they might not now be lying on their backs but would still be laboring for the Saviour. A Christian native came and ministered unto them in their illness.

"Some days later, they were both dead. All the natives whom they had led to Christ, came and buried their bodies. They stood around the two graves and wept. 'Who will teach us of God and tell us of Jesus, now that they are gone?' they asked.

"Now when the news reached home many dear Christians were much distressed at their going, and wondered why, including Miss Forgetful-Christian, Miss I-Need-it-More-Christian. Mrs. Can't-Afford-to-Christian, and Mr. Mean-to-Christian.

" 'What a pity?' said Miss I-Need-it-More-Christian, wiping away a tear—but I am so glad I did not send my contribution. It would have been only wasted, for they were going to die, anyway, weren't they? "

With this, it seemed that the second angel's story was ended. For a long time neither angel spoke. Then the first angel stirred his wings.

"And they buried them here?" he asked, softly. "How very sad!"

The first angel's thoughts were still on the Christians in Promising Land.

"So much for self—so little for souls," he said, as though he did not hear him.

"But their reward in heaven will be great, will it not?" asked the first angel. "It's too bad," he remarked, as he unfolded his wings, "that no one else knows about it."

And, having said this, he flew off on his errand.—The Evangelical Christian.

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**BRETHREN YOUTH MERITS YOUR FULL  
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+++++  
**THE EDITOR'S PULPIT**  
+++++

**FILLING THE CHURCH**

(Continued from Page 3)

+++++

specific application of man power to work of the church, but we plan to deal with this factor in a series of Editorials on Church organizational problems, at a later date.)

What would you say was the best way to fill your church? In these four Editorials we have endeavored to offer a few suggestions in the interest of spiritual and numerical growth of our churches. We have by no means exhausted the possibilities. Perhaps you have other suggestions. If so, let us know, and possibly at some later date we will summarize the suggestions you have given.

Basically, filling the church is a matter of good cooperation, good leadership; inspired Christian people, with the sole aim of making their church a spiritual lighthouse for those yet walking in the darkness of spiritual night. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." W. S. B.

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**Crusader Topic**

(Continued from Page 11)

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necessary equipment will be all that one can carry on a long march. This is what Paul means by, "no man that warreth entangleth himself with the affairs of this life." To pay attention to the things of this life will distract our attention from the real battle. Be not concerned unduly about food, raiment, shelter, and the luxuries of this life, but rather seek first the kingdom of God and His righteousness and all of these other things will be added unto you. Study to be a good soldier and be sure that you understand and are able to use your equipment. See Ephesians 6:11-20.

2. Study the faithfulness of God. "If we believe not, yet he abideth faithful: he cannot deny himself." One of the modern translations has it "If we lose our trust, he is still to be trusted." This is one of those passages that sings its way into our hearts. Search the Scriptures and you will find that many people have been given this message of hope and confidence. A group of people in gay and sinful Corinth were told it. A community of believers in that city, marked as they were by much restlessness and instability, were reminded that God was faithful. Twice over to the ardent and lovable people in Thessalonica was the same gracious message sent. And as we have seen in our reading, the young minister of our text was told it. John, with the memory of long years of experience, talked about that truth in his letters. By many voices the message still rings, "He is still to be trusted."

If we are to be saved now, and saved all the way through, and saved for evermore, we must confide in One who is pledged to keep that which is committed unto Him. From the 18th century comes the voice of Isaac Watts inviting us to share his robust faith:

Jesus, my God I know His Name;  
His name is all my trust;  
Nor will He put my soul to shame,  
Nor let my hope be lost.  
Firm as His throne His promise stands,  
And He can well secure  
What I've committed to His hands  
Till the decisive hour.

3. "A workman that needeth not to be Ashamed." Another version translates the word "study" with the words "give diligence." Any workman who wants to do the best possible job gives his best attention to his work, he thinks and talks about his work so that he can find ways of improving on his work. When we go about doing the work of our Master, we will want to do the best possible job. Therefore, we must give diligence to our work. We must read and study the Word of God. We must meditate on this Word so that we will be able to give a proper interpretation to it. The person who gives an improper interpretation to the Word of God will stand in a great amount of embarrassment and shame on the day when the thoughts and intents of the heart are made known.

4. "Shun profane and vain babblings." One of the greatest hindrances to understanding the mind of God is the spirit of criticism and gossip. Any person who engages in this sort of thing has never grown up and not only does the other person a grave injustice, he hurts himself more by slowing his progress in growing toward a mature knowledge of God. Paul told Timothy that this kind of person "increases unto more ungodliness."

Conclusion: Any person who will strive to be a better soldier in the army of the Lord by putting aside the things of the world will receive the crown of life. If in the midst of our hardship we remember that God is faithful, we will be given strength to overcome every trial and temptation. Any person who gives diligence to know the will and the Word of God will have no occasion to be ashamed.

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**INTERESTING ITEMS**

(Continued from Page 2)

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loved ones of the deceased has been given, to attend this service.

Brother J. G. Dodds reports an attendance of 94 at their recent Mother-Daughter banquet.

NEWARK, OHIO. Brother William S. Crick notes that a new sign has been erected on the site of the new Newark church. It was erected by Brother Crick, Vernon H. Wilkins, and Irvin Cooperrider. It reads, "Future site of THE BRETHREN CHURCH, S. S. 9:30, Worship 10:30 A. M., William S. Crick, Minister, 996 Davis Avenue." Brother Crick says that the sign is made of pressed wood, artistically lettered in color, and is 3 x 5½ feet in size.

NAPPANEE, INDIANA. The Brethren Youth Group of the church went to the Brethren's Home in Flora, Indiana, Sunday afternoon, May 16th, and presented a program of story and song on the "Life of Jesus." The Brethren Youth orchestra played several sacred selections.



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# BRETHREN

# EVANGELIST

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## *Life's Stewardship*

If I have strength, I owe the service of the strong;  
If melody I have, I owe the world a song;  
If I can stand when all around my post are falling,  
If I can run with speed when needy hearts are calling,  
And if my torch can light the dark of any night,  
Then I must pay the debt I owe with living light.

If heaven's grace has endowed me with some rare gift;  
If I can lift a load no other's strength can lift;  
If I can heal some wound no other hand can heal;  
If some great truth the speaking skies to me reveal,  
Then I must go, a broken and wounded thing,  
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;  
Gifts are most mine when I most give them all away;  
God's gifts are like, which show their right to stay,  
By giving all their bloom and fragrance away.  
Riches are not in gold or land, estates or marts;  
The only wealth worth having is found in human hearts.

## THE BRETHREN EVANGELIST

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## Items of General Interest

BERLIN, PENNA. The Mother and Daughter banquet was held the evening of May 13th.

Youth Day was observed on May 16th, with Rev. Clarence Stogsdill, National Brethren Youth Director as guest speaker.

JONES MILLS, PENNA. Brother E. M. Keck informs us that there were at least 61 present at their recent Mother and Daughter, Father and Son banquet. He says that there were possibly more that were not counted. Gifts were given to the oldest and youngest mothers, the youngest baby, and the oldest and youngest fathers.

LOUISVILLE, OHIO. A special service, in honor of their high school graduates, was held on Sunday morning, May 16th, by the Louisville Brethren.

AKRON, OHIO, FIRESTONE PARK BRETHREN. Brother J. G. Dodds reports a total of 9 new members received into the church from Easter to Mother's Day.

GLENFORD, OHIO. Brother Henry Bates writes, "Yesterday, May 16th, we had the highest Sunday School and Worship Service attendances in several years. The Sunday School attendance was just two below the total enrollment of the school, while the morning worship attendance was three above the total membership of the church. (This was not a special day or service of any kind.)"

"On May 30th, we will observe Brethren Youth Sunday and the young people of the church will have charge of the morning worship service."

BRYAN, OHIO. Special ordination services for newly elected Deacons and Deaconesses were held on Sunday May 16th, with the Editor of Publications as guest speaker.

A very fine time of fellowship at the Bryan Youth Banquet, on May 24th, is reported. Brother Clarence Stogedill, National Brethren Youth Director, was guest speaker.

NEW LEBANON, OHIO. Mrs. John T. Byler, the Pastor's wife, was the guest speaker on Mother's Day, at the morning worship service. Special music and the ushers

(Continued on Page 15)

## COMING EVENTS

VINCO, PENNSYLVANIA. "D" Day—June 6th—Services: S. S. 9:30; Morning Worship 10:30; Dedication of Building: (Educational: 14 rooms and large basement and assembly room) at 3:00 P. M. Address by Rev. E. M. Riddle, Pastor, Third Brethren Church, Johnstown, Penna. Lunch 5:00 P. M. Evening organ recital (Organ being set in for the event) 7:00 P. M., with other special music. Rev. Woodrow B. Brant, Pastor.

### NORTHEASTERN OHIO

#### LAYMAN'S RALLY

FRIDAY, JUNE 11TH,

NORTH GEORGETOWN BRETHREN CHURCH

NORTH GEORGETOWN, OHIO

Supper will be served at 7:30 Daylight Saving Time, and 6:30 Standard Time.

Send reservations to: Vernon Stiffler, 201 Blenheim St., Alliance, Ohio, by June 7th.



### INDIANA DISTRICT CONFERENCE

June 14th to 17th

Shipshewana Lake, Indiana



### OHIO DISTRICT CONFERENCE

June 17th to 20th

Bryan, Ohio



### SOUTHEASTERN DISTRICT CONFERENCE

June 22nd to 24th

St. James, Maryland



# The Editor's Pulpit



## When We Walk With The Lord

**T**HERE IS A HAPPY FELLOWSHIP of people today. It is a group of people with a happiness totally unknown by people of the world. Yes, we are speaking of that group of people called "Christians." Even more specifically, that group of Christians known as those who "walk with the Lord." It is true that some Christians do not walk in fellowship with the Lord, and thus never know the joyous secret of a closer walk with Him. They never know the joy of a Spirit-filled walk—of the peace and happiness it brings.

### AVAILABLE FOR EVERY PERSON

Yet, such a joyous experience is available for every person. God is no respecter of persons. He gives to those who meet the conditions. He answers prayers for those who meet the conditions of prayer. He leads those who meet the conditions of following Him. We could not in the brief space of one Editorial, even list the accruments of blessings, favors and material provisions resulting from a closer walk with our Lord.

### FROM WHAT WE ARE KEPT

Oftentimes it is hard to "pin-point" our blessings. We possibly never know the pit-falls and dangers from which we were kept, because we were walking close to our Lord. Perhaps we do not recognize good fortune as it comes to us as a direct result of our walking with the Lord.

What we do see, though, because we are human, are the trials, the afflictions, the hardships, the disappointments, which occur day by day. What we do see is the "lack" of "many things" which seem, through good fortune, to be given in abundance to our neighbors and friends.

It seems to be hard for Christians to reconcile their own lack or loss, in the light of another's good fortune. That is, unless we are truly walking with God—then it is different.

Whatever happens in a Christian's life to ever make them think God is shortchanging them can only come from walking apart from Him.

### GOD'S KIND OF FAITH

God asks us to walk by faith, but it is not anything in the nature of a blind faith. Faith in God is not something which compels us to shut our eyes and take a jump in

the dark. This faith which is ours through a close walk with God is that which enables us to step firmly and confidently into the dark night, knowing that underneath are the everlasting arms, and that God is guiding us with His eye. It's when we depart from a close walk with God that we commence leaping blindly into the dark. God's kind of faith for us enables us to walk with assurance the path He chooses for us. We find that path by being yielded to Him through the Holy Spirit.

### "UP" AND "DOWN"

David, the Psalmist, says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm 37:25. Depending on how you happen to be feeling today, you will either say that the Psalmist is right in what he had to say, or you will say that now is a good time for God to show evidence of His ability and power to provide and help you.

We all have our "ups" and "downs." We can all talk about the goodness of God, when things are going well, and we are free from worry and care. When we should talk about it is when we are in the midst of hardship and need. But that's when we are too often prone to complain, criticize and doubt.

Today, whether you are up or down, if you are walking in close fellowship with God, you will be able to face life with a smile. A close, trusting faith in God, growing out of your experience at His side, will be evidenced in your whole life, and will be a Christian testimony unto others. If such a faith is not yours, it will show in your attitude, and others will observe this and be affected thereby.

Thus, we should walk in fellowship with God through Jesus Christ, that always, our life will express evidence of our personal walk with Him.

### BURDENS OF LIFE

The burdens of life are often grievous. There is no assurance that coming years will lighten them. But with Christ at our side, walking with us, we will have a burden bearer. Let us take His yoke upon us. Let us learn of Him. When we dedicate ourselves to Him, casting off the burdens of sin and taking His burden of service upon us,

(Continued on Page 10)

# Communion

## With God

*Rev. S. E. Christiansen*

(Shortly after my eye operation, Rev. Fred Vanator wrote me asking if I would prepare an article of this kind. This is now nearly five years since that request reached me. Then, a few months back, Rev. St. Clair Benshoff asked a somewhat similar question. My eyes are not responding as I like to have them do, but I am thankful to God for what I have.

This is not a very good introduction to a subject of this kind. However, such as I am with poor eyesight, yet rejoicing in the Lord, will write on the subject—"COMMUNION WITH THE LORD MY GOD.")

YOU NOTICE THAT COMMUNION of this kind is Personal. The meaning of the word Communion is as follows: "An act of consulting, conversing, talking with another, the exchange of thoughts." This is for you and me, Brethren and Sisters, as we come into the presence of God. You remember Jesus said that we should speak unto our Father who is in secret and seeth in secret; in other words, He wants us to shut everybody and everything out, so that we may be alone with God. May I say, "Shut in with God?"

I have learned that this "shut in" is not always the most pleasant at first. I ask of God at times what He doesn't want to give me. There have been times that I thought I knew what to ask for, and that I should have it. Tears were shed, but tears did not move Him to change. Why? He knew the results while I knew only what may be a wonderful beginning. It is not easy to say, "Not my will,

Lord, but Thine be done." However, this brings again the Sweet Communion with God. Again Jesus said, "Come after Me and I will make you fishers of men." We often toil late, and return empty-handed. Let us try to reason things out with our Lord first, and then go out trying to fish for souls; They come easier that way.

### COMMUNION WITH THE FATHER AND THE SON

Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. John 14:23. This wonderful union is by the grace of God and through the power of the Holy Spirit. In teaching this way, I was told, "I cannot understand this." "Well," I said, "I cannot understand it either, but I believe what Jesus said, and rejoice in it being so." You know Jesus never told an untruth; therefore it is absolutely true. The word of God says, "If a man love me he will keep my words. And the Father and I will come and live with him."

This is a good translation. You will understand it better. Don't doubt God; believe Him and you will rejoice in Him as you read His Word.

As we read the Word and meditate upon the same Word, we can have that sweet union with Jesus Christ. The Holy Spirit who is the Spirit of Life, will fill us with the life of the ascended an

glorified Christ from the very throne of God where He is seated. Some day, we shall hear the shout of the Lord Jesus and the cry of the Archangel, and the trump of God, and we shall leave this earthly tabernacle and go to be with the Father and the Son who did abide in our soul. You know that Jesus will come to receive those who loved Him while living here. St. John said so in John 5:23-27. In verses 24 and 25 Jesus says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Some of the dead in the graves shall not hear His voice, therefore, not live. Why? They did not hear Him while they lived, and therefore do not know His voice.

If we have communion with Him here now we will know His voice when He shall come for His loved ones, His saints, His bride. "Because I live, ye shall live also," Jesus said. He also said, "I will send you the Holy Spirit (the Comforter) that He may abide with you forever." The Holy Spirit is our helper; He will enlighten us; He will reveal Jesus Christ in His fulness unto us as we commune with Him on and in the Word of God, as we study and meditate upon His Word.

Jesus, the Life-Giver, is still giving light unto all who are His. God, the Father, has given to His children, "By His divine power, all things that pertain unto life and Godliness." 2 Peter 1:2-4.

## **BECOMING PARTAKERS OF THE DIVINE NATURE BY PARTING FROM CORRUPTION OF SIN**

The closer we come in Communion with God, the more of His Divine Nature will He implant in us. The Adam-life is earthy, and filled with the desires from Satan and our own ego. We find here the desires to be somebody and get somewhere, and mostly in better condition so that we may demand better circumstances, and be somewhat like other folks, who can get what they want. These desires very seldom if ever materialize, but when they do, the aircastles we built usually collapse. How wonderful it is to follow the apostle Paul, "To be content with such as he had." St. Paul knew that at times, when he would do good, evil was present, and the struggle between the old

Adam nature and the new man, "which is renewed in knowledge after the Image (of Christ) that created him."

We are urged to mortify the old self. Make him die. How can we mortify the old self? By feeding the new man in Christ Jesus. He has also to be fed upon the Lord Jesus. The Holy Spirit will enlighten us in the Word as we read and meditate upon it, as we take council with Christ and as the Holy Spirit reveals unto us the things of Christ, even the deep things of God, and the new light shines as the new life increases. There is no real joy in the Christian life without yielding to the Holy Spirit's wish and leadings. He will lead us into a fuller likeness of the Son of Man, the Son of David, the Son of Abraham, even a prophet like unto Moses, whom Moses said, "Him ye will hear."

This is the Son of God, His beloved Son, whom we are commanded to hear. For God spoke with a loud voice out of the cloud, saying, "This is my beloved Son, hear ye him." Brethren, are we doing that?

In II Cor. 5:14, Gal 2:20, Rom. 6:11, and Col. 3:2-5, we are told and urged to die with Christ—to be crucified with Christ, that sin should not have the upper hand in our Christian life. Sin will be subdued, kept under, and we will die to sin and self, in exact proportion to the way we yield ourselves to the will of God, as we are led by the Holy Spirit. May I say that our communion with God will dim and fade in proportion to our dying to self and following with the Holy Spirit as He leads us by the Word of God.

God calls us, "Come out from among all that is unclean, ungodly; stand up and be strong. Do not yield to anything that does not become a Christian person to do. If we stand up for the right, we will stand out for Christ, wherever we are.

I am taking the opportunity at this time to use the term, "Come into union with Me." I take that to be the desire of Jesus for us when He said, "Come unto Me." Again, "Come, learn of Me." This would be the way we could be the manifestors of our Lord. We find that Jesus was the visible Image of the invisible God, because He was in continuous communion with the Father.

We, the believers in fellowship with our Lord are the visible manifestors of Jesus Christ to a lost World. Gal. 5:16 reads, "Walk in the Spirit and ye shall not fulfill the lust of the flesh." This



is the way to make our call and election sure. The fuller our separation, the sweeter our union with Christ, both now and for all eternity. Peter says, "The spirit of glory and of God resteth upon you," and in Rom. 8:11, Paul says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead also shall quicken your mortal bodies by His spirit that dwelleth in you." Again St. Paul says, in I Cor. 15:51, 52, "Behold, I show you a mystery; We shall not all sleep (die), but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed."

In I Thess. 4:17, Paul says, "Then we which are alive and remain shall be caught up together with

them (the resurrected) in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Praise the Lord, we shall be with Him with whom we associated in the Holy Spirit and with whom we communed during our pilgrimage on earth. We shall then be like Him, and be able to see Him as He is.

As we are communing with Him now, it will not be a strange person to go and see and spend eternity with. Dear folks, we all want to go there; are we preparing for our eternal home? If not, some one will be missing. Each of us will say, "I hope it will not be me. No one but myself can keep me from Heaven." Therefore, let us press onward, looking upward and we all will be there, with the Lord whom we served here.

Georgetown, Delaware.

## AKRON CHURCH RECEIVES GIFT OF NEW BIBLES



RECENTLY THE YOUNG ADULT BIBLE CLASS of the Firestone Park Brethren Church, Akron, Ohio, presented 25 Bibles to the church.

In the picture above, Mr. Elbert Wallace, the teacher of the Class (left) is shown as he presented one of the Bibles to Rev. J. G. Dodds, Pastor; as Mr. Aubrey R. Black, Sunday School Superintendent, likewise is presented one of the Bibles from Mr. Odis D. Morrow, President of the Young Adult Bible Class.

## Doctrinal Statements

By the Late Dr. J. Allen Miller

### XII. NON-CONFORMITY TO THE WORLD.

Salvation is above all else a Way of Living. Jesus here as everywhere is our perfect exemplar. Early Christians were called "Those of the Way." This meant not only the acceptance of Jesus as Christ, but it stressed the way these confessors lived. The very beginning of the Christian life is a radical separation from the old sinful world order and spirit. It is a change so radical that it is called a new birth, a New Creation, the child of God must live the right life, clean, sincere, consecrated, holy. Eph. 4:23-24; Heb. 12:14; I Thess. 3:13; Romans 12:1-2.

The true statement of the principles of non-conformity to the world means an absolute break with the spirit and purposes and ends of the present evil world order. These principles forbid Christians bearing arms in carnal warfare for natural aggrandizement. They forbid the swearing of an oath in any form as contrary to the spirit of Jesus Christ. These principles further separate the Christian from the world-spirit as manifested in the greed for gain, the passion for the sinful pleasures of life, and the improper clothing of one's person. Christians must evidence the complete mastery of the soul in thought, feeling and conduct.



# MISSIONARY DEPARTMENT

**DR. C. F. YODER**  
**and**  
**ADRIENITA POWELL**



Our pioneer missionary in Argentina, Dr. Charles F. Yoder, appears here, holding his great-granddaughter, Adrienita Powell. Adrienita is the granddaughter of Eleanor Yoder Romanenghi and the daughter of Elsie Romanenghi Powell.

Dr. Yoder, with Mrs. Yoder, first went to Argentina in 1909, at which time he located at Rio Cuarto. Later he carried his missionary endeavor to Cordoba. He has served as a preacher, establishing many churches, and as a teacher in the University. He has lived in Argentina continuously since 1909, with the exception of his furloughs, which he spent in this country preaching among Brethren churches.

Dr. Yoder is a prolific writer; he has written a great many poems—for readers of all age groups—as well as

a number of doctrinal studies. Among his better known publications are *God's Means of Grace*, *The Argentine Mission Field*, and *Faith of the Gospel*.

His children—Eleanor Romanenghi, Grace Farre and Robert Yoder, all live in Argentina. He makes his home with Grace Farre, in Cordoba.

Although this grand old missionary's health is not as robust as we would like to say it is, he is able to do some writing and counseling with the Christian workers. His influence is still felt and shall continue to be felt in ever-widening circles in the land of the Southern Cross. Perhaps the little lady here pictured on her great-grandfather's arm will some day help to carry on the fine work he has begun.

\* \* \*

## CHRISTIAN WITNESSES

It is said that fifty-three percent of our country's population is not affiliated with a church. Furthermore, a study has revealed that ten percent of the forty-seven percent reported as being affiliated cannot be located. Twenty percent of these church members never attend services, and forty percent never give. Seventy percent never give their witness and testimony, and eighty percent do not tithe. Even more alarming is the report that ninety percent of the church members do not permit the Holy Spirit to win others through them.

The apostle Peter wrote in his first letter: "Be ready at any time to give a quick and reverent answer to any man who wants a reason for the hope that you have within you." I Peter 3:15—Phillips translation.

Jesus expects every Christian to do the same for Him today. He made you His child in order that you might be His own, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence and blessedness. "Ye shall be my witnesses," is the way He says we are to serve Him. Begin now to tell others the reason for the hope that is in you.—from the *Lutheran Standard*.

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## NEW HOME MISSION REQUEST

.....Names and Addresses of All Brethren  
Living in, or Moving to .....

**NEWARK, OHIO**

Send to: Rev. W. S. Crick,  
996 Davis Ave.,  
Newark, Ohio.

**PROGRAM OF THE SEVENTY-FIRST OHIO DISTRICT CONFERENCE**

June 17th to 20th

Bryan, Ohio

**CONFERENCE THEME: "That I May Know Him"**

**CONFERENCE TEXT:** "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Philippians 3:10."

**PROGRAM****Thursday afternoon—June 17**

- 2:30 Registration and assignments
- 3:00 Calling of the Seventy First Ohio District Conference to order ..... Moderator Clarence Stogsdill  
Opening Song Service..Conference Song Director  
Devotions ..... Moderator Stogsdill  
Welcome to Delegates ..... Bryan  
Response ..... Delegates
- 3:45 Simultaneous Sessions:  
W. M. S.; Ohio District Mission Board

**Thursday evening**

- 7:30 Song Service  
Devotions ..... Harold Barnett  
First Reading of the report of the 1954 Committee on Committees ..... W. S. Benshoff  
First Conference Offering
- 8:00 Vice Moderator's Address ..... Percy C. Miller  
Subject: "Stir Up The Gift"

**Friday morning—June 18**

- 8:30 Simultaneous Sessions:  
W. M. S.; S. M. M.; Laymen and Ministers
- 9:40 Business Session  
Song  
Devotions ..... H. R. Garland  
Report of Credential Committee  
Organization of Conference  
Action on Report of 1954 Committee on Committees  
Statistician's Report  
Report of District Ministerial Examining Board  
Report of District Board of Evangelists  
Other Business as time permits
- 11:00 Moderator's Address ..... Clarence A. Stogsdill  
Subject: "The Sign, The Spirit, The Strength of Brethren"

**Friday afternoon**

- 1:30 Business Session  
Song  
Devotions ..... Robert Keplinger  
Reading of the Minutes

- Report of the Credential Committee  
Further report of Committee on Committees  
Report of Conference Treasurer  
Report of Brethren Publishing Company  
Report of Brethren Youth Board

- 3:00 Message ..... D. R. Murray  
Subject: "That I May Know Him—In Service"
- 3:45 Women's Missionary Society Open Program

**Friday evening**

- 7:30 Laymen's Program  
Offering for Brethren Youth of the Ohio District
- 8:00 Youth Session—Program supplied by Brethren Youth

**Saturday morning—June 19**

- 8:00 Ministerial Association Business Session
- 8:30 Simultaneous Sessions:  
W. M. S.; S. M. M.; Brotherhood; Laymen and Ministers
- 9:30 Business Session:  
Song  
Devotions ..... Don Rowser  
Reading of the Minutes  
Report of Credential Committee  
Election of 1955 Conference Officers and Committee on Committees  
Report of Ashland College  
Report of Missionary Board of the Brethren Church
- 11:00 Message ..... J. G. Dodds  
Subject: "That I May Know Him—In Fellowship"

**Saturday afternoon**

- 1:30 Business Session  
Song  
Devotions ..... Phil Lersch  
Reading of the Minutes  
Final Report of the Credential Committee  
Report on Camp and Sunday School Board  
Auditing Committee Report  
Resolutions Committee Report  
Special Committee Reports  
Selection of Place for Meeting for 1955 Conference  
Unfinished Business  
Report of District Mission Board  
Final Reading of the Minutes
- 3:00 Message ..... George Solomon  
Subject: "That I May Know Him—In Life"

Saturday evening

- 6:30 Banquets  
W. M. S.; Laymen and Ministers; Youth
- Sunday Morning—June 20
- 9:30 Sunday School—Bryan Sunday School Staff in charge
- 10:30 Morning Worship:  
Service in charge of Alvin H. Grumbling, Bryan pastor
- Devotions .....Kenneth Solomon
- Special Music
- Offering (Loose offering goes to the Conference)
- Message .....W. S. Crick
- Subject: "That I May Know Him—In Death"
- Installation of New Conference Officers by the Retiring Moderator
- Benediction



WOMAN'S MISSIONARY SOCIETY  
PROGRAM

Theme: "IN HIS STEPS"

Thursday afternoon—June 17  
1:30 P. M.

Registration  
3:45 P. M.

- Welcome ..... President of Bryan W. M. S.
- Song Service ..... Mrs. Dolores Keplinger
- Devotions ..... Mrs. Clayton Berkshire
- Special Music ..... Mrs. Dolores Keplinger
- President's Report
- Business
- Offering
- Benediction

Friday morning—June 18  
8:30 A. M.

- Call to Worship (in form of song)
- Song Service
- Devotions ..... Miss June Byler
- Special Music ..... Bryan W. M. S.
- Panel Discussion:  
"Are We Truly Walking in His Steps?"  
Bryan, New Lebanon and Canton, Jr.,  
Dorothy Beneleit, Moderator

- Business
- Closing Song
- Benediction

Friday afternoon  
3:45 P. M.

- Call to Worship
- Song Service
- Devotions ..... Miss June Byler
- Special Music ..... New Lebanon W. M. S.

OHIO DISTRICT ORGANIZATION

- Moderator ..... Clarence Stogsdill
- Vice-Moderator .....Percy C. Miller
- Secretary-Treasurer ..... Robert L. Hoffman
- Assistant Secretary ..... Clarence Fairbanks
- Statistician ..... Paul Clapper

- ~~~~~
- Speaker .....Mrs. Edith Rodkey,  
National W. M. S. President
- Business
- Closing Song
- Benediction

Saturday morning—June 19  
8:30 A. M.

- Call to Worship
- Song Service ..... Mrs. Keplinger
- Devotions ..... Miss June Byler
- Special Music ..... Canton W. M. S.
- Talk ..... Miss June Byler,  
Missionary on Furlough
- Business
- Closing Song
- Benediction

Saturday evening  
6:30 P. M.  
Banquet

- Toastmistress .....Mrs. Charlene Rowser, Ashland III
- Special Music ..... Trio
- Speaker ..... Miss Jane Thompson,  
Religious Education Director,  
Presbyterian Church, Ashland, Ohio.



BRETHREN YOUTH PROGRAM

Friday morning and afternoon—June 18  
Optional Sisterhood sessions

Friday evening

- 7:30 Attend regular conference session
- 8:30 Youth in charge of program  
Special music  
Inspirational Program

Saturday morning—June 19

- 8:30 Brotherhood and Sisterhood sessions
- 9:30 Attend regular conference session

Saturday afternoon

- 2:00 Registration for Youth Rally
- 3:00 All-Ohio Youth Rally

Sunday morning—June 20

- 9:30 Sunday School
- 10:30 Morning Worship

(Continued on Next Page)

**Shipshewana Committee:** J. E. Stookey, W. S. Crick

**Resolutions Committee:** W. S. Crick, Mrs. Harvey Amstutz, A. E. Whitted

President .....Robert Hoffman, Smithville  
Vice-President .....W. S. Benshoff, Ashland  
Sec.-Treas .....Clarence Fairbanks, Ashland

When we walk in this fellowship with Him then we are a part of that happy fellowship of people who have no fear of world outlook. Good or bad, bright or dark,—there is always God. God is not far away, teasing us as a cat would tease a mouse, with good and bad days, to see how long we can keep going. Such a God would be little better than a wooden idol or a distant star to help us. No, dear friends, God is right by our side, even dwelling in our hearts through Jesus Christ, empowering us through the Holy Spirit. God is right with us, helping us fight the battles of temptation, sin and the problems of daily living. He is there, lifting the heavy end of our burdens. And if He isn't by your side—better search Him out, for He has not deserted you, rather you have left His chosen path for you. He is on the road He wants you to travel, so go to Him, yield yourself to Him, and then you will find Him your refuge and strength. The way He is going

is a far better way—one that has real joy in spite of trials.

This, dear friends, adds up to the thought of the gospel hymn, "Trust and Obey." This hymn continues, "For there's no other way, to be happy in Jesus, but to trust and obey." With such a fellowship, and such a walk with Him, we shall be able to say with the Psalmist, "I will

bless the Lord at all times: his praise shall continually be in my mouth." Psalm 34:1.

Continuing this walk with Him we shall, as the hymn suggests, "In fellowship sweet, we shall sit at his feet, or we'll walk by His side in the way." For what more can we ask in this present day, and in the days to come?  
W. S. B.

# Attention!

## Brethren Ministers

### Re: The Minister's Questionnaire

COPIES of "The Ministerial Questionnaire" blanks have been mailed from Newark, Ohio. They are addressed to the 85 "Brethren Ministers Serving as Pastors," and to the 73 Brethren Ministers "not regularly serving churches," according to *The Brethren Annual of 1953*. Blanks will also be sent to denominational leaders, other than Ministers.

"The Questionnaire" is a project of The National Ministerial Association." Its purpose is to gather information on Brethren leaders for the files of *'The Brethren Evangelist'*. Each 'set' contains four typewriter-size printed sheets, not fastened together. They are of a good quality paper, to allow use of pencil, pen, typewriter and/or eraser. They were turned over to the compiler April 28th. He has just gotten the mailing completed.

To each leader has been mailed three 'sets.' They are to be filled out in triplicate. One set is to be kept by the Minister, and the two others mailed to The Editor of *The Brethren Evangelist*. The information requested is classified under eight topics:

- I. Personal
- II. Your Family
- III. Your Preparation
- IV. Your Call to the Ministry
- V. Your Pastorates
- VI. Your Evangelistic Campaigns
- VII. Other Activities
- VIII. Editor's notations

Should any Minister consider any question 'too personal,' he should ignore it, and proceed to answer the ones he chooses to answer. In case he has no definite data, approximations will be preferred to no answer at all. The immediate objective is having in the Editor's files definite, comprehensive and up-to-date information, to use in case of a Minister's or leader's demise. This is not a cheerful prospect, but one that deserves each Minister's early response.

W. St. Clair Benshoff, Editor  
William S. Crick, Distributor.

### Mail To:

**Editor of Publications**  
**The Brethren Publishing Company,**  
**524 College Avenue, Ashland, Ohio**



# Prayer Meeting Studies By C. Y. Gilmer



## PERSONAL RIGHTEOUSNESS VS. IMPUTED RIGHTEOUSNESS

THERE IS A WAY of personal perfect righteousness if you can live it perfectly (Romans 10:5). Of this way Moses spoke in Leviticus 18:5. Jesus gave the hard requirements of this way to the rich young ruler (Matt. 19:16-19). Jesus told a Jewish lawyer the same thing (Luke 10:25-28). But this way requires an absolute obedience (Gal. 3:10). But here is where man fails—Abraham by deceit, David by adultery, Peter by profanity, the penitent thief by thievery, Zacchaeus by dishonesty (Psalm 14:2, 3). Saul, the ardent law-keeper, failed miserably on this standard (Romans 7:18, 19). The rich young ruler claimed perfection under the law but failed to love his neighbor as the law required (Matt. 19:19). Man's failure to meet the requirements of the law denotes that man is a sinner (Romans 3:19, 20). The law convicts us of sin and of our need of a Saviour (Gal. 3:24).

The way is not by modern trend of human thought (Gal. 1:11). Human thinking seeks to set aside divine wisdom (1 Cor. 2:14). Man's incapacity for spiritual things requires the new birth (John 3:3). Spiritual life must come from spiritual seed, the gospel (1 Peter 1:23).

"Can you tell me, men of wisdom,  
Where the Saviour may be found?  
You who search both earth and heavens  
With your knowledge so profound?

"Nay, we cannot tell, oh stranger,'  
Cried those men who earthward plod;  
True the voice of Scripture saith,  
'Man by wisdom knows not God.'

"Men of training, men of letters,  
They have failed to answer me;  
My request has been most simple—  
'Where can Christ the Saviour be?'

"To God's Word I turn in sorrow,  
For my soul lies crushed within;  
There in terms both plain and simple  
I find pardon for my sin.

"In His Word God tells the story  
Of His love for you and me;  
How Christ died in substitution,  
That from sin we might be free."

The way of imputed righteousness is by faith, not in ourselves but in Another, Who is within easy reach of all who hear Him (Romans 10:6, 7). He is so near, so accessible (Romans 10:8). The heart believes and the mouth confesses saving faith (Romans 10:9, 10). We are delivered from darkness and transferred into His marvelous light (Col. 1:12, 13). Being baptized into Christ

we become sharers of His death, burial and resurrection (Romans 6:3, 6, 9). We share His victory by dying with Him (Gal. 2:20). The evidence of our death with Him is our affection fixed on things above where He is (Col. 3:1-3). The spiritual quality of Christ's death and resurrection must be made ours (Romans 6:10, 11). Our "every thought is brought into captivity to the obedience of" our Lord (Phil. 4:8). As God's sons we have the mind of Christ (1 Cor. 2:14, 16; Phil. 2:5). Our unlawful desires are overcome by the indwelling presence (1 John 4:4). A life of service results which is the fruit of the Spirit (Gal. 5:22, 23). "We are saved to serve."

Righteousness imputed is revealed in the gospel (Romans 1:17). It is the righteousness of God by faith in Christ (Romans 3:22). It is Christ being made righteousness unto us (1 Cor. 1:30), and our being made the righteousness of God, in Christ (2 Cor. 5:21). See this doctrine as exemplified in Paul (Phil. 3:4-14).



## Lesson Comments by Fred C. Vanator

Lesson for June 13, 1954

### AMOS DENOUNCES INTEMPERANCE

Lesson: Amos 2:11-12; 4:1-2; 6:1-7

THIS IS A REAL TEMPERANCE LESSON. While the subject of Temperance can be treated in all of the activities of life, such as eating, social activities, and kindred phases, as well as "drinking," here in this study we are definitely faced with the drink evil. Today let us get right "down to earth" on the subject of the use of alcoholic beverages.

Our printed text points out the fact, first, the method used; second, the danger that comes to the people; third, the course which the action takes; and fourth, the results that are bound to come.

Amos is not engaged in idle talk. He is not engaged in salving over or whitewashing the results by pointing out the supposed "fun" the people are having while engaged in "orgies" of evil "so-called" pleasure. He is simply stating facts—facts that people do not like to hear. Read his words over again and take warning for today, for the underlying thought is as pertinent in the day in which we live as it was these hundreds of years ago.

Amos, first of all, points out that even those who had taken the "Nazirite Vow"—the vow that included the pledge never to let strong drink pass the lips—were tempted and were falling before the onslaught of the drink evil. How well the devil knows that every temptation must be made appealing to bring results. The temptation he succeeded in throwing out over radio was bad enough, but now, with television, the threat is multiplied a hundred fold. Even some sports writers have begun to declare against it.

Just recently our Sarasota morning paper had the following on its sports page: "Beer, in Hawkins' opinion, is

the No. 1 evil to baseball . . . St. Louis belongs to a beer company. Milwaukee is fought over by that town's many breweries, although a Boston contractor still owns the team. Baltimore's leading booster seems to be a beer firm. Radio and TV sponsors of many major league broadcasts are makers of the brew. Hawkins is certain that the influence of beer is not good for baseball." That is just one phase of it all. If I had a small child I am sure I would study quite a while as to the advisability of placing a television in my home, for too many of the interesting programs which come over the air are sponsored by the liquor and tobacco interests with the intent of making their products so appealing that they may make new recruits from the ranks of the children and the youth of our country. A study of the days' programs for TV and a marking down of the tobacco and liquor

sponsorships should be a rather convincing argument in this regard.

A further study of the columns of our daily papers give us the amazing information that about one third of the accidents of the road can be traced to intoxicated drivers. Maybe not what would be called "drunken drivers" but drivers who have taken just enough of the "stuff" to befuddle their minds and make the quick reaction needed in driving on the highly trafficked roads so vitally necessary. Take the passage from Amos 6 and substitute the word "America" for Zion, and your surrounding cities for the following names, and then read Amos 4:1-2 and take warning as to what may result in your own community unless steps are taken to change it all.

## Wedding Announcement

BROWN-KLEINE. On Saturday afternoon, May 22nd, in the Community Church at New Carlisle, Indiana, Mr. Donald E. Brown and Miss Judith Ann Kleine were united in marriage. Mr. Brown is a member of the Ardmore Brethren Church and has served as Sunday School Superintendent, also as Sunday School treasurer. He also served three terms as President of the Northern Indiana Brethren Youth organization. Miss Kleine is a member of a leading family in the New Carlisle area. Our best wishes go to this fine couple in their life together.

Robert F. Porte

## PUBLICATION DAY OFFERING

April 8—May 19, 1954

|                                                    |          |
|----------------------------------------------------|----------|
| Dr. & Mrs. Eugene Gault, Glenn Falls, N. Y. . . .  | \$ 25.00 |
| Johnstown, Penna. First Brethren Church . . . . .  | 28.75    |
| Pittsburgh, Penna. Brethren Church . . . . .       | 39.50    |
| North Manchester, Indiana Brethren Church . . .    | 100.00   |
| Hagerstown, Maryland Brethren Church . . . . .     | 114.40   |
| South Bend, Indiana Brethren Church . . . . .      | 63.17    |
| Mrs. Harvey Naugle, Windber, Penna. . . . .        | 2.00     |
| Elkhart, Indiana Brethren Church (quarterly) . .   | 96.00    |
| Hillcrest, Dayton, Ohio Brethren Church . . . . .  | 100.00   |
| Tucson, Arizona Brethren Church (additional) . .   | 1.00     |
| H. M. Oberholtzer, Cincinnati, Ohio . . . . .      | 1.00     |
| Mr. & Mrs. K. H. Benshoff, Grove City, Penna. . .  | 10.00    |
| Cumberland, Maryland Brethren Church . . . . .     | 8.35     |
| Mr. & Mrs. Harry T. Ferrier, Johnstown, Penna. . . | 20.00    |
| Pleasant Hill, Ohio Brethren Church . . . . .      | 35.00    |

TOTAL . . . . . \$ 644.17

PREVIOUSLY REPORTED . . . . . \$4,597.30

TOTAL TO DATE . . . . . \$5,241.47



## News From Our Churches

### CUMBERLAND, MARYLAND

The first four months of 1954 have passed all too quickly. Brother White, who served us as Pastor temporarily, has left us and the McCartneysmiths have arrived on their new field to take up duties with us. We covet an interest in your prayers in our behalf, that God may richly bless our labors together in the winning of many souls for His kingdom.

Brother White held a two weeks' meeting for us before our Love Feast, and received 2 new members into the church, both of them first time confessions. (One was a boy and the other a man).

Brother White also had consecration services on Easter for the babies of our church. He made many calls on the sick, anointed several and gave communion to several shut ins.

Our people took part in the week of prayer in January, with one service being held in our church.

Brother White not only was a good spiritual leader, but he also helped the Laymen to get the manse in readiness for our new pastor and wife.

We had an Easter program by the children, sponsored by Delma Schriver, assisted by our Church Pianist, Mrs. William Baldwin; Mrs. Jack Williams and Mrs. Russell Berry.

The W. M. S. had their Public Program in January. Mrs. Beachley, President, presiding, with one of our own number, Mrs. Cora Grove, as speaker.

The S. M. M. had their public service May 2nd. Mrs. William Baldwin, Patroness, prepared the program. Mrs. Beachley, Ex-Patroness, was speaker of the morning.

The B. Y. C. gave a plant on Easter to one of our shut-ins, Mrs. Rose Durlin. The writer was privileged to present this plant and it brought much joy to the one who

received it, with a smile and a hearty "Thank you." It seems to me many times we overlook the little things in life that are so simple and easy to do, and yet bring so much joy to others.

Mrs. F. J. Beachley, Cumberland, Maryland.



#### NORTH MANCHESTER, INDIANA

On Mother's Day, the Junior Sisterhood Girls took charge of the Devotions in Sunday School. The Program, "Love For Mothers," was given by the 15 girls. Song and Scripture Verses were given on Constancy, Kindness, Unselfishness and Reverence. Four virtues of a good Mother, by Judy Martin, Beckie Myers, Barbara Workman, Susan Snyder, Sue Houser, Ann Urschel, Judy Vandermark, Alice Kindly, Judith Barker, Ruth Warren, Cynthia Carter, Janice Misher, and Becky Ayers, with Margaret Kindly at the Piano, and the two Patronesses, Mrs. Arden Ayres and Mrs. Charles Gaebler.

On the Saturday before, the group met and made over a hundred Lily of the Valley corsages. These were pinned on the Mothers as they came to Sunday School and Church. At the conclusion of their program, plants were given to Mrs. Wilber Penrod as the youngest mother, Mrs. John Baker, mother with 8 children, and Mrs. Frank Nixon, as the oldest mother present.

The Mother Daughter banquet was held recently. The Hadassah Circle prepared the meal, after which about 25 Laymen served the banquet, and then washed the dishes and cleaned up the basement. The W. M. S. was in charge of the program. The Theme, "There's Music in the Air" was used, both in the table decorations and throughout the program. About 150 mothers and daughters attended.

Mrs. Charles Gaebler, Cor. Sec'y.



#### NEW LEBANON, OHIO

Greetings from New Lebanon, in the name of the Lord.

The church was privileged to have Rev. and Mrs. L. O. McCartneysmith with us for a two weeks' Evangelistic meeting. During the two weeks, they brought soul stirring messages concerning soul salvation. The church also got a little better acquainted and received a better understanding of the New Testament doctrines. Sixteen were baptized and added to the church. Interest was good from the start, and good seed has been sown. Only the Lord will know the harvest.

Communion was held the last Sunday evening in April, with 130 surrounding the Lord's table. Sunday, February 21st, the pulpit was filled by Rev. Byler's brother from Tennessee. Also, on March 7th, the Ambassador's quartet from Taylor University, was in charge of the service. On the same date, the Youth Rally was held. Previous to Easter, special services were held. Sixteen babies were dedicated to the Lord. Palm Sunday and Easter Sunday passed with special services, with almost overflow crowds.

Mother's Day was another splendid Service, at which time the ladies of the church took over, Miss June Byler

## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks Topic Writer

This week's material for our regular feature, "Brethren Youth Crusader's Topics," did not arrive at the Editor's desk in time to meet our printing deadline. W. S. B.

being the guest speaker. The service was carried out in a very splendid way.

Next on the program is vacation Bible school. All in all, good has been done both in the church and community, and we trust that the Holy Spirit will continue to be in New Lebanon. May it be the means of leading others to Christ. May we count our own blessings, and may we ask an interest in your prayers? May we continue to be used of the Lord.

Anna Cashour.



#### ARDMORE, INDIANA

Easter Sunday services were well attended, with an even two hundred in Sunday School. During the morning service, three children were dedicated to the Lord, and one lady was received into the church membership by letter. Holy Communion was observed on the evening of April 25th. May 2nd, a Gideon representative was guest speaker in the morning service.

The Mother and Daughter banquet was held the evening of May 18th, followed by a musical concert by Margaret Kellogg, Wenatchee, Washington, featuring the marimba; and Betty Restrict, Collingswood, Washington, soprano. The St. Joseph County Youth For Christ sing-spiration was held in our church Sunday evening, May 16th. Our Bible School dates are June 7th to 18th. Our church had charge of the Hope Rescue Mission service on May 31st. The ladies of the church prepared the evening meal.

Mrs. Marshall Harman, Cor. Sec'y.



#### ORDINATION OF DEACONS AND DEACONESSES AT BRYAN, OHIO

A very special day was observed on May 16th by the Bryan, Ohio, Brethren. On this day, the service of ordination and setting apart of newly elected Deacons and Deaconesses was held.

Candidates for ordination were Mr. and Mrs. Herbert Benner, and Mr. and Mrs. Gilbert Farlow. These two very fine and consecrated couples had previously been elected by the church to serve in this sacred capacity.

Brother Alvin H. Grumbling, pastor of the Bryan

church, was in charge of the service, and also led the choir in beautiful and appropriate special music for the occasion. Senior Deacons participated in the service by the reading of the scripture and leading in prayer. The sermon was delivered by the writer of these lines, who also, with Brother Grumbling, conducted the service of ordination and setting apart.

Following the service, the entire Deacon Board, along with Brother and Sister Grumbling, and the writer, enjoyed a pot-luck dinner in the home of Deacon and Deaconess, Mr. and Mrs. William Musser, of near Bryan. A recording made of the service, was replayed for the benefit of the group, following the dinner.

It was a day long to be remembered, both by the Bryan people, and by this writer. A very fine spirit of Christian love, fellowship and cooperation was evidenced, and our prayers continue in behalf of the Bryan Brethren, their pastor and wife, and those newly elected to the sacred calling of Deacon and Deaconess.

W. St. Clair Benshoff,  
Editor of Publications, Ashland, Ohio.

## INTERESTING ITEMS

(Continued from Page 2)

were also furnished for the service by the ladies of the church.

Brother John T. Byler was the Baccalaureate speaker for the New Lebanon High School Senior Class on May 16th.

DAYTON, OHIO, HILLCREST BRETHERN. The Play, "Simon, the Leper," was presented Sunday evening, May 23rd, by a group of Brethren young people, students at Ashland College, and young people from the Garber Memorial Brethren Church, of Ashland, Ohio.

NORTH MANCHESTER, INDIANA. At a special service on May 23rd, New Testaments were presented to eight young people from the North Manchester church who are graduating from High School.

COUNTY LINE, INDIANA. Brother Herbert R. Gilmer, reports as of May 16th, that "The new parsonage is now making rapid progress. All four sides are now enclosed. The house is 24 x 42, four bedroom, story and a half, with breezeway and garage. We are happy over the progress of the work here, both materially and spiritually."

FLORA, INDIANA. Brother C. A. Stewart reports that "Forty young people and adults from Nappanee gave a program at the Brethren's Home the afternoon of May 16th, coming to the Flora parsonage afterwards, where Mrs. Stewart, assisted by Patty Flora, Madonna and Marianna Jordan, served them refreshments.

SOUTH BEND, INDIANA. On Sunday, May 23rd, at 5:30 P. M., a Youth Banquet was held, honoring the young people of the church who are this year graduating from High School or College. At the evening worship service, a message was given to the graduates by Lieutenant John Porte.

PERU, INDIANA. The "Rolling School Chapel" Graduation Program was conducted on May 16th in the Peru Methodist Church. Brother Milton Bowman notes in his bulletin that there were over 200 participating in this annual event, this year. He also notes that there are over 620 children taking the Bible Teaching in week-day work this year. Mrs. Milton Bowman is the teacher of the school, and directed the graduation program.

MUNCIE, INDIANA. Brother E. J. Black reports that as of May 9th, 45 persons have been received into the membership of the church since the beginning of his pastorate 18 months ago.

ELKHART, INDIANA. The Laymen conducted their public program Sunday evening, May 9th.

National Brethren Youth Director, Clarence Stogsdill, was guest speaker in the Elkhart Church Sunday morning, May 23rd.

NAPPANEE, INDIANA. The Nappanee Baccalaureate service was held in the Brethren Church, Sunday afternoon, May 23rd.

The public service of the Junior and Senior Sisterhoods will be held on June 6th.

WABASH, INDIANA. COLLEGE CORNER BRETHERN, The W. M. S. public service was held on May 16th, with the Pastor's wife, Mrs. Bright Hanna, bringing the message of the morning.

The Choir of the Friends church presented a concert in the College Corner church the evening of May 16th.

ROANN, INDIANA. Rev. G. L. Maus, former pastor of the Roann church, was guest speaker on May 16th.

LANARK, ILLINOIS. At a special Memorial Sunday Vesper Service, held Sunday afternoon, May 30th, Brother H. H. Rowsey, Pastor of the Milledgeville Brethren Church, was guest speaker.

National Layman's Organization President, "Bud" Hunter, of North Manchester, Indiana, is scheduled to speak in the Lanark Church on Father's Day, June 20th.

WATERLOO, IOWA. Brother Spencer Gentle observed a special service on May 23rd at the morning worship hour in honor of the church's High School and College graduates.

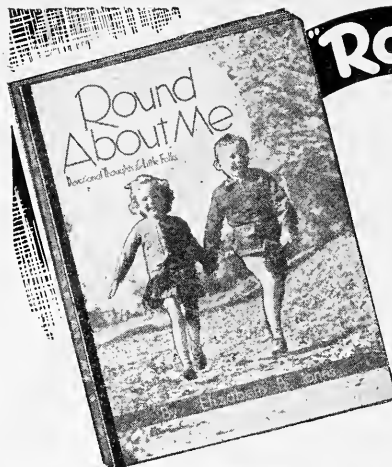
Four members were received into the church by baptism on May 9th.

TOPEKA, KANSAS. Brother W. R. Deeter writes to the Editor, "We like our work here at the Capitol, and we get to witness for our Lord every day. Some times to large groups. We have accounted for 2512 on my register so far in May. In April over 3600; in March over 3000. We attend Sunday School and Church somewhere each Sunday. Have had good rains; crops look excellent." Brother Deeter's address is RFD 5, Topeka, Kansas.

TUCSON, ARIZONA. Brother Vernon D. Grisso reports the reception of three members into the church by baptism on May 16th.

SPECIAL. From Mrs. Roy Selby, Dayton, Ohio, and Rev. Lester Myers, Chicago, Illinois, we have received very nice shipments of rags for use in the press room of the Publishing Company. We appreciate the kindness of these friends in supplying this very necessary item in our plant.

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PAGE,  
AND ALL  
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# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

## Are All The Children In?

I think oft times as the night draws nigh  
Of an old house on the hill,  
Of a yard all wide and blossom-starred  
Where the children played at will.  
And when the night at last came down,  
Hushing the merry din,  
Mother would look around and ask,  
"Are all the children in?"

'Tis many and many a year since then,  
And the old house on the hill  
No longer echoes to childish feet,  
And the yard is still, so still.  
But I see it all, as the shadows creep,  
And though many the years have been  
Since then, I can hear my mother ask,  
"Are all the children in?"

I wonder if when the shadows fall  
On the last short, earthly day,  
When we say good-bye to the world outside,  
All tired with our childish play,  
When we step out into that Other Land  
Where Mother so long has been,  
Will we hear her ask, just as of old,  
"Are all the children in?"



## THE BRETHREN EVANGELIST

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MEYERSDALE, PENNA. MAIN STREET BRETHREN. Brother Horace Huse recently listed in his bulletin a list of sermon themes which he has been considering using in the weeks ahead. He encouraged his people to select their preferences, and to so inform him. (We consider this an excellent plan, inasmuch as it gives the church members an opportunity to hear sermons on subjects in which they are particularly interested. Ed.)

PITTSBURGH, PENNA. The W. M. S. met recently and packed used clothing to be sent to our Mission in Krypton, Kentucky.

ASHLAND, OHIO, GARBER MEMORIAL BRETHREN. Baptismal services were conducted on Sunday afternoon, May 23rd, using the baptistry of the Park Street Brethren Church, in Ashland.

ASHLAND, OHIO, PARK STREET BRETHREN. Brother Delbert B. Flora, Dean of Ashland Theological Seminary, was guest speaker in the Park Street Church, Sunday morning, May 30th.

Brother Kenneth Howard, Pastor of the Garber Memorial Brethren Church, Ashland, Ohio, was guest speaker in the Park Street pulpit, the evening of May 30th. Special music for the service was furnished by the Brethren Youth Ambassador's Quartet.

New Testaments, for the church's High School graduates, were presented to them the morning of May 30th.

GRATIS, OHIO. In a communication from Brother George H. Jones, of Johnstown, Penna., we learn that

(Continued on Page 11)

## Items of General Interest

GATEWOOD, W. VA. From the Church Secretary, Helen Swanigan, comes the following, "The Men's Gospel Team, of Ashland, visited the Gatewood Church on the week-end of May 30th. They had charge of the morning and evening worship service.

"They also sang for Sunday School at the Pleasant View Church of the Brethren."

ST. JAMES, MARYLAND. Brother Freeman Ankrum notes that his historical article, "General Conference, One Hundred Years Ago," which appeared in *The Brethren Evangelist*, in August 1953, was printed in the Union Bridge (Maryland) "Pilot" on May 13th.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. The Sisterhood presented their public program Sunday evening, May 16th. Feature of the program was a Pageant, "The Church Builders." Brother N. V. Leatherman reports that it was a very excellent program."

Brother Leatherman conducted the morning devotional program over Waynesboro's radio station, WAYZ, the week of May 24th.

BERLIN, PENNA. High School and College graduates of the Berlin church were honored in a special service, Sunday morning, May 23rd.

The Berlin Brotherhood organizations traveled to Johnstown on May 28th, where they joined with the Third Brethren Boys' Brotherhood in a combined meeting.

## COMING EVENTS

JONES MILLS, PENNA. VALLEY BRETHREN Special Services—June 20th to 23rd—Rev. O. E. Phillips, with colored slides of the Holy Land, and gospel messages. Rev. Elmer M. Keck, Pastor.

ADRIAN, PENNA. RT. 1. BRUSH VALLEY BRETHREN. Evangelistic Services—June 21st to July 4th—Rev. Percy C. Miller, Pastor of the Hillcrest Brethren Church, Dayton, Ohio, Evangelist; Rev. Paul M. Naff, Pastor.

\* \* \*

### INDIANA DISTRICT CONFERENCE

June 14th to 17th

Shipshewana Lake, Indiana

\* \* \*

### OHIO DISTRICT CONFERENCE

June 17th to 20th

Bryan, Ohio

\* \* \*

### SOUTHEASTERN DISTRICT CONFERENCE

June 22nd to 24th

St. James, Maryland



# The Editor's Pulpit



## Are All The Children In?

TO ALL WHO HAVE EVER KNOWN the joy of holding a child of your own in your arms, we direct these words.

At this season of the year we honor our children on what is known as "Children's Day." Of course, anyone who has, at any time, had children in the home, knows that every day is "Children's Day."

Littered play rooms, clothes strewn from here to there, messed up tablecloths, broken toys, bruised knees and fingers, tears, cries and "impossible noise,"—constantly worn out shoes and clothes—are all a part of having children in the home. BUT, we wouldn't trade any of it, or any of them, for all the gold in the world, or the tidiness of a home without children, or the "peace and quiet" of a home without a child's cry.

When at the close of day a child of yours lisps out the words and tune of "Jesus Loves Me," says his "Now I Lay Me," and then throws his soft arms around you and says, "Daddy, I love you"—all is repaid!

There is a preciousness about childhood that is hardly compatible with the harshness and sinful characteristics of adulthood. How soon the children of our homes grow up and are gone from us to make their own way in life. How soon the temptations and lures of sin's way are presented to them for acceptance. How great a responsibility is ours to instruct and show them the way of salvation and righteousness through Jesus Christ, our Lord. Before the time of their departure from the shelter of the home has come we must daily ask ourselves, "What am I doing to help these children of mine to be properly fitted for life?"

The pull of life beyond the home does not begin when a young person leaves home to begin a home of his own. Parents, the pull of life beyond the home begins the day your child discovers that there is a gate to your yard, discovers the neighbor's child, or takes note of a radio or television program. It can happen pretty early! Home ties of love, trust, and confidence must begin before the child is out of his cradle. Through the early formative years the child must find in his home his center of operation and security, so that when the day of departure does come, that child will constantly refer back to his home life and training for those principles of right living to guide him in the years ahead.

"Being properly fitted" is a subject in itself. Here we can only note that many parents consider they have

done well by their children when they have given them schooling, medical care, a financial heritage, and training in the social graces. Popularity, social achievement, and a good job, seem to be the dominating parent-child relationships.

The fact that the soft "bundle" of human flesh held so tenderly to a mother's breast, contains an eternal soul that shall never cease to exist, seems to be ignored by many parents today. Yet that soul and its preparation for eternity is the most serious obligation of the parents. We have not done right by our children until we have brought them face to face with their need of Jesus Christ as their Lord and Saviour, and their Redeemer from sin!

Long after the social graces, the popularity, the "good job," etc., have disappeared with the flesh, the soul will be going through eternity in heaven or in hell.

Parents, we have not fulfilled our obligation to our children's spiritual welfare if we have merely sent them to Sunday School or seen to it that they have "joined the church." Many are the pitfalls; we must ever keep in touch with our children to keep them on the right road in Jesus Christ.

Lot missed out, for in pitching his tent towards Sodom, he opened the gates of hell for his children—as note, when he left Sodom, his children refused to accompany him, and this to their eternal loss.

Most of us are horrified when we hear of parents who permit their growing children to run the streets at night, or to stay out until the wee hours of the morning. Such unconcern strikes a sour note for most of us. Yes, we are sure that our children are in at night. We see to it that they are in bed and settled down for the night.

BUT! Are we as sure that when the call of death shall come to them that they will be in the secure fold of Jesus Christ? In that great day of reunion, will we be comforted with the presence of all our children? Or will some have been lost in the spiritual night, forever? Are we doing the kind of a job in giving spiritual training to our children, that we can peacefully lie down at night, or eventually at life's final night, knowing that our children are all in—in Jesus Christ?

Won't you give it some thought today? Give the spiritual needs of your children your chief attention. Then, when all are safely gathered in to heaven, and your child

(Continued on Page 14)

## Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

### 15. Christ, The True Vine

Rev. Bright Hanna

Text: John 15:1

Theme—John 15:1, "I am the true vine, and my Father is the husbandman."



THE WORD-PICTURE which this chapter presents is of great importance. It unfolds unto our mind's eye and spiritual intellect a most beautiful and entwining story.

We see that Christ likens Himself to one of the most common and lowly plants that we know, for we see many kinds of vines around our homes and countryside. Isaiah spoke of Christ as a root of Jesse, having no form or comeliness that he should be desired. This Vine God planted, that is, "rooted" in the earth, and God, being the husbandman, cared for this vine and used it to produce the fruit which He desired. Jesus, we know, was the Word made flesh, and God said, "My word shall not return unto me void, but it shall accomplish that which I please," Isaiah 55:11.

The vine is a spreading plant and Christ will be known as "salvation unto the ends of the earth." The spreading of the vine is really the responsibility of the branches. The true vine needed upholding, as a vine climbs and entwines upon another, and God was the constant support of Jesus, this vine. Many times in the scripture Jesus voiced His dependence upon His Father. In John 11:41, "Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me," He gave God the glory and praise for the raising

of Lazarus. How dependent upon the supreme power of the Father He was!

We have seen the various vines and their fruit which they produce, and the absolute necessity of the branches whereon the fruit grew to be connected to the body of the vine. In cultivated vineyards the unproductive branches are cut off the vines by the husbandman and cast into the fire. The believers whom the Father gave unto Christ were kept by Him, the fruitful were retained and they glorified Christ.

The Lord loves the glorifying fruit-bearers, and to carry out the word "For whom the Lord loveth he chasteneth," our Father purges us with his word and chastens us for our own benefit. As the fruit growers spray their vines and orchards with insecticides in order to reap more and better fruit, so does our husbandman that we bear more and better fruit also. Who of us has no faults nor shortcomings that need removing?

Jesus said to his disciples, and surely unto all who claim that same relationship to him today, "I am the vine, ye are the branches." In this statement Jesus is changing from the physical to the spiritual in like comparison. It is a definite fact, and we must admit it, that we in ourselves are unable to produce spiritual fruit. In order to bear fruit at all we must have a direction connection with Christ. We were grafted into the vine through faith and regeneration, so we MUST abide in Him and He in us in order to produce fruit. When we do bear fruit we must be purged

in order that we be able to bear more fruit. Jesus told His disciples that they were clean through the word which He had spoken to them. The Word removed the unregenerated disciple (Judas; "what thou doest, do quickly"). Those which were left were the true branches. The "Word of God" is still the purging agent which He uses upon His disciple branches today. When our fruit of the Spirit appears the cleansing process begins to the end that we bear more and better fruit.

Imagine the keen disappointment of Jesus when He examined the fig tree as told in Mark 11:13-14. The tree had leaves but no fruit, and since the buds appear before the leaves, Jesus expected to find figs on the tree. Its appearance belied the reality. How true today! Church membership and church attendance do not prove our spiritual fruitfulness. The fruit of the Spirit is: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance; Gal. 5:22, 23. Unless the Christian of today bears this fruit he is faced with the removal and being cast into the fire by the husbandman, what a fate!

The important incentive to the bearing of fruit is that it glorifies the Father. This one thing should be sufficient to the consecrated Christian to cause him to submit to all the necessary cleansings, for the more glory we bring to our heavenly Father the greater our reward and joy shall be for eternity. Jesus enjoins us to continue in His love.

The first Spiritual fruit mentioned is love. This one thing was uppermost in Christ's mind, so He launched into a discourse on love as one of the fruits of the spirit which could be borne by abiding in the true vine. God so loved His Own Son insomuch that He provided for His every need. When challenged by Satan, the Word which was written was used by Jesus to still the tempter's tauntings. Our Christ loves us with a love equal to that with which His Father loved Him. We have this same Word as our defense against the wiles of the devil today. Jesus exhorted His dis-

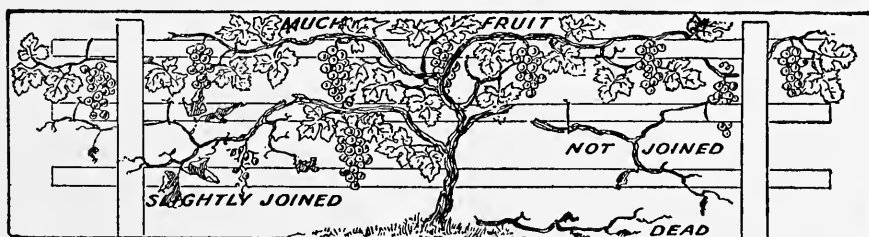
ciples to continue in His love which is "abiding in him."

Jesus set forth a great and important condition which is many times disregarded, "IF ye keep my commandments, ye shall abide in my love." Thus the realm of His love embraces only those who keep His commandments. No wonder that He said that straight is the way and narrow is the gate which leads to life everlasting. We should meditate upon Christ's commandments and strive our best to keep them so that we may abide in His love and thus share in the benefits which this sacred relationship affords. Jesus goes on to say that He has told them these things so that His joy might remain in them, and that their joy might be full. When a good understanding exists between parties it makes for a richer and more profitable relationship.

Jesus states His commandment "That ye love one another, as I have loved you." This simple command is one of the greatest importance, and if it were kept with the fervency of the love with which Jesus loved His disciples the greatest contention which exists in the church today would disappear. Jesus had that great love which compelled Him to lay down His life for His friends. We have not been required to lay down our life for our friends, but Jesus commands us to have that quality in our love.

In verse 14 Jesus calls His disciples His friends if they keep His commandments. Now we know that a servant is not informed about all his master knows or does, but with the "friend" relationship existing between Jesus and His disciples He tells them all the things which He has heard from the Father. These things would equip them for their ministry in the world. He further warned them of the opposition and hatred which they would face. Jesus promises them the Comforter, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me. Ye also shall bear witness, because ye have been with Me from the beginning.

—College Corner, Wabash, Indiana.



# Attention!

# All Brethren

**Sixty-sixth**

**General**

**Conference**

**of the**

**Brethren Church**

**Ashland College**

**Campus**

**August**

**16-22,**

**1954**



*You'll be glad you came!!*

# MISSIONARY DEPARTMENT

## MISS MARGARET LOWERY— Our Home Missionary, Krypton, Kentucky



**My Activities**—I have helped to teach Bible in five schools; teach two Sunday school classes of junior boys and girls each Sunday (A. M. and P. M.); teach a women's Bible class which meets monthly; visit the sick and administer treatments; help to conduct vacation Bible schools; assist in promoting the program and work of the local church; transport people to and from the various sessions of the church's program; visit in the homes to invite the people to church and Sunday school; and carry on a type of social service work, helping where help is needed. There is never a dull moment for me. It is all very interesting and exciting.

A great number of my nursing experiences have been unusual. There have been many types of accidents and illnesses. I have not only helped to bring them into the world, but also made all the preparations for burial as well. (I would be more pleased with my work if I had some knowledge of mortuary science). I have advised, treated and cared for a great variety of things. (Some of the problems would have been less difficult if the people would seek medical advice before conditions become very serious.)

**Needs and how you can help the work grow—**

**Prayers**—(a) To direct me into a service that will bring greater glory to God's name and win more souls for His kingdom; (b) to prepare two boys to attend Riverside High School next year—both have great possibilities, but lack the financial support needed to send them to a Christian School. One wants to become a foreign missionary; the other boy has lived in very poor family conditions and needs religious training to help

develop him; (c) for continual physical health and strength to administer to the physical needs of the people and to develop a bigger and better program to care for their spiritual needs.

**Material Support**—(a) Good used clothing, toys and games can be sent in early in the fall to be sold. The proceeds will be used for some worthy project that needs to be developed for the young people. We have many children and young people here who will benefit from your help. (b) Scraps of material suitable for quilt patches will provide handwork for some of the aged who like to be busy, but who cannot afford to buy materials. (c) Lovely pictures taken from Magazines, cards of all sorts, religious and otherwise, can be used for art projects. (d) Unused Sunday school papers and workbooks from the children's and young people's departments—no writing should be on them. I use them to provide reading materials for the aged and sick. (e) Good pieces of cardboard, any color or size, from tablet backs or that which is sometimes used in mailing can be used for crafts in vacation Bible schools or camp.

Again, may I say thank you for your prayers, letters, and contributions. Continue to remember me in your prayers. God has richly blessed me in many ways since I came to Krypton. I am thrilled about the work He has given me to do and pray that I may be given the health and strength to continue laboring for Him here in the "hills" of Kentucky.

Yours in Christ's service, Margaret E. Lowery.

\* \* \*

(The office secretary wishes to apologize for listing Margaret's birthday incorrectly as June 30; whereas it should have been January 30. She covers so much territory down in Kentucky that we must have thought she was entitled to two birthdays each year. For the record it is **January 30**.—I. L.)

\* \* \*

## THE TITHE

Ah, when I look up at the Cross . . .  
Where God's great steward suffered loss  
. . . Of Life, and shed His blood for me  
. . . A trifling thing it seems to be . . .  
To pay a tithe, dear Lord, to Thee . . .  
Of time or talent, wealth or store . . .  
Full well I know I owe Thee more! . . .  
But that is just the reason why . . . I  
lift my heart to God on high . . . And  
pledge Thee by this portion small . . .  
My life, my love, my all in all . . . This  
holy token, at Thy Cross . . . I know as  
gold, must seem but dross, . . . But in  
my heart, Lord, Thou dost see . . . How  
it has pledged my all to Thee . . . That  
I a steward may be.

—Ralph S. Cushman.



# PROGRAM OF THE

## SIXTY-SEVENTH SOUTHEASTERN

### DISTRICT CONFERENCE

June 22nd to 24th

St. James, Maryland



St. James, Maryland, Brethren Church

#### CONFERENCE OFFICERS

Moderator ..... Rev. James E. Ault  
 Vice Moderator ..... Rev. Milton M. Robinson  
 Secretary-Statistician ..... John L. Carnochan, Jr.  
 Treasurer ..... Isaac B. Litton



#### PROGRAM

##### Tuesday Afternoon, June 22

3:00 Registration  
 Welcome, Myron Bloom, Moderator, St. James Church  
 Appointment of Credentials Committee  
 3:30 Departmental Sessions  
 Woman's Missionary Society  
 Ministers and Laymen  
 4:30 Recess  
 5:30 Supper

##### Tuesday Evening

7:30 Devotions ..... Rev. Freeman Ankrum  
 Special Music  
 Sermon, Vice Moderator, Rev. Milton M. Robinson  
 Announcements  
 Assignment of Delegates to rooms.  
 Benediction

##### Wednesday Morning, June 23

9:15 Devotions ..... Rev. J. Ray Klingensmith  
 9:30 Business Session  
 Report of Credential Committee  
 Election of Officers  
 Report of District Mission Board  
 Report of Christian Education Committee  
 Report of College Trustees

#### Report of District Missions

#### Election of Committees

11:00 Bible Lecture ..... Rev. DeWitt Miller, Pastor,  
 Church of the Brethren, Hagerstown, Md.  
 12:00 Lunch

#### Wednesday Afternoon

1:30 Devotions ..... Rev. L. O. McCartneysmith  
 Moderator's Address ..... Rev. James E. Ault  
 2:30 Ashland College Program  
 3:15 National Sunday School Association Program  
 4:00 Departmental Sessions  
 Woman's Missionary Society  
 Ministers and Laymen  
 5:00 Recess  
 5:30 Supper

#### Wednesday Evening

7:30 Devotions ..... Isaac B. Litton  
 Laymen's Service—  
 Address ..... Dr. Clyde Meadows, Pastor,  
 King Street E. U. B. Church, Chambersburg, Pa.

#### Thursday Morning, June 24

9:15 Devotions ..... John L. Carnochan, Jr.  
 National Mission Board Program  
 10:00 Business Session  
 Unfinished Business  
 11:00 Bible Lecture

#### Thursday Afternoon

1:30 Devotions ..... Rev. John F. Locke  
 Departmental Sessions  
 Woman's Missionary Society  
 Ministers and Laymen  
 3:00 Closing of Conference in charge of Moderator

WOMAN'S MISSIONARY SOCIETY

Theme: Women and Missions for Christ

Pianist—Mrs. S. S. Englar

Tuesday afternoon—3:30

Registration  
Piano Prelude  
Hymn  
Call To Worship  
Devotions ..... Mrs. Freeman Ankrum, St. James, Md.  
Welcome ..... Mrs. Myron Bloom, St. James, Md.  
Special Music  
Address on the Theme..Miss Veda Liskey, Nigeria, Africa  
Business  
Benediction

Wednesday afternoon—4:00

Piano Prelude  
Hymn

Devotions  
Mrs. L. O. McCartneysmith, Cumberland, Md.  
District Goals Project  
Mrs. J. Ray Klingensmith, Washington, D. C.  
Offering  
Special Music ..Mrs. Aubrey C. Allen, Oak Hill, W. Va.  
Address: "Missions for Christ" ..... Miss Veda Liskey  
Business  
Benediction

Thursday afternoon—1:30

Piano Prelude  
Call to Worship  
Hymn  
Election of Officers  
Memorial Service .. Mrs. James Ault, Hagerstown, Md.  
Special Music  
The Lord's Prayer (A meditation)  
Mrs. Margaret Litton, St. James, Md.  
Installation of Officers  
Benediction

Holy Gear

Esther Kendig Black

To my Soul I said one day:  
"Soul, winter may be long and bleak,  
And thy provisions are decreasing;  
Go now into harvests of every resource  
And collect from their yield choice gleanings."  
Then Soul went forth. I the master  
Prepared the granaries against the day  
of Soul's returning . . . I waited long.  
"Soul, long were you gone—  
Were harvests meager? far between?  
Did you lose your way? Come,  
Disburden yourself and sing your song of har-  
vest."  
"Master, I heard a young lad question:  
Father, what is the Holy Spirit?  
I saw a husband's eyes glow as he sought  
Home at the end of his wage-earning labor;  
I saw a family read the Holy Word and kneel to  
pray.  
I beheld the first thin outline of new moon  
Safe anchored to the planet Jupiter;  
I watched the buttercups—feet in cool waters,  
Faces upturned—drinking in the sun. ~

From the uppermost bough of an elm I heard  
A redbird and his mate antiphony their song of  
love.  
I heard a miracle of voice—sweet, vibrant,  
strong—  
Utter kind words to those contentious;  
My eyes were spelled by an apple tree, full bloom-  
ing,  
Dropping petals to the recipient grass;  
I saw Greed challenged by one obeying  
Christ's 'law of love' . . ."  
"Soul," I said, "you've garnered well;  
What though winter be long and bleak  
Each day for us shall be a feast."  
"Master," said Soul, "do you mean to keep  
For ourselves the harvest I have brought?  
Many I saw along the way who could not glean—  
The poor, the blind, the misfortunate."  
"Soul, seek these out  
And our plenty we will share;  
Our granaries then will be twice full  
And we twice blest with holy gear."

# Attention: Brethren Ministers!!

## Re: The Minister's Questionnaire

COPIES of "The Ministerial Questionnaire" blanks have been mailed from Newark, Ohio. They are addressed to the 85 "Brethren Ministers Serving as Pastors," and to the 73 Brethren Ministers "not regularly serving churches," according to *The Brethren Annual of 1953*. Blanks will also be sent to denominational leaders, other than Ministers.

"The Questionnaire" is a project of The National Ministerial Association. Its purpose is to gather information on Brethren leaders for the files of *The Brethren Evangelist*. Each 'set' contains four typewriter-size printed sheets, not fastened together. They are of a good quality paper, to allow use of pencil, pen, typewriter and/or eraser. They were turned over to the compiler April 28th. He has just gotten the mailing completed.

To each leader has been mailed three 'sets.' They are to be filled out in triplicate. One set is to be kept by the Minister, and the two others mailed to The Editor of *The Brethren Evangelist*. The information requested is classified under eight topics:

- I. Personal
- II. Your Family
- III. Your Preparation
- IV. Your Call to the Ministry
- V. Your Pastorates
- VI. Your Evangelistic Campaigns
- VII. Other Activities
- VIII. Editor's notations

Should any Minister consider any question 'too personal,' he should ignore it, and proceed to answer the ones he chooses to answer. In case he has no definite data, approximations will be preferred to no answer at all. The immediate objective is having in the Editor's files definite, comprehensive and up-to-date information, to use in case of a Minister's or leader's demise. This is not a cheerful prospect, but one that deserves each Minister's early response.

William S. Crick, Distributor.  
W. St. Clair Benshoff, Editor

The response this week has been good. To date, 9 Questionnaires have been returned. We urge every minister and Denominational leader to send in their blanks promptly.

As always, in every new venture, there are "bugs." This Questionnaire is no exception. By now you have read last week's *Evangelist* which gave the information that you were to send in two sets and retain one for your file. That information was not included with the sets

you received, and in almost all of the nine received by us thus far, that question was raised.

You are to send in two sets, and keep one for your own file. If you mailed just one, we would appreciate it if you would mail another. Above all, send them in promptly. IT IS JUST AS EASY TO DO IT NOW, AS TO LET IT GATHER DUST ON YOUR DESK FOR MONTHS AND MONTHS.

### Mail To:

Editor of Publications  
The Brethren Publishing Company,  
524 College Avenue, Ashland, Ohio

**INTERESTING ITEMS**

(Continued from Page 2)

he and Mrs. Jones have now taken up residence in the Gratis parsonage, to serve as interim pastor until the arrival of the new pastor, in several months.

Brother Jones began a pastorate of 8 years with the Gratis people, forty-four years ago.

NEW LEBANON, OHIO. The "God's Acres" project of the New Lebanon Laymen received a very fine start on a recent Monday evening, when about 15 laymen met and prepared the ground for their summer field of corn.

PERU, INDIANA. Ordination service for a new deacon and deaconess, was held on June 6th.

HOWE, INDIANA. BRIGHTON BRETHREN. Dr. W. I. Duker was guest speaker in the Brighton Church Sunday morning, May 30th.

ROANN, INDIANA. Dedication services were held on May 23rd for the new pulpit furniture and choir chairs.

WARSAW, INDIANA. The evening of May 16th, the Dutchtown Brethren worshipped with the Warsaw Brethren. Don Falkenburg, of the Bible Meditation League, presented colored slides and told of his missionary work.

Brother Robert G. Holsinger writes, "The Sunday School Classes have been taking turns in conducting the first half of the Sunday evening worship services."

The morning worship service of May 23rd was in charge of the young people, featuring a vocal solo by Marjorie Bumbaugh, a meditation by Ellen Mae Frush, and a message on the subject, "What Brethren Youth Are Doing" by Beverly Summy.

The "Silent Brethren Rally" was held on May 23rd, with a pot luck dinner at noon, followed by a program in the afternoon. Robert Nathon presented a visual aid demonstration, and Fern Rolfe brought an evangelistic message. Brother Holsinger comments, saying, "Fine attendance, with two conversions." Our Warsaw church features a Class, and special services for the deaf.

Brother Holsinger also writes, "Sunday evening, May 30th, the Brotherhood had charge of the entire service. The film, 'Rich Young Ruler,' was shown. The offering applied on their project of buying a tape recorder for the church."

SOUTH BEND, INDIANA. Brother Virgil E. Meyer, Pastor of the Brethren Church at Nappanee, Indiana, was guest speaker on June 6th, speaking in the interests of South Bend's financial drive for the Ashland College building fund.

NAPPANEE, INDIANA. The Laymen's Public Service is scheduled for June 20th.

MUNCIE, INDIANA. Brother E. J. Black, in commenting on their recent revival, notes in his bulletin that the largest attendance at their revival a year ago was 79. He notes that the smallest attendance this year was 79. This year's average attendance was 132.

Twelve new folding tables were delivered to the church recently, being gifts of individuals, classes and societies.

NORTH MANCHESTER, INDIANA. Cash Day was observed on June 6th.

COUNTY LINE, INDIANA. Latest word to reach us on the erection of the new parsonage is that it is almost ready for heating, plumbing and wiring, with work to start on the breezeway and garage, soon.

LANARK, ILLINOIS. Miss June Byler, Missionary on furlough from the Argentine, was guest speaker in the Lanark church, Sunday evening, June 6th, under the sponsorship of the Senior Sisterhood, in their public service.

MILLEDGEVILLE, ILLINOIS. The Annual Sisterhood Public Program was held Sunday morning, June 6th, with Miss June Byler, Missionary on Furlough from the Argentine, as guest speaker.

TUCSON, ARIZONA. Dedication services for the new Sunday School Assembly room, were held on May 30th.

**National Sunday School Association  
Summer Camps, 1954**

**Camp Shipshewana (Indiana):**

|                         |                       |
|-------------------------|-----------------------|
| <b>Seniors</b>          | <b>June 13-20</b>     |
| <b>Intermediates</b>    | <b>June 20-27</b>     |
| <b>Southern Juniors</b> | <b>June 27-July 3</b> |
| <b>Northern Juniors</b> | <b>July 11-17</b>     |

**Camp Zion (Ohio):**

|                                    |                       |
|------------------------------------|-----------------------|
| <b>Juniors</b>                     | <b>June 20-26</b>     |
| <b>Intermediates &amp; Seniors</b> | <b>June 27-July 3</b> |

**Camp Juniata (Pennsylvania):**

|                                   |                       |
|-----------------------------------|-----------------------|
| <b>Seniors &amp; Young People</b> | <b>June 27-July 4</b> |
| <b>Juniors</b>                    | <b>July 4-9</b>       |

**Camp Pinnacles (Southeast):**

**July 12-17**

**Camp Blackhawk (Central):**

**July 18-25**

**Camp Wyandotte (Mid-West):**

**July 26-August 2**

# Prayer Meeting Studies

By C. Y. Gilmer



## INTO THE DEPTHS

Micah 7:19

In the deep silent depths far away from the shore,  
Where they never may rise up to trouble thee more,  
Where no far-reaching tide with its powerful sweep  
May stir the dark waves of forgetfulness deep,  
I have buried them where no mortal can see,  
I have cast all thy sins in the depths of the sea.

In the depths, in the depths where the storm cannot come,  
Where its faint echo falls like a musical drum,  
Where no mortal can enter, thy faults to deride,  
For above them forever flows love's mighty tide.  
Oh, thy sepulchers vast—thy God holds the key,  
And buries them there, in the depths of the sea.

—Author Unknown.

**G**OD HIMSELF HAS NEVER DONE WRONG (Psalm 145:17). He cannot look upon sin (Hab. 1:13). God hates sin because of its effect on human souls (Ezek. 18:4). Sin is breaking God's law; it is missing the mark of perfection (1 John 3:4). Without absolute perfection all have sinned in God's sight (James 2:10). No one has kept "the first and great commandment" (Matt. 22:36-39), and therefore all are first and great sinners (Romans 3:23, 9, 12). Even if the body did no sin the human heart is deceitful (Jer. 17:9, 10). God says we are all sinners (Eccl. 7:20; Isa. 53:6). That is why Jesus died for us all (Romans 5:6, 8).

Sin is always followed by punishment from God (Romans 6:23). Sin so separates us from God that we are said to be dead (Eph. 2:1). Final separation from God is called "the second death" (Rev. 21:8). God made a way to take our sins from us and to wipe out sin's separation from us and Him (Eph. 2:14). He found a place to put our sins (2 Cor. 5:21). But the unbeliever will die in his sins (John 8:24); his sins follow after him (1 Tim. 5:24); he has no cloak for his sins (John 15:22); and his sins remain on him (John 9:41).

By the finished work of Christ the believer's sins are blotted out (Isaiah 43:25) forever (Isaiah 44:22). He has put our sins behind His back (Isaiah 38:17), and they cannot be found (Psalm 103:12). He has cast our sins into the depths of the sea (Micah 7:19). He has forgiven them (Col. 2:13), and will remember them no more (Heb. 10:17).

"God forgets!

He buried our sins in the deepest sea;  
He washes the red stains white;  
As far as east from west can be,  
He removes them from His sight.

"God forgets!

The sorrows and wounds of the past He doth heal,  
Restoring our souls after pain;  
The vessel marred on the Potter's wheel,  
He fashions it whole again.

"We must forget.

We cannot see His face if we keep  
The unforgiving thought;  
We cannot run the race if we weep  
At what the past has brought."

We can only be forgiven as we forgive (Matt. 6:14, 15). And remember, the old debt returns upon the one shown mercy if he refuses to show the same mercy toward his fellowmen (Matt. 18:21-35)!



## Lesson Comments by Fred C. Vanator

Lesson for June 20, 1954

HOSEA PLEADS WITH ISRAEL

Lesson: Hosea 6

**I**T APPEARS, AS WE READ, that Israel is always in trouble and that the prophets are constantly prophesying doom upon the nation. We therefore get the feeling that no prophet has any feeling for the people and are only interested in pronouncing doom upon the inhabitants of the day. But today we find a different emphasis in our lesson—the pleading of the prophet for the people to abandon their attitude toward God and to turn to Him with all their hearts.

The kingdom of Israel, at the time of the beginning of Hosea's ministry, is, because of the victories of Jeroboam II, in a very complacent attitude toward life. James Robertson says that Hosea, who was a native of the land, "saw more deeply into the malady, and traced all the crime and vice of the nation to the fundamental evil of idolatry and apostasy from the true God." Therefore Hosea calls attention to the judgment of God which is sure to come if they continue in their ways and says urgently, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." He is calling them to a real repentance for their sins and telling them that as they have sown they shall reap, but that God is also a God of mercy and will "heal" and will "bind" them up.

Hosea reminds the people that God says that "My people are destroyed for lack of knowledge." Some one has so truthfully said that Hosea might well have written in our day, for the lack of the knowledge of the Word of God is so prevalent that it is a shame to the people of this enlightened nation of ours. He writes, "The actual knowledge that people today have of the Bible is pitiful. The child in the average home can tell you instantly who Dick Tracy or Superman is, but too few of them can distinguish between John the Baptist and Moses, or between

the new birth and the new Jerusalem." On quiz programs which come over the air it seems the simplest questions concerning the Bible cannot be answered. Just the other day I heard a grown man place the book of Matthew in the Old Testament.

In our day it seems increasingly more and more difficult for the professing Christian to live consistently in the faith. And why is this so? Let us put it this way: We find in far too many people three things that militate against consistent Christian living—the mistaking of personal reputation for good character; the lack of proper understanding of the workings of God's laws of living;

and the failure to realize that there is a time in the life of everyone when repentance for sins committed is a vital necessity. Put it this way and then remember it:

- S-spiritual Ignorance
- I-nstability of Character
- N-eed of Repentance

It all adds up to that very ugly word, which we are so prone to pass by so easily—SIN. It was because of "Sin" in this world that Christ came to earth. Hosea's words are still the plea to the people today—"Come, and let us return to the Lord . . ."



# What's Doing in the Churches

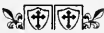


## REVIVAL AT BRYAN, OHIO

During the two weeks of Revival Services leading up to Easter this year, we had with us Rev. Smith Rose. It was a joy to work with Brother Rose for these two weeks. The messages he brought to us contained much food for thought from the Word of God. They were messages which have left some lasting appeal. Much good is done in a meeting such as this which cannot be seen for some time to come. But much good was done which could be seen at once. One was the interest and inspiration of the meetings. Attendances were good during the two weeks. Another was the decisions made for Christ. I baptized six following the meetings.

We were well pleased with the meetings Brother Rose held for us and would recommend him for any such affairs. It was a privilege to have him with us.

Rev. Alvin Grumbling, Bryan, Ohio.



## BRYAN, OHIO, REVIVAL

My stay at Bryan, Ohio, in a two weeks' meeting before Easter was an inspiring experience. The congregation had been well prepared under the direction of their pastor, Rev. Alvin Grumbling, so that a splendid spirit was noticeable in every service. Each night the attendance was very commendable. The congregation was attentive and responsive to the preaching of the Word.

It was a real pleasure to fellowship with the Grumbings and with the Bryan congregation both at the church and in many of their homes. We all recognized the blessing of God upon our services together.

It was my privilege to speak on the weekly Sunday morning program of the Bryan Church which is given

over the Defiance Station WONW. The church exercises a radio ministry each week over a large area in this way.

My home was with Mr. and Mrs. Howard Davis. It was an ideal place for the evangelist with a special room available for study and meditation. To them, to their pastor and to the members of the congregation I wish to express again my appreciation for the opportunity to share in this experience with them.

Smith F. Rose, Brighton Chapel,  
Howe, Indiana.



## ORDINATION SERVICE AT BRYAN, OHIO

Sunday morning, May 16th, saw the ordination of two Deacons and two Deaconesses in the First Brethren Church of Bryan. Rev. W. St. Clair Benshoff was the guest speaker for the occasion, bringing the morning message. His remarks were directed to those to be ordained as well as to the church as a whole. Those ordained were Mr. and Mrs. Herbert Benner and Mr. and Mrs. Gilbert Farlow. Deacons Joseph Kerr and Walter Brubaker assisted in the morning service. Rev. Benshoff and Rev. Grumbling administered the ordination service to the four.

The service was as follows:

- Organ and piano prelude
- Miss Gladys Hineman and Miss Marlene Schelling
- Doxology ..... Invocation
- Hymn ..... "Lead Me To Calvary"
- Worship in Tithes and Offerings
- Special Number by the choir
- Sermon ..... Rev. W. St. Clair Benshoff
- Reading of the action of the church
- Ordination of candidates
- Hymn ..... "Give Me Thy Heart"
- Benediction ..... Organ postlude

Following the morning service the Deacon Board, along with Rev. Benshoff and Rev. and Mrs. Grumbling, gathered at the home of Mr. and Mrs. William Musser for a pot luck dinner. The fellowship of the afternoon was enjoyed by all. We were happy to have Brother Benshoff with us for this occasion.

Rev. Alvin Grumbling, Bryan, Ohio.



# THE EDITOR'S PULPIT

## ARE ALL THE CHILDREN IN?

(Continued from Page 3)

comes to you, at the feet of Jesus, our Lord, and says to you, "Daddy, I love you,—for showing me the way to heaven through Jesus Christ"—that will be enough to keep you happy forever! Are all your children in?

We know that we cannot always control all of the acts of our children. Out and beyond the conscientious, sincere, prayerful training and interest which we give to them in our homes, there comes to our children the influence of every outside activity, temptation, ism and doctrine in the world. The devil is after your children, even as he

has never ceased to seek to get control of you. Our children must make their own decisions many times. There comes a time when their destiny rests upon their own shoulders. When children of godly parents have gone wrong it brings unspoken grief to their parents, and it is hard to understand why things turn out the way they do. When a child does this, after good Christian training in the home, it is the child's responsibility, and we can but pray for them, pleading with God to put something in their way to show them their error, and to show them the way back to Christ.

However, if we pray with our children, pray for them; if we endeavor to train them aright, we can be assured that we have given them the very best opportunity to be prepared for eternity.

Parents, make the spiritual life of your children the chief concern of your home training today, for that is the most important emphasis your child needs. W. S. B.

## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for June 20, 1954

## KNOWING GOD BY HELPING OTHERS

Scripture Reading: Acts 3:1-6

THERE WERE HUNDREDS OF PEOPLE that day who entered the temple but never saw the crippled man at all: he was too familiar an object there to attract attention. Some few may have flung him a small coin and thought that they had discharged their duty to him. To others his presence may have been a positive offence: they saw him with the blurred and distorted vision of prejudice as a mere blot upon the landscape. "And Peter, fastening his eyes on him with John, said, Look on us." That is the Christian attitude to the lame man. It recognizes his existence and acknowledges his right to be heard and helped.

What do we have to give to those who need our help? Perhaps, like Peter and John, we have to say "Silver and gold have I none." Is there anything that we can give? Is there anything we can do?

**1. WE MUST GIVE WHAT WE HAVE.** If we have silver and gold, we are expected to give silver and gold. We have no right to take the words of the Apostle as an excuse for miserly acts in refusing to give money when we have money to give. The Arabs have a proverb that says, "He that hath bread is debtor to him that hath none."

The crippled of the world may need our money but they need us more than they need money. Jesus said that we should give to those who are hungry, thirsty, and naked. He taught us that we should visit those who are in prison and who are sick. The greatest gift that we

can give is the gift of ourselves to minister to those in need.

**2. WE CAN ONLY GIVE WHAT WE HAVE.** "Such as I have give I unto you." The Apostle had no silver or gold, but he did have something to give and that would meet the needs of the beggar more than money ever could. He had no money in his purse, but he had that in his heart which no wealth could buy or bestow.

There is a story of some gypsies who followed a man crying, "Give us God."

To which he replied, "I am neither priest nor minister and can only say: Lord have mercy upon you!" Then he flung some money at their children and departed.

But the woman screamed after him, "We do not want your money, sir, we have plenty of money. Give us God! Give us God!"

You have many gifts to give that money cannot buy. In the hour of grief you can give a word of comfort and sympathy. In the hour of temptation you can give encouragement and strength. In so many ways you can give of yourself and remember our Lord said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." We can give only what we have, but look at what we have. We have Christ and He is the answer to every individual's problems. Give them Christ.

**3. WE OUGHT TO HAVE SOMETHING TO GIVE.** "In the name of Jesus Christ." Have we no Christian experience or joy to give to the world? Has Christ meant anything to us? Give that testimony to the world. There is none so poor or weak or unworthy but may take heart from the story of Peter. Think of how weak he was in the beginning and how many mistakes he made. Think of him as being an unlettered man and yet see what God has made of him. Recall his wild boast that he would never deny his Lord and yet remember how he failed when they put the vital question to him. Yet it is wonderful to note that "God has chosen the weak things of the world to confound the things which are mighty." It is not required of us as Christ's stewards that we be

rich or learned or influential. It is not even required of us that we be successful; some of God's noblest servants have died in the dark. What is required of us is that we be found faithful. We are not called to work miracles: our high calling in Christ is to be miracles—miracles of God's redeeming grace, men and women whom the world cannot explain, whom it is compelled to recognize as the product of forces other and higher than its own.

### PROBLEMS FOR DISCUSSION

1. What gift did the Good Samaritan have to give to his Jewish neighbors who fell among the thieves?
2. What was the greatest gift that God had to give to man?
3. What gifts do you have to give to those in need today?
4. How can we improve our gifts to mankind,

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## Laid to Rest

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HALL. William G. Hall, aged 83, passed away Sunday evening, May 16th. Mr. Hall was the Senior Deacon in the Elkhart, Indiana, Brethren Church. Before moving to Elkhart in 1918, he lived in Goshen, Indiana, and held membership in the Brethren church there. Survived by his wife, Mrs. Bertha Hall, a son Guy, and two daughters, Mrs. Earl Smith and Mrs. Chester Kiser, all of Elkhart. Funeral services held in the First Brethren Church, Elkhart, May 18th, conducted by the pastor. Burial in Oakridge Cemetery, at Goshen.

R. K. Higgins, Pastor.

\* \* \*

BUTTERBAUGH. Mrs. Emma Flory Butterbaugh, North Manchester, Indiana, aged 91, died May 18th. Charter member of the North Manchester Brethren Church, and was a participant in the General Conference of 1882, which witnessed the formation of The Brethren Church. Memorial Services conducted May 20th, with burial in Pleasant Hill Cemetery.

Mrs. C. D. Gaebler, Corr. Sec'y.

\* \* \*

RUNYAN. Mrs. Alice Runyan, life member of the Brethren Church. Born August 10, 1866, in Hastings, Indiana, and died suddenly in the home of her daughter, Mrs. Howard Fisher, South Bend, Indiana, May 3, 1954. Married in 1887 to Perry Runyan. Survived by one daughter, a son, eleven grandchildren, and five great-grandchildren. Funeral services in the Ardmore Brethren Church by Dr. W. I. Duker, assisted by the Pastor, Rev. Arthur J. Tinkel.

Mrs. Marshall Harman, Cor. Sec'y.

\* \* \*

RUNYAN. M. Perry Runyan, died May 16, 1954, in the home of his daughter, Mrs. Howard Fisher, South Bend,

Indiana. Born in Shenandoah Valley, Virginia, April 2, 1865. Married to Alice Clark, who preceded him in death by two weeks. Charter member of the Ardmore Brethren Church. Survived by one daughter, a son, eleven grandchildren, and five great-grandchildren. Funeral services conducted in the Ardmore church, by Rev. Arthur J. Tinkel, Pastor.

Mrs. Marshall Harman, Cor. Sec'y.

\* \* \*

ENGLAR. Alma Alverta Englar, wife of John A. Englar, of Baltimore, Maryland, and a member of the Linwood, Maryland congregation passed away at the family home, April 17, 1954, aged 73 years. Death came following a heart attack. Survived by 2 remaining sons, 4 daughters, and her husband. Funeral services conducted from a Baltimore Funeral Home on April 20th, in charge of the undersigned, with interment in Pipe Creek Cemetery, near New Windsor, Maryland.

Dyoll Belote, pastor Linwood Church.

\* \* \*

GARVER. Margaret Cordelia Garver, respected member of the Linwood, Maryland, Brethren Church, passed to be with her Lord on April 27th, death being due to coronary thrombosis. Sister Garver was aged 75 years. Funeral services held at the Hartzler Funeral Parlors, New Windsor, Maryland, on April 30th conducted by her pastor. Graveside rites were conducted at the Taylorsville Methodist Cemetery. Survived by three daughters, 11 grandchildren, 8 great-grandchildren, 3 brothers and 1 sister.

Dyoll Belote, pastor Linwood Church.

\* \* \*

ENGLISH. Kandice Donetta English, daughter of Alfred G. and Ernestine English, was born June 6, 1949, at Wheatland, Wyoming, and with her parents moved to Cheyenne, Wyoming, in 1950. She was hit by a car on Wednesday evening, May 5, 1954, did not regain consciousness, and within a few moments passed from this life to dwell with her heavenly Father. She was 4 years, 11 months, and 1 day old. Even at her tender age she insisted on being in Sunday School where she learned the little choruses which she sung around her home. Survived by her parents, a sister, Barbara Diane, a brother, Michael Glenn, her grandparents, and other relatives and a host of friends. Funeral by the Pastor on Saturday, May 8th.

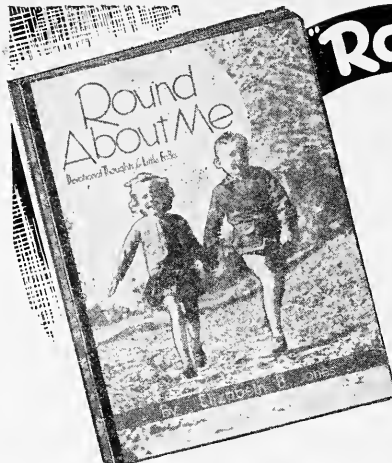
Frank W. Garber, Pastor.

---

This lovely bud so young and fair  
 Called hence by early doom  
 Just came to show  
 How sweet a flower in heaven would bloom.

Ere sin could mar, or sorrow fade  
 This lovely bud so fair,  
 Angels came from heaven  
 And bade her, to shed her fragrance there.

ALL  
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PAGE,  
AND ALL  
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SUNDAY SCHOOL  
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# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

## Just Like His Dad

Well, what are you going to be, my boy,  
When you have reached manhood's years:  
A doctor, a lawyer, or actor great  
Moving throngs to laughter and tears?  
But he shook his head as he gave reply  
In a serious way he had:  
"I don't think I care to be any of them;  
I want to be like my Dad!"

He wants to be like his Dad! You men,  
Did you ever think, as you pause,  
That the boy who watches your every move  
Is building a set of laws?  
He's moulding a life you're a model for,  
And whether it's good or bad  
Depends on the kind of example set  
To the boy who'd be like his Dad.

Would you have him go everywhere you go?  
Have him do just the things you do?  
And see everything that your eyes behold  
And woo all the gods you woo?  
When you see the worship that shines in the eyes  
Of your lovable little lad,  
Could you rest content if he gets his wish  
And grows to be like his Dad?

It's a job that none but yourself can fill;  
It's a charge you must answer for;  
It's a duty to show him the road to tread  
Ere he reaches his manhood's door;  
It's a debt you owe for the greatest joy  
In this old earth to be had;  
This pleasure of having a boy to raise  
Who wants to be like his Dad!

—Author Unknown.

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## Items of General Interest

WASHINGTON, D. C. Miss Veda Liskey, Missionary on Medical furlough, from Nigeria, Africa, is scheduled to speak in the Washington church, Friday evening, June 25th, being sponsored by the W. M. S.

SERGEANTSVILLE-CALVARY, NEW JERSEY. The Sunday School of the Sergeantsville church had charge of the morning worship service on May 30th. The Sunday School of the Calvary church had charge of their worship service in the afternoon.

The Hunterdon Bible Conference was held in the Calvary church on June 4th, with Rev. David Thomann, pastor of the Beulah Mennonite Brethren in Christ Church, Easton, Penna., as guest speaker. A motion picture film, "Revival in our Time," by Billy Graham, was shown in the evening.

MASONTOWN, PENNA. Brother William D. Keeling writes to the Editor, "During the past four months a lot of things have been changing around Masontown. One of the nicest things has been happening in the Brethren Church. The men and the women of the church have been rolling up their sleeves and pitching into a program of work that has culminated in one of the prettiest church interiors you would ever want to see." As noted elsewhere in this Evangelist, the Masontown church is planning their Rededication program for June 20th.

NEWARK, OHIO. The members and friends of the Newark church recently held a surprise "pounding" on

Brother and Sister William S. Crick, at the parsonage. The families brought groceries, which according to Brother Crick, "greatly helped the larder, and for which we are sincerely grateful." Games were enjoyed; like wise cake, ice cream and coffee, furnished by the guests.

We note also in Brother Crick's bulletin that the building permit for the erection of the Brethren Youth Portable Chapel, has now been granted by the city of Newark. The Chapel, since its use by the Wayne Heights Brethren, of Waynesboro, Penna., has been in storage at Waynesboro.

A call has gone forth to the men of the church to work on the foundation, completion of which will then see the Chapel, which is 50 x 28 feet, erected thereupon.

Brother Crick gives some interesting statistics in his bulletin concerning the site of the new Newark church. The street number assigned to the Chapel is "32 N. 26th."

(Continued on Page 6)

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication in time to be of value for the event.

JONES MILLS, PENNA. VALLEY BRETHREN Special Services—June 20th to 23rd—Rev. O. E. Phillips with colored slides of the Holy Land, and gospel messages. Rev. Elmer M. Keck, Pastor.

ADRIAN, PENNA. RT. 1. BRUSH VALLEY BRETHREN. Evangelistic Services—June 21st to July 4th—Rev. Percy C. Miller, Pastor of the Hillcrest Brethren Church, Dayton, Ohio, Evangelist; Rev. Paul M. Naff, Pastor.

MASONTOWN, PENNA. Rededication program—June 20th—at 2:30 P. M. D. S. T. Refreshments to follow the service. Held in commemoration of four months of remodeling to the church plant. Rev. William D. Keeling, Pastor.

\* \* \*

### SOUTHEASTERN DISTRICT CONFERENCE

June 22nd to 24th

St. James, Maryland

Directions for getting to the St. James Church, are as follows: "St. James is on State Highway 68, 4 miles Southeast of Williamsport, Maryland. It is 6 miles south of Hagerstown by way of the Sharpsburg Pike, which is 65, and then turn right at Lappans on 68, one and one-half miles to St. James."

\* \* \*

### PENNSYLVANIA DISTRICT CONFERENCE

July 19th to 22nd

Masontown, Pennsylvania



# The Editor's Pulpit



## The Fellowship Of God's House

HAVE YOU EVER THOUGHT of what a great privilege it is to be able to "go unto the house of the Lord?" David the Psalmist, said, "I was glad when they said unto me, Let us go into the house of the Lord." In his case, we do not mean the fact of religious liberty which permits us to assemble in peace and freedom. Rather we mean the privilege that God has given to us to approach Himself in worship, praise and desire.

God knew the heart of man, for did He not make man and breathe into his nostrils the breath of life? See Genesis 2:7. God created man in His own spiritual image, making him an eternal soul, and placing him in the body fashioned from the clay.

It is not God's fault that man usurped his God-given power of self-will, and made that will an occasion to sin, and to fall from grace. God has not failed mankind, though, for He has provided a Saviour in the form of His only begotten Son, Jesus Christ.

All who repent of their sin, accept Jesus Christ as their Saviour, and follow in His way, are truly His and are born into the family of God. This is a spiritual rebirth, about which Jesus spoke to Nicodemus in St. John, chapter 3.

Being spiritually regenerated, through Christ, the Christian also discovers that he or she is still living in a world where sin abounds. Vice, corruption, crime, hate for God, plus personal fleshly temptations, all endeavor to engulf the child of God.

It should be pointed out at this juncture that as long as we are in this life, we will never be free from the power and the temptation to sin. Anyone who dares to assert that he or she has complete freedom from sin, or from the desire to sin, had better check up! We grant that through our complete trust in Christ as our daily strength, that many sins which could overwhelm us, can be driven off. We are told to resist the devil and he will flee from us.

However, a look into Biblical history, church history, old and not so old, will reveal that many stalwart "pillars" in the "house of Israel" have crumbled into a choking dust, simply because they would not recognize sin, nor the temptation to sin, in their lives. The Psalmist says, "How are the mighty fallen." But the victory will come to those who overcome these darts of Satan, through Jesus Christ.

God has reckoned with the Christian's need of spiritual fellowship, and thus has established ways of devotion and fellowship. Private devotions bring about the perfect union of our soul with God. That is, if we are willing to enter into that secret place with a pure heart and clean hands.

Likewise, there is the fellowship of God's house. Our worship has developed from the soul's yearning for fellowship with the living God. In our Protestant worship, the minister is in the position where he leads, as an undershepherd, the people to the sacred presence of God. He does not in any way place himself as a mediator, or a priest. Christ is the only High Priest we need. The minister points us to Him, who in turn represents us before God. That is why in our Protestant services we can have the liberty, the joy, the blessed Christian fellowship which we do.

The minister, while he is set apart as a special representative, and (as pointed out), an undershepherd, is neither priest nor mediator. He is a child of God through Jesus Christ, as much in need of divine mercy and forgiveness as any member of the church. Only as he permits the grace of God to work in his heart, can he have the victory over sin.

Perhaps you are wondering why we are saying so much about the position of the minister; it's simply that he is the key person in this matter of fellowship in God's house.

While the minister represents God, he does not act in the capacity of "sin-forgiver," or sin bearer. His job is to point men to the Saviour. This brings about the glorious feeling that we can come directly to God in our public worship. We are not dependent on any human's will to seek forgiveness for us. As we worship in the house of the Lord, and as our minister leads us in that worship, we know that there is free access, through Christ, to the throne of God.

To be without this fellowship, this leadership, this inspiration, even for a few weeks will prove detrimental to our soul. At various times, while this Editor was in the active pastorate, people would remark as to how easily they got out of the habit of church going, when they were prohibited due to illness, or other causes. The fellowship of God's house is something which each of us

(Continued on Page 6)



## Brethren Church History

By Rev. Freeman Ankrum

# *They Called It Shiloh*



The Present Maurertown, Virginia, Church

TO STATE THAT THE CHURCH from the time of its inception has always been free from stress and strain would be an indication of lack of knowledge of human nature. Early minutes and historical records of the church in the years following the Civil War indicate that there were strong forces at work which apparently pulled in various directions. This may be seen in the various queries which came up for the various Council Meetings, District Meetings and the Annual Meetings.

Virginia, more or less a conservative state as to its churches, was no exception to the rising tide of change. It could be correctly stated that generally there were those who thought that the Church was not progressive enough. One element in the church felt that there had been too much progress along certain lines. These elements in the late seventies and early eighties began to take definite action. One group was labeled the "Progressives,"

and the other which felt that the church had departed from the teachings of the organizer Alexander Mack, were known as "The Old Order Brethren," or various forms of the same name.

At the Valley Pike church, just south of Maurertown, Virginia, there were various questions to be answered. At their meeting in September, 1882, they were faced with some decisions such as "How does this Congregation stand, Conservatives or Progressives. What we speak in private should this be said in public?" One thing was stressed from time to time in their Council Meetings that the church was "admonished to use all diligence to maintain true Christian character for the building up of the Kingdom of Christ." The matter of the difficulties came up in the District Meeting of 1884. Action was taken which was considered by the Valley Pike Congregation, or at least some of the members as advisory only. In

August when the Council Meeting of the Valley Church was held, there was one object in mind, and that was to settle and dissolve their disagreements.

The following action was agreed upon "We offer as a proposition for peace that the past shall be considered settled and in the future we shall endeavor to work for the Gospel and peace and unity of the Church." A Council meeting was held later in the month but full agreement was not as yet reached. The record states "At this counsel some objections was made to those sisters wearing hats. Some said that they could not commune with them, etc."

Peace had not as yet come to the troubled congregational waters. There were two brothers very active in the Valley Pike Church. They were Samuel Shaver, son of the first Minister of the Woodstock Congregation, George Shaver and Samuel's youngest brother, Emmanuel. Both were Ministers. Evidently the younger was inclined to be more progressive than his older brother. Emmanuel likely objected to some of the actions taken in regard to enforcement of Council rulings relative to dress. We find them assembled in December on the 12th day in 1884. They argued the matter pro and con, and the following was their conclusion: "We agree that we will not enforce forms and customs upon our members & that in the future those of whom a trouble grew out of Shall have our fellowship. Membership without further trouble—and that E. B. Shaver agrees not to leave his congregation & preach for an organized body of Progressives."

Apparently this did not settle the matter for we find them gathered on the 21st day of February in 1885 at the Valley Pike Church. When it was stated \* \* \* "that they had not agreed to the agreement of the 12th of December 1884. A difference of opinion arose on the subject. Some contended that it was agreed to and should be respected. After some disputations it was finally left to a vote which resulted in rejection of the said agreement. The party thus favoring the agreement asked a modification which was not granted. A motion was made that all should vote as to their wish for Old Order, Conservatives or Progressives without these terms being defined. The members present were voted one by one in the kitchen which resulted in 36 votes for Conservatives, rest for the Gospel without the enforced laws of men which was considered progressive."

We shall draw a curtain of kindness over the events which followed when passions flamed and Christian love and fellowship weighed lightly in the scales of the Almighty.

On a yellowed sheet written by hands long folded in peaceful rest we find the following:

"Toms Brook, Mar. 25 '85

The Brethren met for the purpose of organization on the Gospel of Jesus Christ.

Meeting opened with prayer.

Brother E. B. Shaver was chosen as Chairman.  
J. W. Wisman, Secretary.

After due consideration the Meeting came to the following Conclusions. To organize upon the Gospel terms. 34 went into the organization one of whom was a pastor & 6 Deacons in the Conservative Church. Which were also

chosen with the same offices into the Brethren Church. Elder Bowman from Rockingham was chosen as our temporary Elder. Bro. E. B. Shaver was chosen as pastor. Bro. Jno. W. Leedy was chosen assistant Minister. Bro. George A. Copp was chosen Secretary. Bro. Madison Funkhouser as Treasurer."

For the enlightenment of those who may read this article, and for the record we give the names of those who were charter members of the new church, which was launched that day in 1885. The names are as follows as they signed the roll, and in the order in which it was signed: David J. Grabill, John W. Leedy, John A. Rickard, N. Marshall, James W. Lichliter, Henry Hockman, Cyrus Fetzer, Ananias Funk, Saul Windle, George A. Copp, M. N. Funkhouser, George W. Copp, John H. Funk, John H. Wisman, Zeddie Copp, John Chrum, John E. Copp, George Rinker, B. F. Ramey, Verny Wisman, Mary E. Grabill, Emma Richard, Frances E. Baker, Mary J. Howe, Lue Shaver, Cora Marshall, Martha Marshall, E. B. Shaver, John W. Hockman, Mary J. Hockman, and Christinia Grabill. Some time ago only one of the charter members was living. This was Verny Wisman, who became Mrs. Harry Haun. She is still active in the Church.

Following the formal organizing of the new church the next step was a place of worship. The Brethren met at the Round Hill Church, which was used as a Union Church, on March 18, 1887. Various items of business were taken up but uppermost was the idea of a new church building. "Bro. Shaver presented a subscription of \$123.00 gotten up by Albert Shaver in behalf of the new church house at Maurertown. This subscription was raised outside the Brethren church." After considerable discussion and perhaps encouraged by the interest of those outside the membership, it was decided to build at Maurertown, "Provided the amount of six (600) hundred dollars could be raised. The following brethren contributed toward the church building with the amount annexed to their names. John E. Copp \$100.00; G. A. Copp \$50.00; J. W. Hockman \$50.00; M. M. Funkhouser \$25.00; J. W. Leedy \$40.00." With the interest manifested the new building was assured.

E. B. Shaver a Maurertown Merchant, land owner and their first Pastor came forward with an offer of ground in the village of Maurertown just across the brook east of the Valley Pike. The building was erected upon the plot of ground donated by their Elder E. B. Shaver. This is the location on which the church has stood from the time of its organization, and so stands today. Churches must have names, so perhaps after many suggestions and much discussion they chose the name of "Shiloh." It was named after the Old Testament town. Shiloh, place of tranquility, is the town in central Palestine where the tabernacle was placed immediately after the conquest of Canaan by Joshua. It too was on the east side of a busy highway.

In the securing of the building there was a hearty cooperation among the members and a will to work. While money was hard to come by there were many things that could be contributed by skilled hands. Contributions of time and materials and cash from here and there made

(Continued on Page 8)

## INTERESTING ITEMS

(Continued from Page 2)

St., and for the permanent church edifice, "40 N. 26th St. The total frontage on 26th Street is 206 feet, with a depth of a little over 134 feet. He says also that "The location is splendid from the standpoint of beauty, parking facilities and absence of traffic noise, although it is just half a block north of West Main, a busy thoroughfare—and for promotional purposes, it is in a rapidly developing restricted residential area.

PERU, INDIANA. Ordination services for Deacon Roy Casaway, and Deaconess Mrs. June Clingaman, were held on June 6th. The ordination sermon was given by Brother Austin Gable, Pastor of our Center Chapel and Denver, Indiana, churches. The ordination service was conducted by Brother J. Milton Bowman, pastor of the Peru church, assisted by Brother Gable.

SOUTH BEND, INDIANA. The Brethren Youth Ambassadors Quartet is scheduled for the South Bend church on July 13th.

The South Bend Sunday School picnic is scheduled for June 20th at Pottawatomie City Park.

NAPPANEE, INDIANA. Dr. Harold Kuhn, who was the youth speaker at the 1953 Brethren Youth Conference in Ashland, Ohio, is scheduled to speak in the Nappanee church on June 27th.

Mrs. Virgil E. Meyer, wife of the Nappanee pastor, brought the message at the worship service on June 6th, with the Junior and Senior Sisterhoods in charge of the service.

WARSAW, INDIANA. The Sunday School picnic is scheduled for July 11th.

LANARK, ILLINOIS. Brother H. Francis Berkshire observed "Wedding Bell Sunday" on June 6th, bringing a special message on marriage, and giving opportunity for renewal of marriage vows.

CHEYENNE, WYOMING. The Cheyenne church, over radio station KFBC, Cheyenne, is broadcasting their Sunday morning services, from 11:00 to 12:00, mountain time, for four Sundays.

SPECIAL. Chaplain 1st Lt. Eugene J. Beekley brought the message at the Memorial Day Service at 11:00 o'clock, at the Sampson Air Force Base, Geneva, New York, where he is stationed. Brother Beekley says that he did not have a service for Brethren boys that day as most of the boys were off base over the Holiday weekend.

\* \* \*

HAS YOUR CHURCH been in the news lately? If not, why not? REMEMBER, IF IT'S NEWS, AND IF WE GET IT, IT WILL BE IN PRINT! News, appearing herein is that which we interpret to be of general interest to the entire Denomination. Regular meetings of local classes and organizations, and regular church meetings, Vacation Bible Schools, etc., being purely local in nature, we do not necessarily consider to be news. Unusual

events, or speakers connected with any of these meetings, we do consider to be news for the Denomination. Events, such as Communion, Revival meetings, S. S. picnics, special speakers, etc., we do consider to be news. We report these in advance, when we know about them in time, so that area people who otherwise might not know what is taking place in your church, will thus know about it, and can make arrangements to attend.

THIS POINTS OUT ONE OF THE most valuable reasons for getting *The Evangelist* into every home of your church, and of seeing to it that we learn of what is going on in time to let others know it too. Two cents will give your church this favored publicity. Write us a card with the information on it.

WE WOULD POINT OUT AGAIN, that the sooner you get us the news, the better coverage you will have. PLEASE ALLOW THREE WEEKS. Some mighty fine events in our churches have had to go "by the board" as far as effective publicity through *The Evangelist* was concerned because the notice came to our desk too late. We don't want that to happen to your church.

NEWS ITEMS still rank highest among reader interest. So, keep sending in your bulletins, and your 2c publicity cards—in time. W. S. B.

+++++

## THE EDITOR'S PULPIT

THE FELLOWSHIP OF GOD'S HOUSE

(Continued from Page 3)

+++++

must keep alive. To neglect our attendance at the house of the Lord is to deprive ourselves of one of the very best means which God has provided for us to keep our spiritual life in a healthy condition.

Perhaps we have not always agreed with our minister and perhaps we find it "hard" to be friendly with some people in the church who have "despitefully used us." Yet, this is to be no reason to absent ourselves from the house of the Lord. There is much that we can do.

For instance, we can pray for the minister, that he might be constantly yielded to the will of God, and that he might be tuned to the Holy Spirit, enabling him to bring us spirit filled messages. We can pray for those who have wronged us. Remember, prayer can change things, if we pray with clean hands, a pure heart, and a right spirit within us. If, on occasion, we do nothing except to pray silently throughout the entire service, we have accomplished much.

The fellowship of God's house is a provision and a privilege, under God. It is a necessity to our spiritual welfare. So, let's put church attendance at the top of the list. Praying as we go, serving, worshipping and praying while there, and then praying and rejoicing as we wend our way homeward. Each week, with anticipation, prepare yourself and your heart for the hours you will spend in worship. Then you can truly say with the Psalmist, "I was glad when they said unto me, Let us go unto the house of the Lord." W. S. B.

# MISSIONARY DEPARTMENT

## THE BYLERS IN ARGENTINA

(From a letter to the Missionary Board Office)

\* \* \*

Nunez—Services are continuing in our home, and we find increasing difficulty in accommodating the people properly. Sunday school has reached an enrollment of about 35. We have divided the group into a children's class and a youth class, and now there is need to begin a "beginner's class." Jane has also organized a boys' class for Thursday afternoons and a girls' class for Saturdays in order to help with Bible memorization, handwork and preparations for a special program. We have enlisted the help of three or four students from the Institute to assist in this work.

Prayer meeting for our work in this barrio is held every Sunday morning at 9:15. Sunday evenings we have preaching services with adults in attendance. Already a number of new people have started coming. During Holy Week one of our retired Brethren pastors, Don Juan Iztueta, conducted special studies on the theme, "The King and the Kingdom." The young people organized a Christian Endeavor while June was here, and the Saturday night youth meetings continue with a fine attendance and enthusiasm.

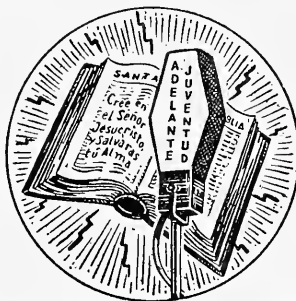
This Saturday all our Youth will go to Gerli and present a special program for the C. E. there. Soon we shall have baptism services for the two young men who were converted during the last year. We are planning our first communion service following that. The house is really too small to accommodate all these meetings and makes a great deal extra work for Jane. Up until now she has secured only a little part-time help. So we are all most anxious for larger quarters and hope that she will soon have more household help too.

Through our visits and contacts in this community we are convinced that the Lord has given us a real opportunity to witness to many thousands. He could hardly have selected a more wide-open door!

Bible Institute—Classes began on March 16 with a day-time enrollment of 34. There are more Brethren students this year than from any other mission. We have eight and they come from five distinct congregations. These students are doing their practical work here, in Gerli, and in Bernal. They have all been very faithful this far in their attendance and cooperation. I insisted on a light schedule this term until we should get our other work better organized. So I have only about eight hours there per week. Although they asked Jane to help out too, so far it has been impossible. They could very well use a full-time couple in the Institute and it is a fine opportunity for working with the young people.

Radio—(Adelante Juventud)

A radio bulletin in English is being prepared for printing by "Adelante Juventud," and it will give in detail



what I shall only briefly sketch. The Sunday night and Tuesday night broadcasts on Radio Colonia continue and the response is very fine. We have seen much of the correspondence, and it is most gratifying to know the Word is being received in many places with joy. The donations of the Brethren for

the Tuesday night programs is greatly appreciated by the staff here.

On May 6, we were able to initiate our third weekly broadcasts; this time, however, over an Argentine station. It reaches well into all parts of the country and beyond our own borders. Several other missions are also on the air now with the Gospel, and it is not surprising to hear our quartet several times a week since many of them are using the records which we made before I went to the States. All the records are sold, by the way, and we hope you will have opportunity to hear some of them. The new program is on Thursday evenings from 8:00-8:25, another excellent hour.

This has meant a very heavy schedule of preparing music, practicing the newly organized quartet, and preparing the tapes for the broadcast. We still are in earnest prayer for Mr. Filip, who has become quite involved (and successful) in his secular musical career. A couple of weeks ago, he sang in our services here again and we are trusting the Lord to continue His work of grace in this man.

We feel it was an answer to prayer to secure the splendid cooperation of Delbert Erb, a Mennonite missionary here who is filling the vacancy left in the quartet when one member went to Chile. The correspondence indicates that three new mission congregations have been started as a direct result of conversions and interest created by the radio programs.

A look to the future indicates that we Brethren should be concerned to do some of the follow-up work. At present, with so limited a staff, we must call in others to supply the needed workers to go and minister where the Gospel is reaching for the first time. June, who helped with much of the correspondence, can tell of the wonderful testimony of this work . . .

Rob Byler.

## THEY CALLED IT SHILOH

(Continued from Page 5)

their dreams come true. Solicitors were sent out to various districts. One assigned to the Winchester District reported at one of their meetings that she had collected the sum of one dollar and fifty-two cents. This was ordered paid to the Treasurer for the aid in the construction of the building. In the days just following the Civil War, one Elder who had been busy going to and fro on preaching missions reported the total contributions of fifty cents for his work. No need to comment on those days. In many ways they had things which have not been handed down to the present. Lumber was contributed and hauled from across the mountain from the Fort Valley to lessen the expense of the building. To one who has crossed the Mountain it is far from a Sabbath day's journey. The Teamster when he had reached the summit from the Fort Valley would though be amply repaid as he rested his team on the Mountain's top, when he could look down into the Valley, with the seven bends of the Shenandoah River in the foreground at the Mountain's foot and the blue mountains of the Alleghenies far in the west.

When people have a mind to work, that which to the ones with little faith seems impossible, takes form. It must have been a glad day when looking at their gnarled and calloused hands, they said "It is completed, now let us dedicate it."

It took much labor and sacrifice before that day was reached. In 1887 they were holding services in their brand new building. Elder W. S. Spanogle, from Martinsburg, Pennsylvania, had been invited to conduct the Dedicatory services. The part dedicated now forms part of the main auditorium of the present church, though there have been additions and remodelings since that day which now seems so far in the past.

Elder E. B. Shaver continued as Elder-Pastor for a space of some thirty-nine years. He was active in business, as he was a local merchant. He was also an Evangelist and organizer of numerous churches in the Valley of Virginia. Becoming the first Minister of the new Maurertown church he was following in the footsteps of his father who was the first Minister of the Woodstock Congregation. Elder E. B. Shaver was born February 8, 1843, and was in his prime when the organization of the Maurertown church took place. The writer met him when we first came to the Southeastern District as Pastor. The District at that time was known as The Maryland-Virginia District. He was then in his eighties and lacked nothing in fire and convictions. His partner over many years of service as a yoke-fellow was Rev. J. W. Leedy who worked with him at times in the Maurertown congregation. When these two Brethren were together as the writer saw them at a Conference, there was no lack of entertainment or interest. Woe to the individual who tried to introduce any thing into the Conference contrary to the customary way of doing things. Elder Shaver was tall, and the long coat which he wore seemed to add to his stature. His beard seemed to mark him as one of the



REV. E. B. SHAVER

prophets. His buddy, Elder Leedy, was much shorter, wore a beard but lacked nothing in a rapid cross fire of ideas and expressions.

The Brethren met at Shiloh, June 9, 1888, for their Council meeting when Elder E. B. Shaver brought information to them that he had been invited to act as Evangelist for the states of Maryland, Virginia and Eastern Pennsylvania, "By the convention at College of St. James, Maryland." He had decided to accept the position but the Brethren decided unanimously to "detain him from the evangelistic work and support him as our pastor." Solicitors were appointed to solicit funds for pastoral work. The following solicitors were appointed; for Round Hill, Toms Brook, Maurertown, Union and Fort Valley; John H. Wisman, C. W. Phillips and J. W. Hockman.

The Brethren at Maurertown thought that additional Ministers should be called and at the June 9th meeting, at Shiloh, they called P. W. Wisman and George A. Copp. These men were not inclined to accept the call. However after time to think and contemplate, they accepted. It was at this meeting that Ada Copp reported the collecting of the previously mentioned \$1.52 in the city of Winchester for the new Church building. An indebtedness of \$98.41 remained on the new building with more than enough subscriptions outstanding to cover the amount. They took up a letter from Henry Cassel of Philadelphia regarding the Evangelistic work of Elder E. B. Shaver in Virginia and Maryland. "This mission work was not disposed of owing to the Johnstown, Pa. State Convention, not having convened and awaiting the action of the said Convention." They planned for their communion services the 10th of November "and it was suggested that

Bro. Isaac Bowman or W. F. Spanogle visit us at our love feast."

When the Brethren met in their Council Meeting on February 9th, in 1889, they were faced with more decisions." "Bro. E. B. Shaver having accepted a call from the Md. brethren we are left without a pastor. Letters were read from brethren J. B. Rittgus of Ohio, J. F. Koontz of Rockingham Co. Va. and a letter from Bro. Edward Mason recommending a young bro Perry also a letter from bro. Wm. Summers." In the September meeting of 1889, "Bro. John W. Hockman was appointed to select doorkeeper to keep order in the house at love feast."

When the Brethren met March 16, 1895 "The first business was as to whether this congregation would entertain the District Conference. After some discussion it was decided that the Church here will accept the Conference if the Church at Hagerstown refuses it." Again they were faced with the possible loss of their Elder E. B. Shaver for the minutes of the meeting record, "It was moved that in as much as Elder E. B. Shaver has accepted a call from the Hagerstown pastorate that the congregation call Geo. A. Copp to the pastorate of the church for the ensuing year."

Elder E. B. Shaver had the privilege of baptizing on January 31, 1894, and receiving into the church his nephew Dr. D. L. Shaver, the son of Elder Samuel A. Shaver. Dr. Shaver is well remembered by the writer. Elder Shaver also baptized his older sister, Sallie Shaver Funk's daughter on June 27, 1906, who at that time was the wife of T. Glenn Locke, of Woodstock. Not quite five years later she was followed by her husband who was baptized and received into the church on February 27, 1911. It was not long until he was called to fill the office of Deacon, on August 21, 1911. He has been called to his reward but happy memories remain to the many of us who knew him.

In 1892 the first addition to the Shiloh Church was made when a rear room was added for "storage" as the minutes state. In 1923 a second addition was ordered erected and was built that year. The Building Committee consisted of Dr. D. L. Shaver, G. Harry Haun, W. E. Shaver, E. M. Shrum, Romeo Finks and F. W. Hockman. The church continued to grow. The District Conference was held at Maurertown in June 1923. Soon after this Elder

E. B. Shaver feeling the weight of years felt that he should really lay aside the burden of the Pastorate. He was then in his eighties. After due consideration, Rev. E. L. Miller, then Pastor of the Nappanee, Indiana, Brethren Church, was called to the Pulpit of the Maurertown Church. He moved to the charge in October and has been there ever since. Elder Shaver passed from his long and active life in October 1927 having reached nearly eighty-five years.


Property improvements have been made as the years went by. A metal fence was placed along the property. Mrs. D. L. Shaver, widow of the late Dr. D. L. Shaver, donated a narrow strip of ground on the rear of the church lot. In January 1930, Mrs. T. Glenn Locke donated a lot east of the Church, bordering on a hard road, for the building of a parsonage. The building was completed in September of the same year and stands, a beautiful modern and commodious building on a half acre lot. The last and most challenging addition or remodeling was completed in the Spring of 1952 with Dedication Services being held on Sunday March 30th.

It may be added here that the Recording Secretary of the Church is Rev. John Locke, the great grandson of Elder George Shaver, the First Minister of the Woodstock Congregation. The Treasurer of the Church is Mrs. Turah Funk Locke, the grand daughter of Elder George Shaver. One of the Deacons who follows in his father's footsteps, is Dr. Louis Glenn Locke the Educator-Author.

The members of the Improvement, or Reconstruction Committee, of the last project were O. M. Shaver, F. H. Funkhouser, E. M. Shrum, G. G. Hockman and L. E. Hepner, Sr., along with the Church Treasurer, Mrs. T. Glenn Locke.

The impressive building stands a couple hundred yards east of the Valley Pike, across the ravine. Few of its members today use the name originally given it by its sacrificing builders, Shiloh. Its white painted exterior causes it to stand out conspicuously to the myriads of passers by. During the years it has grown and made its contribution to not only the community in which it is located, but to a larger sphere where its members have moved to other localities. The membership at the present time is some two hundred and fifty.

—St. James, Maryland.


  
**SIXTY-SIXTH GENERAL CONFERENCE**  
**OF THE BRETHREN CHURCH**  
**AUGUST 16—22, 1954**  
**ASHLAND COLLEGE CAMPUS, ASHLAND, OHIO**  
**WE URGE YOUR ATTENDANCE**



# "I Go A Fishing"

Mrs. Edna Nicholas

John 21:3

THE DISCIPLES had no clear conception of their Master's meaning when He told them He must be put to death, and would arise the third day. When the hour arrived, they were bewildered—there was a vacancy in their hearts and lives.

Without Christ, there is a vacancy in the hearts and lives of men today—men are frightened and bewildered.

The women did not forsake the one they loved in this dark hour. They set out early to the tomb of Jesus. It was empty. An angel appeared, saying, "Whom seek ye? Jesus of Nazareth? He is risen!" The angel sent a special message, "Go . . . tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Mark 16:7.

This message was to Peter especially—he was the leader of the group—he was slow—no doubt they argued it was no use—so they were eight days behind. Peter did not expect to see his Lord, he doubted the truthfulness of the message—then too, there was doubting Thomas.

It would seem that Peter would have hurriedly gathered his group, saying, "I am going to See my Lord, if Thomas doubts, let him!" How often we are kept from seeing because of a doubter.

The days pass—a week since they received the special message—instead of hurrying to Galilee, they tarried—perhaps argued and reasoned the truthfulness of the message.

What a failure we make of our lives and sow seeds of doubt when we take time out to reason and argue the necessity of heeding Christ's commands. We should accept them without questioning and receive the blessing. Just to be content to

be a simple believer in His Word. Just believe and obey. Too many are explaining away the fundamentals of the Gospel of Jesus Christ.

The disciples were late—Jesus was not there, so impetuous Peter put an end to it all, saying, "Boys, let's go a fishing." They all agreed—the message to see was forgotten.

Is fishing wrong? When you tell your son to hoe potatoes and he goes fishing instead—fishing is wrong. Jesus knew the disciples must see to be convinced that He was **risen and alive**. Fishing took the place of seeing. They needed a vision of their Lord—seeing must come before work—they must see before they could preach the Gospel of the risen Christ.

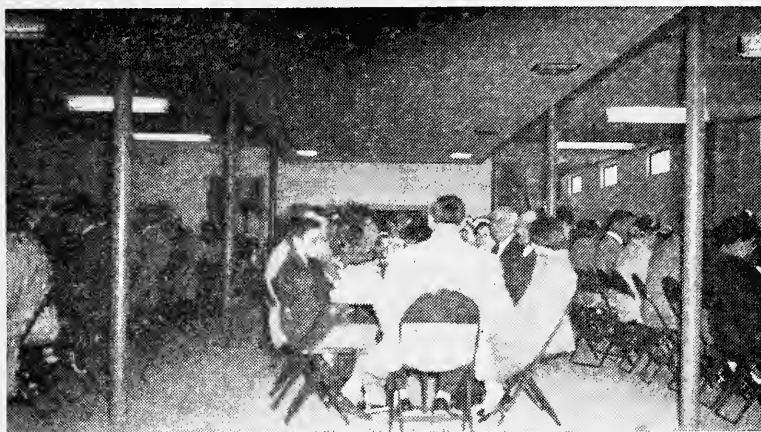
Today every Christian needs a vision—men must be convinced that He is the Christ—that He not only died for the sins of men, but is also risen. He wants our services, but more than anything else, He wants our love. Love led our Saviour to the cross. Love must lead us into His service. Another may do our work, but another cannot give our love. We should not work less but love more. Very often our efforts seem fruitless—maybe we, like Peter, have gone fishing instead of seeing—more hours spent in prayer and meditation will bring victory. Only those who love, see Christ. "He that loveth not, knoweth not God, for God is love."

It is this vision of the Master that sends men and women to the dark corners of the earth—the mission field. It is vision that leads men to the martyr's block. It is seeing that leads young men to dedicate their lives to preaching Christ.

Maybe we are fishing instead of seeing—no catch. May we learn the lesson of surprise at the Lake of Galilee, "It is my Lord." Seeing before work—you will not work less, but love more.

Elkhart, Indiana.

## ST. JAMES, MARYLAND



THE ABOVE PICTURE shows the recently remodelled basement of the St. James, Maryland, Brethren Church. The picture was taken Easter Sunday morning, when 150 gathered for the Easter breakfast.

The new basement, as shown, is 50 feet, 8 inches, by 31 feet, with a 9 foot ceiling. It is possible to divide this area into separate Sunday School rooms. There is also a 17 x 21 foot, modernly equipped kitchen. The furnace room contains two new General Electric oil burning furnaces. The basement also contains a conveniently located main entrance, and a cloak room. A new baptistry has been located in the basement. The total over all length

of the basement is 80 feet. The ceiling is covered with celotex.

Many other improvements inside and out have been made, including improvements to the sanctuary, installation of modern rest rooms on the main floor, and grading of the parking area around the church. In the picture, that's Brother Freeman Ankrum, the Pastor, standing in the background, facing the camera.

The St. James church will be hosts, June 22nd to 24th, to the Sixty-seventh Conference of Southeastern District Brethren Churches.

## WITH THE LAYMEN

### SOUTHERN INDIANA DISTRICT LAYMEN'S ASSOCIATION

The regular quarterly meeting of the Southern Indiana District Laymen, serving as hosts to the Northern Indiana District Laymen, was held at the North Manchester Brethren Church on Monday evening, May 17, 1954. After a delicious supper served by the ladies of the host church, the Laymen assembled in the main auditorium for the evening program. The meeting was called to order by Frank Conrad of the host church, who extended a hearty welcome to the Laymen. The congregation joined in singing, led by Gary Jackson, and accompanied by Sandra Westafer and Margaret Kinley at the piano and organ.

Brother Guy Purdy, of the host church, gave the devotions on "Obedience," followed by prayer by Clarence Kinley. A special duet was then offered by Gary Jackson and Sandra Westafer.

Herman Hood, President of the Southern Laymen, then introduced the speaker of the evening, Dr. Peter Von Kuhlberg, pastor of the Zion Lutheran church of Celina,

Ohio. Dr. Kuhlberg was born in Russia and was educated in Moscow, as well as in other countries of Europe.

The theme of his lecture was "Communism in Relation to Religion." Dr. Kuhlberg was one of a family of twelve children, his father being a minister in a city north of St. Petersburg, Russia, where his church had a membership of 8000 souls. However, after the revolution he was removed from his church and family, and reduced to poverty, with death finally relieving him of his suffering. Dr. Kuhlberg, himself, spent three years in prison under almost impossible conditions.

Mr. Hevel of the Northern District, was then introduced by Mr. Hood, who conducted the roll call for his district and accepted an invitation from the Ardmore Brethren church for their next quarterly meeting, to be held September 13, 1954. The Southern District then conducted roll call, having 108 present.

Mr. Sholly of the South Bend church gave a short talk, after which the Indiana State Conference was stressed.

No selection was made for the Southern Indiana District's next meeting. The total collection of both districts amounted to \$109.53. A vote of thanks to the North Manchester church for their hospitality and to the ladies for the splendid meal, was given. The meeting was then dismissed by Rev. D. Richard Wolfe, pastor of the host church.

C. E. Keplinger, Secy.

# Prayer Meeting Studies By C. Y. Gilmer



## "... AND FASTING"

**U**NDoubtedly the Bible fasting is much neglected in our over-eating nation of today's surpluses (Mark 9:29). The fifty-eighth chapter of Isaiah is quite a treatise on fasting: The wrong motive behind a good thing makes it wrong (v. 1). To follow the form of godliness with a mere pretense of righteousness will not make us godly (v. 2).

"Is this a fast,—to keep the larder clean  
From fat of veals and sheep?  
Is it to quit the dish of flesh, yet still  
To fill the platter high with fish?"

In Isaiah 58:3, the formal fasters complained that God paid no attention to their fasting. The latter part of the verse shows that their activities interfered with the purpose of fasting. Even the wicked will fast to husband their resources for continuing in their wickedness (v. 4).

"It is to fast FROM strife, FROM old debate  
And hate,—to circumcise thy life,  
To show a heart grief—sent to starve thy sin . . ."

To complain about the sacrifice of fasting is to cancel all its benefits (v. 5).

"Is it to fast an hour or ragg'd go  
Or show a downcast look, and sour" (Matt. 6:17-18).

Only the fast which God has chosen can be pleasing unto Him (v. 6). Why accept the tithing God has chosen (Mal. 3:10), and pay no attention to the fasting which He has chosen (Isaiah 58:6)? If we fast and fast aright and pray, God is able to break sin powers from weary souls. The means saved from meals otherwise eaten is to feed the hungry and clothe the naked (v. 7).

"... 'tis a fast to dole thy sheaf of wheat  
And meat unto the hungry soul" (Matt. 25:35-40).

Such is not tithe money, and it is to be given through the channels of the church lest it draw attention to the donor instead of to Christ (Matt. 6:3). If we neglect the poor and needy our prayers will not be heard (Prov. 21:13).

If we practice "the fast that God has chosen" the following many promises conditioned thereon will accrue: "Then shall thy light break forth as the morning" (v. 8a). We are to "let," not "make" our light shine (Matt. 5:16). The Pharisees made their light to shine (Matt. 23:5). "And thine health shall spring forth speedily (8b). This means both spiritual and physical health. Even cancer experts are beginning to advocate fasting as a remedy! God wishes His people to be well as is indicated in the miracles of Jesus, the anointing service (James 5:13-17), and

this particular promise on fasting (Isaiah 58:8b). "Thy righteousness shall go before thee" (8c). Life's conduct speaks louder than words (Zech. 8:23). "The glory of the Lord shall be thy reward" ("backer-up") (8d). This glory showed that God was with Moses (Exodus 30:29, 30, 35). This "glory" is sorely needed by God's people today.

The fifth promise is that of answered prayer (9a)—to the one who keeps God's fast. "Then shall thy light rise in obscurity" (10b; Matt. 6:18). "Thy darkness be as the noon day" (10b; Job 23:8-12). "And the Lord shall guide thee continually" (11a). Thus Joseph, Job, Daniel and others reached victory by way of hard trials. "And shall satisfy thy soul in drought" (11b; Psalm 92:12a). "And make fat thy bones" (11c; Psalm 1:3). "And thou shalt be like a watered garden" (11d—like a palm tree Christian). "And like a spring of water, whose waters fail not" (11e; John 4:14; 7:38, 39). Then the ancient land marks which our fathers have set can be restored (v. 12). Read Acts 13:2, 8; 14:23 for the fasting of primitive Christians.



## Lesson Comments by Fred C. Vanator

Lesson for June 27, 1954

### JUDGMENT COMES TO ISRAEL

Lesson: II Kings 17:5-14, 18

**J**UDGMENT CAN BE OF TWO KINDS—commendation or condemnation. It was the latter sort that came to Israel because they persistently continued in the way of sin and not in the ways of God.

It is a sad, sad story which is told in the last verse of our printed text—II Kings 17:18: "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only."

In this closing study of the history of the Israelitish peoples we find ourselves compelled to repeat ourselves in summary, because there is one terrible strain which runs through the whole of the history of the Northern Kingdom which must be resounded again and again—"the people sinned after the sin of Jeroboam, son of Nebat, who did sin and who made Israel to sin." The one who chronicled the history of Israel in the Second Book of Kings summarized it very well when he wrote—(our printed text—verse 7)—"... the children of Israel had sinned against the Lord their God . . ."; (verse 8)—"And walked in the statutes of the heathen . . ."; (verse 9)—"And the children of Israel did secretly those things that were not right against the Lord their God . . ."; (verse 10)—"And they set up images and groves in every high hill . . ."; (verse 11)—"And there they burnt incense in all the high places . . ."; (verse 12)—"They served Idols . . ." Such a program is sure to result in a moral and spiritual decay in any nation. What they did was done in the face of the fact that the Lord had said that

"Thou shalt not do this thing." They had either forgotten or completely ignored the words of the commandments which told them very definitely that "They must not have any other gods before Jehovah God." They had also been told that they should not "make unto themselves any graven image" and fall down and worship it.

It has been well said that "Judgment came to Israel in accord with the law of the harvest. Israel had sown her seed of moral and spiritual decay, and the day of harvest had arrived. A nation may ever expect to reap what she sows." We need to remember that one does not have to bow down to an image to be an idolator. Anything is an idol when it receives the kind of love and affection which is to be reserved for God alone.

Yes, Israel served idols; but so do many of us. What is it that is taking the place of God in your heart today? Is it money, business, social engagements, mere pleasure, selfishness, greed, careless behavior, questionable habits? Have you forgotten to consult with God concerning the problems of your life and activities? Have you tried to "lead God" instead of simply "letting God?" Have you sought His guidance in even the "little things of life?"

Let us remember this, that through it all God has never entirely shut the door against Israel. He still pleads for their return. He even sent His Only begotten Son into the world that "ALL" men might have the opportunity to be saved—even the banished children of Israel. All He asks is that it be done HIS WAY.



## What's Doing in the Churches



### GARBER MEMORIAL, ASHLAND, OHIO

We of the Garber Memorial Brethren Church have been quite active. The Sunday evening after Easter the W. M. S. held its public service. The Junior Sisterhood girls helped during the service, and did a very splendid job. The theme of the service was "Our Responsibilities." It was divided into three parts—"Our Responsibilities, to our Homes and Families, to our Community and Nation, and, to our Church and God."

Mrs. Blanche Benshoff, of Ashland, Ohio, was the speaker of the evening, and gave us a very interesting glimpse into the history of the Sisterhood and the W. M. S.

Wednesday, May 12th, the women of the church held a Mother and Daughter banquet. The W. M. S. furnished the food, and the Senior Sisterhood the devotions and decorations, and the Junior Sisterhood, the entertainment. Miss Dorothy Carpenter, of Ashland, Ohio, showed us slides taken during her trip to Germany, where she worked in a refugee help Camp. Twenty-four were present, and all had a good time.

Our Junior Church (children 12 and under) have divided into two groups as our basement was not large enough to hold everyone. During good weather, the older boys meet outside; otherwise in a car or on a nearby porch. We now have two Crusader groups, and both are very active. The Senior B. Y. C. has prepared a play, "Simon, the Leper," which they are planning to give at various churches in order to raise money for our basement addition.

Our attendance is growing, and community interest has increased a great deal. Since November, we have had

5 first-time confessions, and many rededications. Pray for us that we may grow both spiritually and numerically.

Mrs. Charles Cathers, Secretary of W. M. S.



### ROANN, INDIANA

We have been very busy the past year with our remodeling. The men of the church and the women (where they could) have worked very hard.

We lowered the basement two feet, built an entrance on the west side, and turned the inside around and made the pulpit where the entrance used to be. We covered the floors with linoleum squares and redecorated the walls and bought new curtains for the pulpit.

The young people bought lovely new furniture and choir chairs for the pulpit. It was installed for Easter, and dedicated the next Sunday.

The True Blue Class sponsored a new Story-Clark piano for the church. Paul Couch donated a metal coat and hat rack. A Water softener was furnished by the True Blue Class for the parsonage. A Post-light for steps at the parsonage was given from the Builder's Class. This was badly needed. A stove for the back room of the parsonage was given by Noble Tombaugh. Three windows in the front of the church were also furnished by Noble.

We have a very busy and active W. M. S., Mrs. Ralph Sausaman, President. Also a S. M. M., sponsored by Mrs. Hugh Slee and Signal Lights by Mrs. Joe Sloop and Mrs. Ray Beam. The W. M. S. had charge of the meeting, February 21st, with Mrs. Milton Bowman as guest speaker. We had a Mother and Daughter Banquet on May 28th, with our Pastor's wife, Mrs. S. M. Whetstone, as speaker, followed by a very lovely candle light service, with Norma Bryan, Joyce Needham, Marilyn Slee, Bonnie Bryan, Miriam Swihart, Shirely Steele, and Suzanne Baber. There were 92 present.

The Laymen attended the Southern District Rally at Muncie, August 10th. The W. M. S. went to Roanoke for their District Rally, October 18th. On May 25th, the

Brethren Youth Crusade was held in Roann, with Rev. Paul Weaver, as speaker.

The Revival Meetings began March 14th, with our pastor, Rev. Whetstone, bringing the messages. They were wonderful, soul stirring, and made everyone think and want to serve Christ better. The music was in charge of Walter Longnecker, of North Manchester. There were four received into the church, one by letter and three by baptism.

Our Sunday School has increased, and with more room, hope to see an even better attendance. This summer, we are building west of the church, another room, which will be joined onto the vestibule, and will be used for class rooms, etc. The Loyal Workers' Class is giving \$500.00 for cement to be used for the basement of this building.

So you see we have been, and will be very busy.

Mrs. Cyrus Meyer, Cor. Sec'y.  
Roann, Indiana.

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## *Brethren Youth Crusaders*

### *Devotional Topics*

*Clarence S. Fairbanks      Topic Writer*

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Topic for June 27, 1954

#### KNOWING GOD THROUGH PRAYER

Scripture Reading: Exodus 17:8-13

**H**OW MANY TIMES have you heard the expression, "Hold up their hands in prayer?" This is the passage of scripture from which that expression comes. You may want to recount the story here. It might be a good thing to make a check in the epistles to see how many times the apostles asked members of the church to pray for them. St. Paul was constantly asking the churches that he visited to remember him in their prayers. There are countless numbers of people who are trying to do the will of God and we should "hold up their hands in prayer" before Almighty God. The leaders of our churches, our mission work, and the leaders of country should be remembered in prayer.

"Lord, what a change within us one short hour,  
Spent in Thy presence will prevail to make;  
What heavy burdens from our bosoms take;  
What parched grounds refresh as with a shower,  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stand forth, in sunny outline, brave and clear.

"We kneel; how weak! We rise; how full of power!  
Why therefore should we do ourselves this wrong,  
Or others, that we are not always strong?  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled when with us is prayer,  
And joy and strength and courage are with Thee?"

—Richard C. Trench.

1. Prayer is not only an act: it is an attitude. Take

love for instance. If we love at all, we love without ceasing. A mother never ceases to love her child. She may not always be caressing him, or thinking about him every minute of the day, but her love never tires, it never ceases. A mother has many things that occupy her time and these tasks she must complete, but if in the midst of her busy day someone says something about her child her eyes glow so that everyone knows of her love. Just so it is with prayer. If we pray at all, we must pray without ceasing. This does not mean that we must be always on our knees. It must mean that we are in constant contact and fellowship with our Father.

2. To pray without ceasing means that we are to have times when we draw aside from the busy world and commune with our Father in Heaven. This was the established practice of our Lord. Read through the gospels and you will find how important He thought prayer was to the success of His life. "Early in the morning, He would arise and go out into the mountain to pray. Once He said, referring to demons, "This kind cometh out only by prayer and fasting." What then, is the value of the hour of prayer in the life of an individual? When the captain of a ship is setting out on a voyage, he first of all adjusts his compasses, corrects their divergence, and counteracts the influences which draw the needle from the pole. Well, that is the office of the hour of prayer. It is the adjustment of the compass of the soul, the restoration of the deflection, and the pointing of the will to the will of God.

3. We are instructed in the word of God to pray for one another. This certainly is the spirit of love. It would be interesting and instructive if we could get a large number of Christians together to testify of their experiences on this point. Missionaries have told of occasions of danger when they felt that someone back home was praying for them and later have confirmed their feelings by actually checking with their Christian friends.

How many times people are kept from giving in to some awful temptation because a Christian friend was holding their hands up in prayer, we shall never know until that day when we stand before the throne of God, but the number must be a great multitude. May it not be true that our victories over the enemy are the result of some Aaron or Hur holding up our hands in prayer? Brethren pray for us and for one another.

4. We are instructed by our Lord to pray for our enemies. In this area of prayer we have a great opportunity to know more about God. God so loved the world that while it was in the depth of sin and disobedience to Him, that He sent His Son to die for it. When we pray for our enemies, we put hatred, malice, and prejudice out of our hearts. It means that we will no longer be content to "get even" for some wrong done to us, but we will actually seek to do some good for those who have offended us. This is the injunction of the Apostle Paul when he said, "Overcome not evil with evil, but overcome evil with good." To hold up the hands of our enemies while they are fighting some evil passion or wicked way is to manifest the heart of God living within us. Pray for those who spitefully use you for this is the will of your Father which is in Heaven.

## DR. CLYDE W. MEADOWS TO ADDRESS THE SOUTHEASTERN DISTRICT CONFERENCE ON THE LAYMEN'S PROGRAM

I. B. Litton, of the St. James, Maryland, Church, has supplied us with additional information about the Laymen-sponsored speaker for the Southeastern District Conference.

DR. CLYDE W. MEADOWS, of Chambersburg, Pennsylvania, has been the Pastor of the King Street United Brethren Church of Chambersburg, since 1928. During this time, the membership has grown from 450 to over 1250. Under his leadership, the church has assumed the full-time support of seven missionaries, and a number of others, part-time.

Dr. Meadows is also active in Denominational affairs, the work of Christian Endeavor on the State and International level, the State Sabbath School Association, and in many local civic and church enterprises. He is the author of a number of books on Christian faith and living, is an ardent singer and musical director, and is much in demand as a public speaker. He uses his own plane, having been flying for 15 years, to get from place to place.

Dr. Meadows will address the Southeastern District Conference in the St. James, Maryland, Brethren Church, Wednesday evening, June 23rd, at 7:30 o'clock.

## Wedding Announcement

FLICKINGER-PITTENGER. On Saturday evening, April 24th, at the Brethren parsonage, at Linwood, Maryland, occurred the marriage of Mr. Preston L. Flickinger, of Uniontown, Maryland, and Miss Virginia Mildred Pittenger, of Union Bridge, Maryland. The young couple went immediately from the parsonage to their own furnished home at Union Bridge, Maryland. Both are employed at a shoe factory at Westminster, Maryland. The bride is a member of the Linwood Brethren Church. Ceremony by the pastor, with the pastor's wife witnessing the ceremony.

Dyoll Belote, pastor.

### SPECIAL NOTICE:

Any churches which have not yet sent in their White Gift Offering are urged to do so within the next week or two in order that the books of the National Sunday School Ass'n. might be closed and audited by the end of June.

Henry Bates, Treas.



## How About Your Offerings??

JUST IN CASE you have neglected to send in your offering to one or more of our Denominational enterprises, and since most of our Boards and Organizations close their books around July 1st, we are listing for you the various Treasurers to whom you can send your gifts. We suggest you act promptly; in other words, DO IT TODAY!

### THE EDUCATIONAL DAY OFFERING

Make checks to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."

\* \* \*

### HOME MISSION OFFERING

Make checks to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

\* \* \*

### WHITE GIFT OFFERING

Make checks to Henry Bates, Treasurer of National Sunday School Assn., and address to Prof. Henry Bates, Ashland College, Ashland, Ohio.

\* \* \*

### PUBLICATION DAY OFFERING

Make checks to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

\* \* \*

### BENEVOLENT OFFERING

(For Brethrens Home and Retired Ministers' Fund)

Make checks payable to L. V. King, Treasurer, and address Rev. L. V. King, 1033 E. Main St., Louisville, Ohio.

\* \* \*

### FOREIGN MISSIONARY OFFERING

(Easter)

Make checks to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

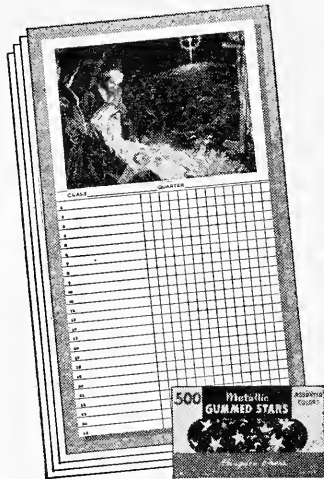
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### BRETHREN YOUTH OFFERING

Make checks payable to Mrs. Regina Rowsey, Treasurer, Brethren Youth, and mail to Brethren Youth, Inc., Ashland College, Ashland, Ohio.



**New Abingdon Classroom Charts**



Beautiful, full-color scenes from the life of Jesus illustrate these four new charts for children's classes. Each one features a multi-color reproduction of a painting by a distinguished artist—lithographed on heavy, durable paper. Each offers space for 25 names, with 14 blank squares after each name—an ideal means of recording attendance, special recognition, etc. in the church school, vacation school, or weekday school. SIZE, 11½x20 INCHES. Sold separately or as a set.

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**Single Charts**

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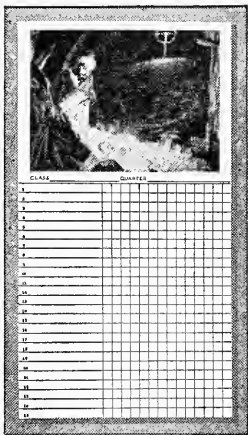
**No. 740-B**—"Jesus in the Carpenter Shop," by Mac Partee, illustrates this colorful chart.

**No. 740-C**—Features the illustration "Jesus in the Synagogue School," by E. E. Tevis.

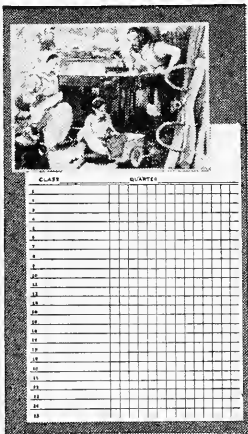
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Each Chart, **20 cents**

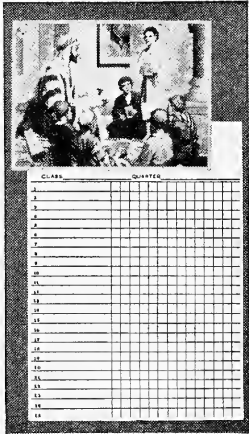
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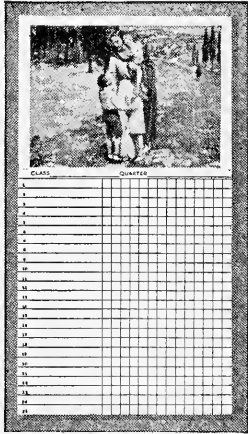
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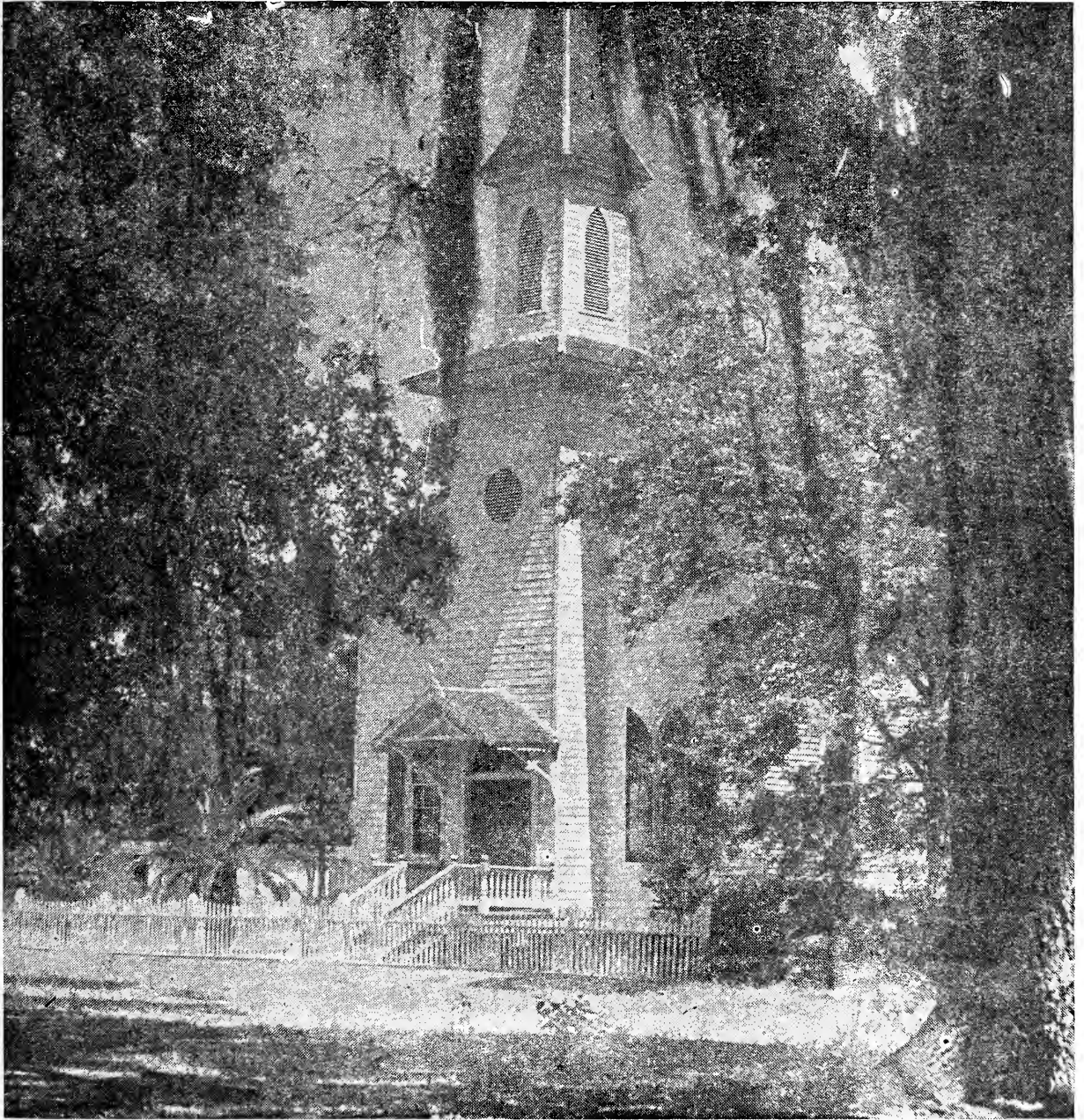
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MANCHESTER COLLEGE  
NORTH MANCHESTER, IND.

# *The Brethren Evangelist*

Official Organ of The Brethren Church



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## THE BRETHREN EVANGELIST

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## Items of General Interest

**ST. JAMES, MARYLAND.** Brother Freeman Ankrum writes to the Editor, "Our new basement is really beautiful with the battleship gray paint on the floor and the 6 inch band around the walls. The people are fine to turn out, and labor has been donated worth thousands of dollars, even at the going rate for common labor. The work in the main is completed."

Brother Ankrum has announced their Sunday School picnic for July 31st at the Hager Park.

From Brother Ankrum's bulletin we learn that Mr. Harvey Shank, aged 81, of Hagerstown, passed away on June 11th. Rev. Glenn (Doc) Shank, missionary in preparation for the Philippines, and now at our mission at Krypton, Kentucky, is one of the children. Our prayers are with him, and other loved ones who survive.

**CUMBERLAND, MARYLAND.** We are in receipt of the first of the bulletins to be printed by Brother L. O. McCartneysmith since he assumed the Cumberland pastorate last month.

A "C. F. Club" has been organized for young people between the ages of 12 and 18. There are ten charter members. Mrs. L. O. McCartneysmith is the sponsor.

The Cumberland church choir held a picnic recently on the parsonage lawn.

**WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN.** In the absence of the pastor, Brother N. V.

Leatherman, who was taking a little time for vacation and also to serve as Bible Lecturer for the recent Indiana District Conference, Brother Ralph E. Mills, pastor of our Pittsburgh church, was guest speaker on June 20th.

The Wayne Heights Sunday School picnic has been announced for June 26th, at Red Run.

**JONES MILLS, PENNA.** The W. M. S. Public service is scheduled to be presented on June 27th.

**CAMERON, W. VA. QUIET DELL, PENNA.** On June 8th, the congregation surprised the pastor, Rev. Cecil Bolton, Jr., and Mrs. Bolton, with a party in honor of their third wedding anniversary, which occurred on June 4th. The evening was spent in singing, and some readings were given. Brother Bolton also notes that a nice cash gift was given to them.

**MEYERSDALE, PENNA. MAIN STREET BRETHREN.** While the pastor, Brother Horace Huse, was on vacation, the services were cared for by: June 20th, Mr.

(Continued on Page 6)

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication in time to be of value for the event.

**ADRIAN, PENNA. RT. 1. BRUSH VALLEY BRETHREN.** Evangelistic Services—June 21st to July 4th—Rev. Percy C. Miller, Pastor of the Hillcrest Brethren Church, Dayton, Ohio, Evangelist; Rev. Paul M. Naff, Pastor.

\* \* \*

## PENNSYLVANIA DISTRICT CONFERENCE

July 19th to 22nd

Masontown, Pennsylvania

## This 'n' That

By the Editor

THIS ISSUE OF THE EVANGELIST is being prepared in the day and a half between our arrival in Ashland following the close of the Ohio Conference Sunday noon, June 20th, and our starting to the Southeastern Conference after dinner on Tuesday.

It was the Editor's privilege to be in attendance at the Indiana District Conference which met the early part of the week of June 14th, at Shipshewana Lake, Indiana, and also the Ohio District Conference, which met at Bryan, Ohio, the latter part of the same week. Following our return from the Southeastern District Conference, meeting at St. James, Maryland, as noted above, we plan to write for you our impressions of these Conferences. We do have, and hope to have more, inspiring impressions to give to you concerning these District Conferences. W. S. B.



# The Editor's Pulpit



## The Fertile Valley

DOWN FROM THE MOUNTAINS, the hills, the uplands, flow the refreshing waters. Melting snows, rains, springs, lakes and streams, furnish the many waters which form the mighty river that flows through the fertile valley.

A few miles distant from the fertile valley is the arid desert. Sand forever blows and shifts with every passing wind—endlessly this desert sand is dry, non-productive and none-life-supporting.

WHAT MAKES THE DIFFERENCE between the fertile valley and the arid desert? Why is one section of the country able to support vegetation and life, while close by, plant and animal life cannot survive?

The answer is just one thing—WATER! Were it not for the presence of water, the fertile valley would be like the nearby desert. Many sections of our own country are arid and dry; unable to support life. However, where water has been made available, the desert has truly blossomed like a rose. This supports the fact that water is necessary to abundant vegetation and life-supporting crops. The water for the river which flows through the fertile valley comes, as we have said, from the uplands, the mountains. The water for irrigation likewise comes from the far away mountain regions through costly storage dams and viaducts. Cities like New York and Los Angeles would be incapable of supporting the vast populations which they do if it were not for the abundant amounts of water piped into them from distant mountains. New York City faces a shortage of water this summer because even the refreshing and abundant waters of the Catskills are overtaxed to meet the demand.

It is easy to see that water and more water is necessary to support plant, animal and human life. Men spend millions of dollars, and many hours in securing water for their needs. A land without water is a barren, useless land.

CONSIDER, THEN, OUR SOULS. How barren they must be without the refreshing waters of life to be found at the fountain of living Water, even Jesus Christ our Lord. If the "valley" of our heart is to be a fertile area, it must be because it is watered from the faraway waters of the spiritual mountains, the mountain tops. There, the showers of God's blessings are poured forth to quench our spiritual thirst.

Are we living where the refreshing waters flow? Are we truly like a tree planted by the living waters, so that we can bring forth fruit in due season? When people see us do they see a spiritually fertile valley, or must

they pass us by as a spiritually arid desert? Can people whom we meet, be refreshed because we are watered by the spiritual waters from our Lord, or must they turn sadly away because we are spiritually dry?

WE CAN BE A FERTILE VALLEY! The spiritual waters from God are waiting to flow forth through our soul. When we study God's Holy Word, look to Him in prayer, attend the services of His house, and fellowship in Christian love with the Brethren, we are able to open our hearts to the refreshing waters from our Lord. As such, we shall be a spiritual blessing unto others.

THE DRY VALLEY, A FERTILE ONE. There is no valley so dry but what the presence of water will transform it. There is no soul so spiritually arid but what an absorption of spiritual waters will transform it into a living, fruitful field. Very seriously, we can well ask ourselves, "How dry are we?" How long has it been since we have partaken of the refreshing waters which flow from the spiritual hills of God? If the vegetation of our soul seems to be wilting, don't you think it's about time to renew our fellowship in the deepest sense of the word, with Christ, the living water?

As you look out over the valley of your soul, what do you see? Arid desert, or a fertile valley? Let the spiritual waters of Christ flow through your soul, washing away the guilt, the hatreds, the jealousies, the shallowness of spiritual things. Let there come in their place the peace of mind, the purity and joy of a happy life, love and compassion. The way things are shaping up in this world, there's going to be a lot of need for Christians who are fertile valleys, producing spiritual fruit for our fellowmen. W. S. B.

### MRS. CHARLES A. BAME

MRS. CHARLES A. BAME passed to the life eternal on Sunday, June 20th. Funeral services at the Eagle Creek Church of the Brethren, Williamstown, Ohio. Thursday June 24th, at 8:00 P. M.

Mrs. Bame was the wife of the late Dr. Charles A. Bame, for many years an outstanding minister, evangelist and faithful worker in the Brethren Church.

The prayers of the brotherhood arise in behalf of the loved ones who survive, in the sure and certain hope of life eternal. Professor Donald Bame of the Ashland College faculty, a son, and Mrs. Dorcas Bame Gehman, a daughter, survive.

## Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

# Christ, The Giver Of The Spirit

Rev. J. Wilton Bowman

Text: John 16:7-15

CHRIST WAS CONSTANTLY making strange impacts upon all with whom He came in contact. There was no stay for Him on earth and He knew it. He was under marching orders and His course had been plotted before the worlds had been cast into space. He suddenly shocked the disciples into extreme sorrow by stating that He was going away to Him that sent Him. They were so surprised that they did not even ask where He was going. They were so concerned about their own sorrows at this proposed separation that they missed the meaning of His departure for themselves.

It was to their advantage and to that of the Church that they receive the gift of the Holy Spirit. He was already with them in a sense but after Pentecost He was to come down from heaven and take up His abode in them as individuals. Christ in the flesh could not be present in every place or in all the hearts of the Christians in the world; the Holy Spirit could. Although they did not understand, and perhaps we do not, but the tremendous fact was that a new era was to begin at Pentecost. In the hearts of millions of Christians the Spirit dwells; God actually living within our bodies, the temples of the living God, and we feel His presence there, or do we? How could Christ send the Holy Spirit?

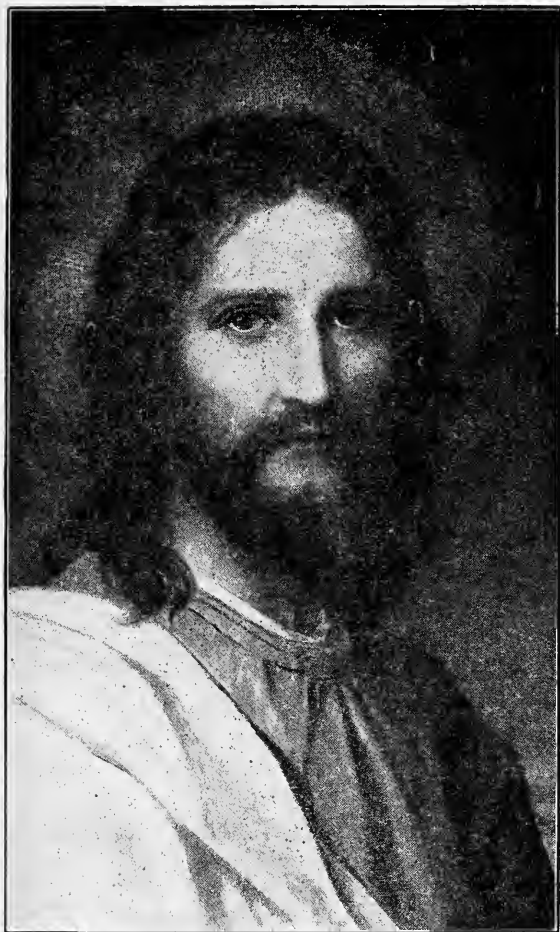
Christ's Deity is necessary to Christianity. Our faith stands or falls on the fact that Christ was what He claimed to be—God's only Son. We might put it, God Only Begotten. The work of

Jesus was wonderful and could only be accomplished by Godman and there is no hyphen between the two natures in His person. It was necessary for this unique union of the Divine and human natures to make possible our salvation. Through the Virgin Birth He took on human nature. In the Crucifixion, He who knew no sin was made sin for us. The believer then comes into union with Christ through the Holy Spirit Whom He sent.

Christ the Son has several offices: He was the great Agent or Instrument of creation. Without Him was not anything made that was made. All power in heaven and in earth is given unto Him. In Him was eternal life and light. God the Father was the Author of everything but sin. He planned and originated the universe and is the great Source of all things including righteousness. Since He was the Architect and designed us, He has the right to rule over us. But Christ the Son is the Agent who put the plan into effect like a contractor who builds according to the blueprints of the architect. Not only did Christ create according to the plans of the Father but He is the Re-creator of Human personality. This is even a greater function than physical creation. The love of Christ can take an individual deep in sin and re-make him into a new creature or new creation. He is also the Revealer of God to mankind.

Perhaps the greatest work of all that Christ did was to send the Holy Spirit when He ascended





into heaven. He said in effect that it is better that I go away for if I do not, the Comforter will not come into close fellowship with you. It is better for you that the Holy Spirit come. The fact that Christ could and did send the Holy Spirit is the greatest proof of His Deity; it proves that He is God.

The object of the Holy Spirit is to produce holiness. He brings conviction of sin to worldly people and shows them that right living is worth while. He likewise indicates that judgment is swift and sure to the unbeliever. The Holy Spirit in the bodily form of a dove came upon Jesus at His baptism. The voice of the Father speaking approval said, "This is My Beloved Son." So we have all three personalities of the Trinity in action. In the strength of the indwelling Spirit Christ performed miracles, taught as no man taught and accomplished His purpose on earth.

Christ did not begin His public ministry until He received the power of the Spirit. Dare we attempt in our own strength to fulfill the ministry

committed to us? Do we dare witness for Him without the power of the Spirit? He was driven into the wilderness for testing by the Spirit. Christ was truly God but when He came down from heaven to be born of a Virgin, He suspended operation of His own independent power and became voluntarily dependent upon the power of the Father through the Holy Spirit. **Of His own self He could do nothing!** Christ was born of the Spirit, baptized by the Spirit and went to work in the power of the Spirit.

A similar process is necessary for us. We must be born, baptized and go forth in the Spirit if we are to live His life and reproduce His work. Greater things than these which they were doing shall ye do. We need to stir into flame this gift of the Spirit that is in us. The soul that is truly baptized with the Holy Spirit is on fire. Fire is penetrating, purifying, consuming, quickening, melting; it is an energizer and source of power. If Jesus had to be filled with the Spirit to do effective work, how much more do we? That is why He felt the necessity of sending the Holy Spirit to dwell in our hearts by faith. The Holy Spirit was not resident on earth but visited it from time to time. It was necessary for Christ to go back to heaven. Then and only then would the Holy Spirit come to dwell in the hearts of Christians. "I made of my heart a temple and sheltered the living God."

It is probable that Christ never traveled more than a hundred miles from where He was born. Christ was the greatest personality who ever lived on earth; yet He was born in a barn. Everywhere He went an impression either for or against Him was made. People took sides. He didn't do what most people do to make "Who's who?" He never wrote a book, never owned a home, never had a family, was not a famous athlete, nor a great business man. But no man ever lived on this earth who made such an impression. The giving of the Holy Spirit to dwell in our hearts, the inner shrine, the most holy place, was perhaps His most outstanding contribution. God in us the Hope of Glory defends us from the power of evil.

When Christ ascended into heaven and sent the Holy Spirit, we have an example of the fact that the Lord never takes away one blessing without leaving a greater in its place. We as Brethren people do not understand the tremendous possibilities we have when empowered by the Spirit. At Pentecost things happened. Mighty power



came upon the believers. Men like Peter who had been weak and vacillating became strong, powerful and bold in the service of the risen Lord. Their prayers stirred empires. Christians immediately became other-conscious. Everybody, both men and women, went out witnessing. Nothing could hold them back but indifference to the indwelling Spirit. The power of the Spirit is to make us holy and to equip us for service. It must be a service of love. There are nine gifts of the Spirit and there are the fruits of the Spirit, yet everything must be tempered by Holy Spirit love. It is only possible for the Christian to have the love as mentioned in I Corinthians 13 if he has the Gift of the Spirit.

When Christ's followers were in His presence they were walking by sight. Now since He ascended to heaven, they must walk by faith and not by sight. Great things were done back there but greater things are possible today if we have the zeal of the Spirit. In this new and living way, the Spirit of Truth abides within to give us zeal, victory over sin, victory in prayer life. He guides you into all truth but this only takes place if you



love the word of God and study it for His approval. Perhaps the outstanding characteristic of those who have the gift of the Spirit is an earnest desire to speak personally to others. The great new era ushered in when Christ sent the Spirit at Pentecost could be duplicated today if we were conscious of the Divine Presence within us.

Peru, Indiana.

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## INTERESTING ITEMS

(Continued from Page 2)

John H. Blocher, Moderator of the Church, presented a Father's Day message at the morning service, with the Woman's Missionary Societies presenting their public program in the evening. Mrs. Harry LaRue presented the message of that hour. June 27th, Professor Harold Douty of the Pennsylvania Temperance League presented the morning message, and the evening service was in charge of the Win-A-Couple Class.

LOUISVILLE, OHIO. The Laymen presented the Father's Day service on June 20th, with Paul Clapper as the speaker.

PERU, INDIANA. Sunday evening, June 20th, "Contrary Winds," a 55 minute religious film, was presented by the Laymen in their public service.

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NORTH MANCHESTER, INDIANA. The W. M. S. Public Service was given on June 13th. Featured was a play, "Courting in India," presented by the Hadassah Circle.

The Laymen's Father and Son banquet was observed on June 10th, with the Laymen's public program scheduled to be given on June 27th.

NAPPANEE, INDIANA. The Laymen presented their public service on June 20th.

MILLEDGEVILLE, ILLINOIS. Brother H. Francis Berkshire, Pastor of the Lanark, Illinois, Brethren church, was guest speaker in the Milledgeville church the evening of May 30th.

"Open House" has been scheduled for June 27th, at which time the members of the church will see the improvements made recently in the parsonage. Brother H. H. Rowsey notes that the upstairs and the kitchen woodwork has been painted, a new hand rail for the stairs has been installed, upstairs rooms and stairway repapered. Plywood has been placed on all of the upstairs floors, with linoleum tile being laid on top of the plywood.

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**Next Sunday begins a new Quarter. Are your new Quarterlies distributed to your S. S. members?**

# Missionary Department:

## JUNE BYLER

In July 1949 Miss June Byler sailed from New York for Argentina to become a missionary for the Brethren Church. Since that time June has served in a number of capacities on the field: She has worked in a goodwill center among children; in Sunday schools; in publishing the "Testigo Fiel," a periodical in the Spanish language for Christian workers; and in radio evangelism. While Mr. and Mrs. Rob Byler were back home on furlough, she carried a tremendous responsibility in administrative work also.

Now June is enjoying a furlough in this country. She will soon be visiting many of the Brethren churches presenting Argentine missions from her own experience.

June plans to return to Argentina before the year is over—possibly the last of October—for she will go back to become the wife of Senor David Palaci, a fine Christian young man who has likewise been working in the radio evangelism program in Buenos Aires.

We all wish for June great happiness and continued service in the Argentine.



### PARABLE OF THE PRODIGAL PURSE



### WHAT KIND IS YOUR PURSE?

Is your purse one of the "prodigal purse" variety? Is it spending its contents in riotous living—or even in selfish living? If that is the case, why not bring it back to spend itself in the Father's house?

How can Christians possess prodigal purses? If a Christian belongs to the Lord, isn't it reasonable to expect his purse to belong to the Lord also? If the purse does not, then what is the inference?

Are you a good steward?

# PROGRAM OF THE SIXTY-FOURTH PENNSYLVANIA DISTRICT CONFERENCE

July 19th to 22nd

Masontown, Pennsylvania



Conference Theme: "Endeavoring to keep the unity"

Conference Text: "Endeavoring to keep the unity of the spirit in the bond of peace."

Ephesians 4:3

(All sessions on D.S.T.)

## CONFERENCE OFFICERS

Moderator ..... Ralph E. Mills  
 Vice-Moderator ..... N. V. Leatherman  
 Secretary ..... Mrs. Elmer Keck  
 Assistant Secretary ..... Horace Huse  
 Treasurer ..... John H. Glessner  
 Statistician ..... Mrs. Ida Kimmel



## THE PROGRAM

### Monday Evening—July 19

7:45 Song Service  
 Devotions ..... Rev. George Jones  
 Special Music ..... The Masontown Choir  
 8:15 Sermon ..... Rev. N. V. Leatherman  
 "The Church; God's Eternal Purpose"

### Tuesday Morning—July 20

8:30 Simultaneous Sessions  
 Ministerium  
 Woman's Missionary Society  
 Sisterhood of Mary and Martha  
 Laymen's Organization  
 Boys' Brotherhood  
 9:30 Devotions ..... Lee Yauger  
 Address of Welcome ..... Mr. Crow  
 Response for Ministerial Delegates  
 Rev. Lyle Lichtenberger  
 Response for Lay Delegates ..... J. C. Harcum  
 10:00 Moderator's Address ..... Rev. Ralph E. Mills  
 10:40 Special Music  
 Report of Credential Committee  
 Election of Committee on Committees  
 11:15 Message of Inspiration ..... Rev. John Locke  
 12:00 Noon Adjournment

### Tuesday Afternoon

1:30 Song Service  
 1:40 District Mission Board Session  
 Harry L. Berkshire, Pres.  
 2:10 General Missionary Board Report  
 Rev. W. Clayton Berkshire

2:40 Publication Board Session

Rev. W. St. Clair Benshoff

3:00 Ashland College Session .... Dr. Glenn L. Clayton

3:30 Adjournment

5:30 Sisterhood Banquet

(This is conference supper—all are invited)

### Tuesday Evening

7:30 Song Service  
 7:45 Devotions ..... Rev. W. B. Brant  
 8:00 Announcements and offering  
 Special Music  
 Sermon ..... Rev. Cecil Bolton

### Wednesday Morning—July 21

8:30 Simultaneous Sessions  
 (See group listing under Tuesday)  
 9:30 Song Service  
 Devotions ..... Rev. Paul M. Naff  
 Business Session  
 Minutes of the secretary  
 Report of Committees  
 Credential Committee  
 Committee on Committee report and election  
 Ministerial Examining Board  
 Ashland College Trustees  
 Sunday School Board  
 Youth Committee Report  
 Other Committee Reports  
 11:15 Message of Inspiration ..... Rev. John Locke  
 12:00 Noon Adjournment

### Wednesday Afternoon

1:30 Song Service  
 1:40 Panel Discussion  
 "Brethren Church Extension—Where are we?"  
 Rev. E. M. Riddle  
 2:30 Fraternal Relations Address.. Rev. Harvey Klein,  
 Pastor of the Uniontown Church of the Brethren  
 2:50 Woman's Missionary Society Public Service  
 5:30 W. M. S. Banquet  
 (This is conference supper—all are invited)

### Wednesday Evening

7:30 Song Service  
 Devotions ..... Rev. William Anderson  
 7:50 Special Music ..... Mennonite Quartet  
 Announcements and offering  
 8:00 Sermon ..... Rev. Horace Huse  
 "Love The Perfect Bond"

**Thursday Morning—July 22**

- 8:30 Simultaneous Sessions  
(See listing under Tuesday morning)
- 9:30 Devotions ..... Rev. Elmer Keck  
Business Session  
Election of 1954-1955 Conference officers  
Unfinished business  
New business
- 11:15 Song service  
Message of Inspiration ..... Rev. John Locke
- 12:00 Noon Adjournment

**Thursday Afternoon**

- 1:30 Song Service
- 1:40 District Sunday School Board Session  
Walter C. Wertz, Pres.
- 2:00 Laymen's Session, John Golby, Pres.
- 2:20 Penna. District Youth Coordinating Board Session  
Rev. W. B. Brant in Charge  
Recognition given, C. E., Boys' Brotherhood,  
Sisterhood of Mary and Martha
- 5:30 BRETHREN YOUTH BANQUET  
Mrs. Clyde Bouns, Guest Speaker  
This is conference supper—all are invited)

**Thursday Evening**

- 7:30 Song Service  
Devotions ..... Charles Berkshire  
Special Music  
Installation of 1954-1955 Officers  
Announcements and offering  
Sermon ..... Rev. Joseph Schultz  
Adjournment
- 9:00 Camp Rally

**WOMAN'S MISSIONARY SOCIETY PROGRAM****Theme: "Reaching Out"****Theme Hymn: "We've a Story to tell to the Nations"****Tuesday Morning—8:30**

- Prelude ..... Masontown W. M. S.  
Theme Hymn  
Devotions ..... Wayne Heights W. M. S.  
Talk—Reaching Out Through Home Missions  
Mrs. Elmer Keck
- Business:  
Secretary-Treasurer's Report  
President's Report
- Hymn  
W. M. S. Benediction

**Wednesday Morning—8:30**

- Registration  
Prelude  
Theme Hymn

**DUES**

The Delegate Fee shall be one dollar, for each lay delegate. Each congregation shall pay annually to Conference the full amount of dues for the delegates to which it is entitled whether attending conference or not. Payment of these dues is a prerequisite to the congregation's membership in this conference. Credentials will not be accepted from churches failing to fill out and return statistical blanks.

- Devotions ..... Mrs. William Anderson  
Special Music ..... Pleasant View W. M. S.  
Business ..... Election of Officers  
Roll Call with offering for District Project, a Brethren Training Center  
W. M. S. Benediction

**Wednesday Afternoon—2:30****W. M. S. PUBLIC SERVICE**

- Prelude  
Memorial Service ..... Vinco W. M. S. Group I  
Installation of W. M. S. and S. M. M. Officers  
Offering for General Treasury  
Closing Prayer

**Wednesday Evening—5:30****W. M. S. BANQUET**

- Toastmistress ..... Miss Miriam Bird  
Group Singing ..... Mrs. Dan Rorabaugh  
Special Music ..... Johnstown 3rd W. M. S.  
Talk—"Reaching Out through Foreign Missions"  
Miss June Byler  
Reading ..... Mrs. Harry Landis, Berlin, Sr.  
W. M. S. Benediction

**Thursday Morning—8:30**

- Prelude  
Theme Hymn  
Devotions ..... Brush Valley W. M. S.  
Talk—"Reaching Out through the Church"  
Mrs. E. M. Riddle  
Business ..... Report of Committees  
Hymn  
W. M. S. Benediction.

**THE LAYMEN'S PROGRAM****Tuesday Morning—8:30**

- Call to Worship  
Hymn: "In the Service of the King"  
Devotions ..... Masontown Brethren  
Topic:—"Making Laymen's work, work" .. Vinco Brethren  
Special Speaker—To be supplied

(Continued on Next Page)

Business .....John Golby, president, presiding  
Hymn: "In the Garden"  
Benediction

### Wednesday Morning—8:30

Call to Worship  
Hymn: "Help Somebody Today"  
Devotions .....Johnstown First Brethren  
Special Speaker—To be supplied  
Business .....Election of officers  
Hymn: "Give of Your Best to the Master"  
Benediction

### Thursday Morning—8:30 A. M.

Call to Worship  
Hymn: "Living for Jesus"  
Devotions .....Meyersdale Main Street Brethren  
Special Speaker—To be supplied  
Topic:—"Ideas for Better Programs"  
Business  
Hymn: "As a Volunteer"  
Benediction

### Thursday Afternoon—2:00

Call to Worship  
Hymn: "I'll Go Where You Want Me to go"  
Devotions .....Jones Mills Brethren  
Guest Speaker—To be supplied  
Hymn: "Yield not to Temptation"  
Benediction

## BOARDS AND COMMITTEES

### Executive Committee

Ralph E. Mills, N. V. Leatherman, William Keeling, H. L. Berkshire, W. C. Blough

### District Mission Board

1954—George A. Leidy, George Jones; 1955—John Golby; Fred Brant; 1956—H. L. Berkshire, Floyd Benshoff

### Ministerial Examining Board

1954—N. V. Leatherman, 1955—W. B. Brant, 1956—E. M. Riddle

### Rules and Organization

1954—N. V. Leatherman; 1955—Floyd Benshoff; 1956—E. M. Keck

### District Christian Endeavor Board

1954—Donald Rowser; 1955—Geneva Altfather, Mrs. H. L. Berkshire; 1956—Lyle Lichtenberger

### Sunday School Board

1954—W. B. Brant; 1955—Lucetta Hibbs; 1956—Walter C. Wertz; 1957—Geneva Altfather; 1958—Ralph E. Mills

### Special Brethren Training Camp Committee

Site: Fred Brant, Walter Wertz, Floyd Hibbs  
Finance: H. L. Berkshire, John Golby, J. C. Harcum

### Boys' and Young Men's Brotherhood

1954—Robert Holsinger, Jacob Mackall; 1955—Fred Brant Robert Blough; 1956—Charles Berkshire

### Ashland College Trustee

1955—George Jones

### Credential Committee

N. V. Leatherman, George King, William Anderson

### Resolutions Committee

William Keeling, Thomas Clark, Bruce Shanholtz

### Committee on Moderator's Address

Catherine Benshoff, Ida Kimmel, Vera Laughlin

### Auditing Committee

1954—Floyd S. Benshoff; 1955—Mrs. George A. Leidy  
1956—Floyd Hibbs

### General Conference Executive Committee

S. E. Christiansen, Ralph Mills

### W. M. S. Officers

President .....Miss Miriam Bird  
Vice President .....Mrs. George A. Leidy  
Secretary-Treasurer .....Mrs. Ruth Barkhymen

### Laymen's Officers

President .....John J. Golby  
Vice President .....Frank Buzarc  
Secretary .....Robert Blough  
Treasurer .....John Glessner

### S. M. M. Officers

President .....Lois Walker  
Secretary-Treasurer .....Lois Howard  
Patroness .....Ida Kimmel



## National Sunday School Association Summer Camps, 1954

### Camp Shipshewana (Indiana):

Southern Juniors     June 27-July 3  
Northern Juniors     July 11-17

### Camp Zion (Ohio):

Intermediates & Seniors  
June 27-July 3

### Camp Juniata (Pennsylvania):

Seniors & Young People     June 27-July 4  
Juniors     July 4-9

### Camp Pinnacles (Southeast):

July 12-17

### Camp Blackhawk (Central):

July 18-25

### Camp Wyandotte (Mid-West):

July 26-August 2

## Doctrinal Statements

By the Late Dr. J. Allen Miller

### XIII. CHRISTIAN MARRIAGE AND THE CHRISTIAN HOME.

Our blessed Lord Jesus gave His sanction to marriage and the establishment of a home by His presence at a wedding in Cana. Elsewhere and repeatedly, He stressed the sacredness and the inviolability of the marriage tie.

The Brethren Church believes that marriage is a divine institution. The relationship entered into is an enduring one. By its very nature it cannot be broken except by the most violent means. Jesus, in Mark 10:7-8, says, "For this cause shall a man leave his father and his mother, and shall cleave to his wife; and the two shall become one flesh; so that there are no more two but one flesh. What therefore God hath joined together, let no man put asunder." Read carefully Matthew 5:31-32; 14:3-9; Mark 10:2-12; I Cor. 7:11-15.

The blessings of a Christian home are beyond compare. So fine and high and holy is the home relation, between husband and wife, and parents and children that it becomes the symbol of heaven. Thus the home is the very foundation of all spiritual life, and culture. Here the altars of faith and service must be kept carefully guarded. Here the principles of true Christian living must be inculcated and exemplified. There must be a "Church in the Home."

(This is the last of the Doctrinal Statements by the late Dr. J. Allen Miller, as taken from his book by the same title. The 49 of these statements have been running serially in the EVANGELIST for the past several years. W. S. B.).

## SIXTY-SIXTH GENERAL CONFERENCE

## OF THE BRETHREN CHURCH

AUGUST 16—22, 1954

ASHLAND COLLEGE CAMPUS, ASHLAND, OHIO

WE URGE YOUR ATTENDANCE

*You'll be glad you came!!*



# Prayer Meeting Studies

By C. Y. Gilmer



## NO WOUND NOR SCAR

Hast thou no scars?  
No hidden scar on foot, or side, or hand?  
I hear thee sung as mighty in the land,  
I hear them hail thy bright ascendent star,  
Hast thou no scar?

Hast thou no wound?  
Yet I was wounded by the archers spent,  
Leaned Me against a tree to die, and rent  
By ravening beasts that compassed me, I swooned,  
Hast thou no wound?

No wound? no scar?  
Yet, as the Master shall the servant be,  
And pierced are the feet that follow Me,  
But thine are whole—can he have followed far  
Who has no wound nor scar?

THE BIBLE holds up Jesus as our Example for suffering today (Heb. 12:2-4). And it is surprising, thrilling and challenging what the Bible holds up as models for Christians today (Heb. 11:35-40)! In a day of so little sacrifice and self-denial one wonders if our following Him is "afar off" (Matt. 16:24, 25). And if in Heaven the heroic saints should ask us, "What did you suffer for Him? Or did you sell what you had for the money to send missionaries to tell the heathen about Jesus?" Will we be speechless, and will they have to look at us with sorrowful eyes (2 Tim. 3:12)?

Do you suppose there are any among us today who can match the poor widow whom the Lord commended (Mark 12:41-44)? Do we have to be as poor as she before we can give our all (Luke 14:33)? Have we any venture of love to match the sacrifice of Mary (Matt. 26:6-13)? Are we satisfied to serve God without sacrifice, suffering, tears, oppression, loss of friends, time, and means (Luke 18:23, 28-30)? Can the Lord be satisfied with us as long as we keep our hands on that which belongs to Him (Mal. 3:8, 9)? If God demanded the first and best of the widow of Zarephath, will He be satisfied with our ordinary giving and living (1 Kings 17:10-16).

When we sing "Faith of Our Fathers," do we have any thought of matching the great Christians of the Bible in sacrifice—martyrs burned at the stake, Stephen stoned for faithful preaching, Paul beheaded for an eternal crown of glory, our present-day missionaries leaving all back home to win the repulsive heathen to Christ? When we sing "The Son of God Goes Forth to War," who really "follows in His train?"

"Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears his cross below,  
He follows in His train."

Who among us matches the zeal of the false cults today? Can it be that the communists are more concerned to propagate their gospel of hate than we Christians are eager to disseminate Christ's gospel of love and grace? Do we match our Catholic friends for zeal, the Jehovah Witnesses for house-to-house visitation, the Seventh-Day Adventists for printing literature? Until we do, do we really believe that we have "the whole Bible" message? Or does it look doubtful? If so, what is lacking in our belief in a New Testament Church?

Where are the "marks of a Christian," the brand of Christ's ownership (Gal. 6:17)? Paul's marks were no superficial such as circumcision (2 Cor. 11:23-33). Away with superficial tests that rate a man a Christian when he is not (Col. 2:10-13)!



## Lesson Comments by Fred C. Vanator

Lesson for July 4, 1954

JESUS OUR EXAMPLE

Lesson: Luke 2:40-52

AT FIRST THOUGHT it would seem to be a very long stride from the study of the evils which caused the fall of the Northern Kingdom of Israel to the present course of study which will deal with the general subject of "Christian Living." But in reality the studies of the past quarter should form a very definite introduction to our thoughts for the next three months, for the same results are bound to follow in the lives of Christians which came to the ancient Israelites if the attitudes of the followers of Christ should fall into the same pattern as those of the misguided Children of Israel in their relation to Jehovah, their God.

Our studies should take the nature of a personal examination of our own lives in relation to example, growth, use of the Bible, prayer life, worship, fellowship, giving, Christian service, activities, love and witness bearing. These, in short, form the outline of where our studies will lead us, to the end that we may take inventory of our own attitudes and faithfulness to the kind of life our Master rightfully expects us to lead here on this earth.

Our initial lesson is titled, "Jesus Our Example." An example is something that is set before us for us to follow. Many of us are old enough to remember the old "Copy Book" which was used to teach us to write. These books had a sentence at the head of each page, written in fine penmanship, which had a two-fold purpose—first, to show us how each letter was to be written to make for legible hand-writing; and second, to leave a thought in our minds which might lead to character building. It was "example" both in purpose and precept. Below this line of beautiful writing were about twenty ruled lines upon which we were to write as nearly as possible the likeness

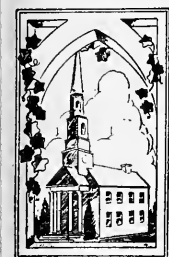
of the "example" on the top of the page. Since the tendency usually was to follow the line of writing immediately above, the result was far too often, worse and worse instead of better and better.

But my writing teacher was a wise leader. She said that in order to keep our eyes on the "example" we should begin on the bottom line and write upward. Thus we always had our eyes on the perfect specimen at the top. The result was that many fine penmen came from that class—because the "example" and not individual ideas was followed.

It seems to me that the crude illustration should, in a measure, approximate the attitude we should find in our lives in following the example set by Jesus. The first and

last verses of our printed text are the "meat" of our thought—Luke 2:40, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him," and Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and man." It was because of that which is found in the first verse that the results were obtained in the second.

Jesus should be shown, at all times, as the Great Example to little children in the home and they should be taught from infancy, to follow the example from the very beginning (the bottom of the page) on toward the top, until, as Paul says, they reach "the fulness of the stature of Christ." But we need remember that Jesus was more than a mere example—He was and is God, and we should thus reach out to Him at all times.



## What's Doing in the Churches



### SIX YEARS AT GRATIS, OHIO

With the Worship Service, Sunday morning, March 21st, 1954, our six-year pastorate at Gratis, Ohio, came to a close. It was an enjoyable six years! And, we believe a look at the record, will disclose that they were active and constructive years, so far as the church and community were concerned.

In Gratis, a village of five hundred seventy-five population, the Brethren Preacher, who is the only resident Pastor, has the privilege and responsibility of being sort of a "community Pastor." This makes him welcome in the homes of the families of the two other Churches, Methodist and Church of the Brethren, as well as of those of other church affiliation, or of no church affiliation at all.

Also, it was a privilege to enjoy a more or less constant contact with the Gratis Public School, where the Superintendent, faculty and Board of Education were all congenial with reference to the Churches' work. Many and varied were the times we shared in their programs, and likewise, they participated in those of the Church, making definite contributions.

We shall always recall with especial satisfaction the beginning and work of the so-called "Gratis Council of Churches." In this the three churches pooled their resources, and presented a solid front in making their impact upon the community. At Christmas time, as many as thirty "Goodwill Boxes" of foodstuffs were distributed to shut-ins. Union Services were held on special days, and a Union Vacation Church School conducted. During the six

year tenure, while we served as a sort of Executive Secretary of the "Council" and "Dean" of the school, the enrollment grew from seventy-five to one hundred fifty.

Serving in the beautiful and prosperous Miami Valley of southwestern Ohio, this Pastor was invited to the many and varied farmers' meetings at different places in Preble County, to give the invocation or grace at a banquet, enjoy the meal and program.

The Gratis Brethren Church and Pastor cooperated fully with the Preble County Ministerial Association, and with the Federation of Churches of the county. During our residence there, it was our privilege to serve one year as President of the Ministerial Association. During that year, the Preble County Federation of Churches was launched, and has been gaining in momentum.

The Church School was well-managed, always opening on time, with its corps of workers at their posts; varied and unique features permitted of no monotony! The women of the Church cooperated fully with the District and National organizations of the Woman's Missionary Society; laymen promoted various programs of improvement on the property. A junior-intermediate girls' choir was developed and added much to the dignity of the Worship services. A few months before our pastorate ended, a Sisterhood of Mary and Martha had been organized, and was off to a good start.

Returning to the work of the Church itself, we note that the reported membership April 1, 1948 was given as one hundred eleven. Six years later, March 31st, 1954, the membership was given as one hundred eighty-four. Seven of the additions were by letter, a number manifested their renewed interest in the Lord's work and were classified as "reactivated!" Sixty were added by confession, baptism, confirmation and fellowshiping. The additions included many splendid young people, and several new, young families were aligned with the Church. During our tenure, we solemnized twenty-three weddings and conducted or assisted with sixty-seven funerals.

One of the many traits of Gratis Brethren meriting special mention was the pride they took in their Church property. Almost every year, some group of the Church, or of the Church School would undertake a project of improvement, which included both the Parsonage on the adjoining lot, and the Church plant. An exceptionally

beautiful job of interior redecorating was done, and new carpet laid; the two coal-burning furnaces were converted to fuel oil; tile were laid on the spacious basement floor, and fluorescent lights installed. The parsonage exterior was painted, and the entire lower floor rooms redecorated, and linoleum laid in the kitchen and bathroom. The closing weeks saw Church School Classes promoting a fund to purchase new tables and chairs for the church basement.

When the definite date for our leaving Gratis to undertake our present work here in Newark, Ohio, became known, the Church and various organizations gave a farewell reception, in the most conveniently appointed church basement. A program of special features was enjoyed, a bountiful carry-in meal shared, and various tributes given. The Church, organizations and individuals gave the Pastor and wife a purse of One Hundred Dollars. The Young People's Church School Class, numbering over thirty, had presented Pastor and wife appreciated gifts.

and the Girls' Choir and leaders also gave impressive remembrances.

For the closing Worship Service, the Church of the Brethren dismissed, and a congregation of one hundred eighty-seven was present for the Farewell Message. It was quite a change of environment to go from our five year pastorate in metropolitan Pittsburgh with its half a million population, to a rural community. But it seemed like "getting back home again" after city pastorates in Fremont, Johnstown and Pittsburgh, which had covered a period of twenty years, following a sequence of rural pastorates. As every Pastor knows, the Lord has His elect in every community, and also those who need, and are ready for the ministering of one of His undershepherds, who will adapt himself to the needs of the flock. May the Lord continue richly to bless Gratis Brethren and all their faithful co-laborers.

—William S. Crick.

## Young Men and Boys' Brotherhood Program

Percy C. Miller

Month of July

Topic—"Jesus Raises Lazarus From the Dead"

Scripture Reading—John 11:32-44

ONE OF THE MANY VIEWS of the Fourth Gospel propounded in recent days to account for its striking peculiarities is that its content is allegorical rather than historical. Let's look at the resurrection of Lazarus as being allegorical to this extent that it shows how men are brought out of the grave of legalism into the liberty of Christ. The truth of the matter is that without building an account of events which never occurred for the purpose of conveying a lesson, the author makes use of an actual miracle of Jesus in order to convey the lesson of His power to save from spiritual as well as physical death.

In this respect the account of the resurrection of Lazarus is no different from those of the feeding of the five thousand or the opening of the eyes of the man born blind. If the first of these serves as the groundwork of facts suggesting the power of Jesus to satisfy spiritual hunger and the second of His power to cure spiritual blindness, the raising of Lazarus suggests Jesus' power to give life to those who are spiritually dead in sin. From this point of view the narrative differs radically from the other accounts of other miracles of resurrection found in the synoptic gospels.

It begins even before the death of Lazarus with the suggestion that every case of need in the realm of the spiritual may be carried to Jesus. When Lazarus fell sick

the sisters made his condition known to Jesus. They "sent unto him saying, Lord, behold, he whom thou lovest is sick." If Jesus did not come to their relief at once, it was in order that His power might be made known in its fuller form, and that His grace might be appreciated all the more vividly, or as He put it, "that the Son of God may be glorified."

Upon the death of Lazarus to the surprise of His disciples Jesus proposed that they go to Bethany; and as they arrived there and proceeded directly to the cemetery Jesus revealed the world of emotion that was stirring in His bosom both by His words and by the tears He shed. But standing before the grave of Lazarus He did a strange and unexpected thing. He had long ago made up His mind to bring His friend back to life.

Yet, as the body of Lazarus lay in the rock-hewn tomb with the stone closing the way into it, Jesus did not use His great power over the nature forces to remove the stone from the mouth of the tomb. Nor did He empower Lazarus to push it from within. The removal of the stone was a service which the human power of Lazarus' friends could accomplish. Therefore Jesus spoke the words: "Take ye away the stone."

The next step in the process was entirely beyond human power. No one but God could restore life to the dead. Therefore Jesus in the use of His divine power gave the command, "Lazarus, come forth."

Finally, as the man once dead came forth, bound about, according to the custom of the day, with grave-clothes, Jesus again appealed to the friends to "Loose him and let him go."

The application to the spiritual realm is plain. In bringing back to life the dead soul, God must depend upon men for all the preparatory work. The act of re-awakening the soul to life is His and He will perform it. But all that men can do by way of invoking His power, preparing the way or taking charge of the revived soul and helping it to its new life they must do.

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for July 4, 1954

### EXERCISING THE LIBERTY OF CONSCIENCE

Scripture Reading: I Peter 3:18-22

CONSCIENCE IS ONE of the great facts of life. Someone has likened it to a built in walkie-talkie by which God speaks to us and gives us instruction. When this built-in radio begins to speak, it is time for an individual to listen and obey it.

1. We can exercise the liberty of conscience by praying for a clean conscience. Dr. Moffatt translates I Peter 3:21 as follows: "Baptism, the counterpart of that, saves you today (not the mere washing of dirt from the flesh but the prayer for a clean conscience before God)." The baptism that is really effective then, is not water baptism—though that too is necessary—but the prayer for a clean conscience before God.

Now it is true that conscience is not an infallible guide, for it may be dulled and distorted. St. Paul puts it thus, "Seared with a hot iron" so that it no longer functions. On the other hand, we may confidently state that you will never be right if you ignore and disobey your conscience.

If you follow your conscience, you will never go far wrong. Herod had a bad conscience about having John the Baptist beheaded. Cf. Mark 6:26. It is too bad that he refused to obey his conscience on that occasion. A person's conscience is very much like the traffic signals we see in our larger cities. At times, conscience gives the green light and we can move forward with confidence; at other times it flashes red, and we know that we are to stop.

The trouble comes with the yellow signal. Then we are to proceed with caution until the Word of God gives us the assurance to stop or go. Wrecks, both morally and on the streets, are the result of rushing the yellow signal.

2. The pain of an unclean conscience. Everyone knows that when we get a toothache there is something wrong with the tooth and that we should see a dentist. When we get a headache that lasts for a considerable time, we consult a doctor because we know that there is something wrong with the body. It is just as true that when we have a conscience-ache, that we should take the matter to our pastor who is God's representative to administer healing methods. "Pray God for a clean conscience." Conscience is not given so much to punish us as it is to guide and correct us. None of us like pain, but pain is one of the greatest blessings that God has ever given us. Without pain we could be burned up before we

knew what was happening. Without pain we would almost never go to a doctor and would die before we knew there was anything wrong. Just so with conscience for it is to the moral life what pain is to the physical life.

3. Conscience does correct. Turn to the Bible and you will find illustration after illustration of the correcting power of conscience. Peter had predicted that he would never deny his Lord and when he did, only one look from the Master was needed to bring the pain of conscience. When Judas saw what actually happened to Christ, he realized that he had betrayed innocent blood. In the stomach of the great fish, Jonah was brought to his knees in repentance because his conscience was hurting him so badly. Along with his hunger and shame the prodigal son also had the voice of conscience condemning him. With Macbeth he might have said:

"Me thought I heard a voice cry, Sleep no more!  
Macbeth doth murder sleep,—the innocent sleep."

It has always seemed to me that God must have appeared to Adam and Eve in the garden of Eden through their consciences. They had sinned and they knew it and therefore they tried to hide from God, but you can never hide from God—He has a built in walkie-talkie in the form of your conscience. Dante well could have been talking about Adam when he wrote:

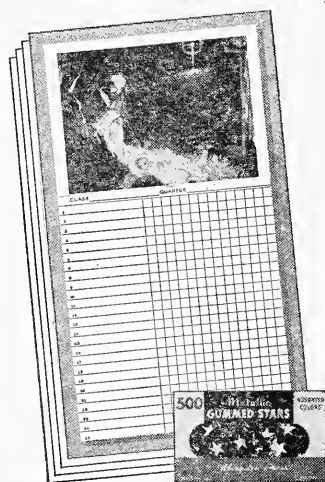
"He, with the bitter pang of self-remorse,  
Seem'd smitten. O clear conscience and upright!  
How doth a little failing wound thee sore."

4. How to get rid of a bad conscience. This says, Dr. Bernard Bell in his book, "God is not dead," "is the major problem of the church to tell people how to get rid of that sense of inner guilt, which, so the mental doctors say, hampers and makes miserable at least 70% of all Americans." In our text the Apostle suggests the need to pray for a clean conscience before God. Pray for the forgiveness of your sins in the full assurance that God will answer your prayer in the affirmative.

We can follow the teaching of our Lord and the other writers of the Bible. We can follow the leadership of the Holy Spirit. We can associate with people who will not tempt us to violate the voice of conscience. We can ask God to give us strength and wisdom to follow our conscience when it speaks. (You might suggest many other things to do.)

5. The reward of a good conscience. The reward of a good conscience is better health—mentally, physically, and spiritually. People who do their best on the job sleep and relax better than those who are just trying to get by. Spiritually, we may say that people's lives get all tangled up when they leave the straight and narrow way. St. Augustine once wrote: "The testimony of a good conscience is the glory of a good man. Have a good conscience and thou shalt ever have joy. A good conscience is able to bear exceeding much, and is exceeding joyful in the midst of adversities; an evil conscience is ever fearful and unquiet. Thou shalt rest sweetly if thy heart condemn thee not."

## New Abingdon Classroom Charts



Beautiful, full-color scenes from the life of Jesus illustrate these four new charts for children's classes. Each one features a multi-color reproduction of a painting by a distinguished artist—lithographed on heavy, durable paper. Each offers space for 25 names, with 14 blank squares after each name—an ideal means of recording attendance, special recognition, etc. in the church school, vacation school, or weekday school. Size, 11½x20 INCHES. Sold separately or as a set.

➤ **SET No. 740**—For the teacher's convenience in purchasing a year's supply of charts and stars to record attendance. 500 assorted foil stars (100 each of gold, silver, blue, red, and green) with each set of four charts. All pieces enclosed in envelope. Per set of four, **\$1.**

### Single Charts

**No. 740-A**—Illustration is a Nativity scene, "The Holy Family," by Leslie Benson.

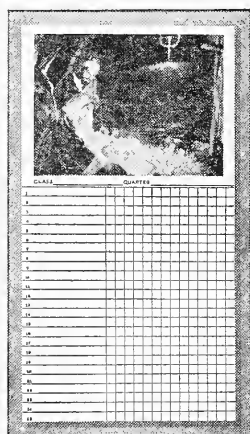
**No. 740-B**—"Jesus in the Carpenter Shop," by Mac Partee, illustrates this colorful chart.

**No. 740-C**—Features the illustration "Jesus in the Synagogue School," by E. E. Tevis.

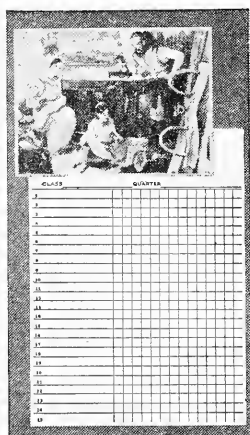
**No. 740-D**—Illustration is "Jesus and Children," by Karl Godwin.

Each Chart, **20 cents**

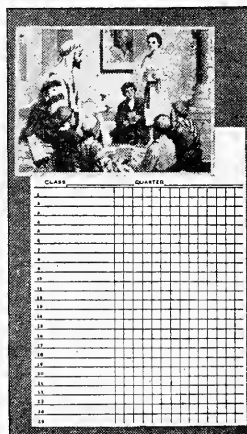
**Metallic Gummed Stars No. 741**—For use with the new Abingdon Classroom Charts; for handwork activities; for many other uses in children's classes. 500 of assorted colors to a package. **Each Package, 30 cents**



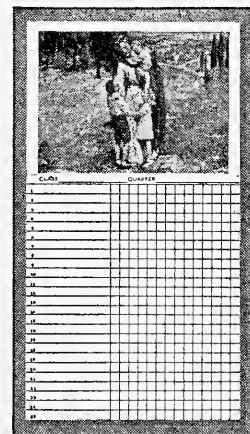
**No. 740-A**



**No. 740-B**



**No. 740-C**



**No. 740-D**

Order from The Brethren Publishing Company  
524 College Ave., Ashland, Ohio.



# THE

Official Organ of The Brethren Church

# BRETHREN

# EVANGELIST

BUY-PRODUCTS





## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

THE BRETHREN PUBLISHING COMPANY  
Ashland, Ohio

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ASHLAND, OHIO

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was guest speaker in the New Lebanon church on Sunday morning, June 27th.

FLORA, INDIANA. Brother C. A. Stewart was guest speaker at the Union Service held on June 20th in the Flora Methodist Church.

SOUTH BEND, INDIANA. The Vesper Service on June 27th was held at the Shipshewana Brethren Retreat, with Rev. Mike Dodds as speaker.

LOREE, INDIANA. Brother Claud Studebaker reported that as a result of their Vacation Bible School, twelve boys and girls came forward at a closing service, accepting Christ as their Saviour and now are awaiting baptism.

LANARK, ILLINOIS. Guest speakers in the Lanark church recently were: H. D. "Bud" Hunter, President of the National Layman's Organization, from North Manchester, Indiana, on June 20th; and Rev. Ralph Fry, of Shannon, Illinois, on June 27th.

WATERLOO, IOWA. The Public Service of the Senior and Junior Sisterhoods was presented Sunday morning, June 20th. A candle meditation, on "The Lord's Prayer," was featured.

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication in time to be of value for the event.

### REV. E. D. BURNWORTH

We have received word of the passing of Rev. E. D. Burnworth, of Eaton, Indiana, Friday morning, June 25th. Our prayers, and the assurance of the blessed hope go out to Mrs. Burnworth, and other loved ones who survive.

### PENNSYLVANIA DISTRICT CONFERENCE

July 19th to 22nd  
Masontown, Pennsylvania

## Items of General Interest

SERGEANTSVILLE, N. J. "Family Night" was observed Monday evening, June 21st, featuring a supper, followed by a message by Mrs. William Mull, of Cherryville.

The women of the church surprised the men on Father's Day by presenting each man present (not only the fathers) with a handkerchief and Father's Day card. Mr. William Weaver presented the message at the Father's Day worship service.

The Sergeantsville Sunday School Picnic is scheduled for July 12th at Monlow Park.

BERLIN, PENNA. Brother Lyle I. Lichtenberger was guest speaker at the Rededication Service held on June 20th, by the Masontown Brethren.

NEW LEBANON, OHIO. The Editor of Publications

## This 'n' That

By the Editor

ON THIS, THE EVE, of our national birthday, when millions of Americans will combine their "holiday" with drinking and tragedy, we present this special alcohol education issue.

Brother Charles R. Munson, of the Ashland Theological Seminary, and formerly National Brethren Youth Director, has had a wide experience in dealing with the alcohol problem, and has made considerable study of the problem.

To him, we assigned the task of compiling information and data on the subject—which we present in his article, "THE ALCOHOL MENACE," which begins on page 5.

Read it, dear friends, use the facts in your home devotions, Bible study classes, and youth meetings. W. S. B.



# The Editor's Pulpit



## Still In Business

A HAPPY FAMILY, motoring along a beautiful, scenic highway, on vacation—a speeding, weaving automobile coming from the opposite direction—a screech of tires, shocked screams, a crash and sound of rending metal—then silence, save for low, childish moans from a dying child, crumbled on the hard pavement. Then, complete silence. A mother's body shoved half-way through the broken windshield of a car which a few minutes ago had been the scene of happy children and parents enjoying "their vacation." A father's body jammed against the steering wheel, the look of agonized fear and desperation frozen on his face as he, in the last moments of life, had sought to save his family from tragedy. The dying child, a young boy, has now breathed his last, and lies, an inert and bloody form on the highway. The other children, also catapulted from the car at the moment of impact, are motionless in death—pathetic, innocent heaps in the nearby ditch. Vacation articles, suitcases, clothes, etc., are strewn over the highway.

From the wreckage of the other car staggers the drunken one, surveying the holocaust before him—the family, now silent in death, and mumbling to himself, "All I had was a couple of beers."—**THE LIQUOR INDUSTRY IS STILL IN BUSINESS.**

BUSINESS AS USUAL



At a table, in a poorly furnished kitchen sits a bedraggled, dazed woman in a drunken stupor. It is a cold morning, but there is no heat in the house. On the table rests an empty liquor bottle. In the woman's hand is a

IF THIS EDITORIAL is shocking to you, please remember, dear reader, that in the homes touched by these, and similar tragedies, alcohol has created something more shocking than the accounts thereof. W. S. B.

smoking revolver, still hot from the shots she fired at her equally drunken husband, who now lies dying in a pool of blood on the floor. Standing at the side of the drunken mother are two small children, hungry, dirty, crying and scared of the scene before them. That bottle on the table? It had been purchased full, at the liquor store the day before, to help this young couple "celebrate" their 6th wedding anniversary.—**THE LIQUOR INDUSTRY IS STILL IN BUSINESS!**

\* \* \*

Huddled in a secluded corner of the yard of her home, late at night, is a beautiful teen age girl on her way "home" from her first High School party. She's huddled there because she is afraid. Her once beautiful dress is torn and muddy. She suffers a headache, and a heartache, even worse. For tonight, at a party, she has taken her first drink of alcohol. Teased and taunted by her friends at the party, this beautiful, innocent girl, pure as a flower in full bloom, yielded to the pressure of the group—and took her first drink. One drink followed another. (There was to have been no drinking at this party, but someone had slipped a bottle in secretly.)

A young, smooth operating, immoral youth at this party, made his observations, and knew that in this now half-drunken girl, he had one who would be an easy victim for his immoral intentions! He was right! This girl, beautiful and promising, from a good home—who would never dream of entering into any form of intimacies, let alone illicit relations, now, under the influence of alcohol, becomes a willing victim of this unscrupulous youth. Virtue, chastity, purity—all lost because the girl's better judgment was deadened by her drinking.

Now, sobering up in that secluded corner of the yard of her home where she had spent many happy, carefree hours as a child playing with her dolls, she now lies, broken, ruined and conscious of the great tragedy which

(Continued on Page 15)

# The Menace of Alcohol

*Alcoholism is our No. 4 Health Problem  
7000000 Alcoholics and Problem Drinkers  
(1 out of every 23 persons)*



This  
Article  
written  
by  
Rev.  
Charles R.  
Munson

ONE doesn't even need an introduction to the subject of "The Menace of Alcohol," for when men and women are honest with the facts, it is obvious that alcohol menaces every phase of society. Despite the apparent evil of alcohol there are about 60 million adults in the United States today who come under the general classification of "normal" social drinkers. These are drinkers who are supposed to be able to take alcohol or

leave it alone. Yet as Dr. Edward Strecker says, "By far the vast majority of our serious, chronic alcoholics are recruited each year from the ranks of these same social drinkers." It is strange indeed that men and women continue to drink in the face of impending doom, yet each person thinks that it won't happen to him,—he can handle his drinks. Unfortunately, this is not the case. Sometimes it takes five or ten years to make an

alcoholic, and it appears that some 60 million of our people in America are willing to take that chance.

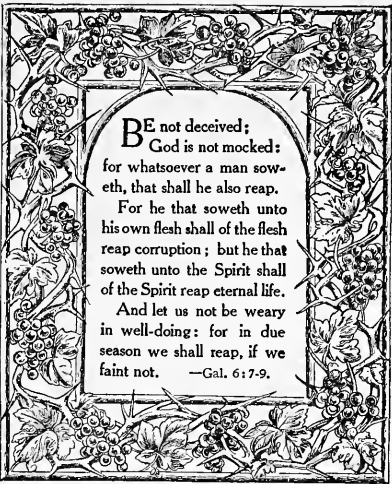
Why should they take this chance? What has come over Americans to make them risk loss of life, home, happiness, national security, everything they have loved and worked for? Why are so many of our young people caught in this trap of alcohol when they can see the results of drinking every day? Our youth are willing to start drinking, many of them knowing that they are in danger the moment they take the first drink; because at present there is no means of predicting which of those who start drinking will become alcoholics. Why? Why? Why? Because the alcohol industry has, through advertising, made drinking so socially acceptable that one is willing to risk alcoholism in order to remain popular with the crowd.

ADVERTISING

Let's pursue this angle of advertising a little further. Congressman Joseph R. Bryson, in an interview, said that **"The consumption of liquor has increased in the same ratio as the amount of money expended for liquor advertisements.** The 1951 drink bill exceeded Nine Billion Dollars . . . Millions upon millions are spent each year to gain new recruits from the ranks of abstainers. The best advertising salesmen and the best artists in the land are hired to make full-page advertisements in the leading magazines and newspapers, soliciting the public to use the advertised products. With great skill and subtleness these ads emphasize that drinking is a mark of distinction."

THE REAL MENACE

Now let us not be misled—the liquor companies do not want drunkards any more than the church, for these are poor advertisements. They want to increase the number of social drinkers, that's all. With the aid of advertising they are doing it. And the real menace is in the fact that **social drinking is increasing rapidly among church members.** Pastors are complaining that this drinking neutralizes Christian witness, and it makes the people complacent about the alcohol problem. They take the position that alcohol is not a problem unless excessive drinking is practiced, concluding that if moderation were practiced there would be no problem. **If moderation were**



**the answer there would not be seven million problem drinkers including probably four million alcoholics.**

We have been so lulled to sleep by the clever advertising that most of us are unaware of the nature of alcohol. Wine is generally accepted as being rather harmless, beer is a fine cooling beverage, while liquor may have some harmful effects. Many church people frown on liquor while condoning wine or beer. Let's look at the facts. In every alcoholic beverage the active chemical is ethyl alcohol. **A bottle of beer, a shot of whiskey, and a glass of wine contain approximately the same amounts of alcohol.** This chemical goes directly into the blood stream without being digested. It goes quickly through the heart to the brain. Once alcohol gets into the blood, no act of a person's will can prevent it from acting on the brain and other organs of the body. No person can prevent getting drunk if enough alcohol gets into his blood. Nor can he prevent alcohol from taking away his judgment and motor controls. **Alcohol treats church members and nonchurch members exactly alike when it gets into the blood!**

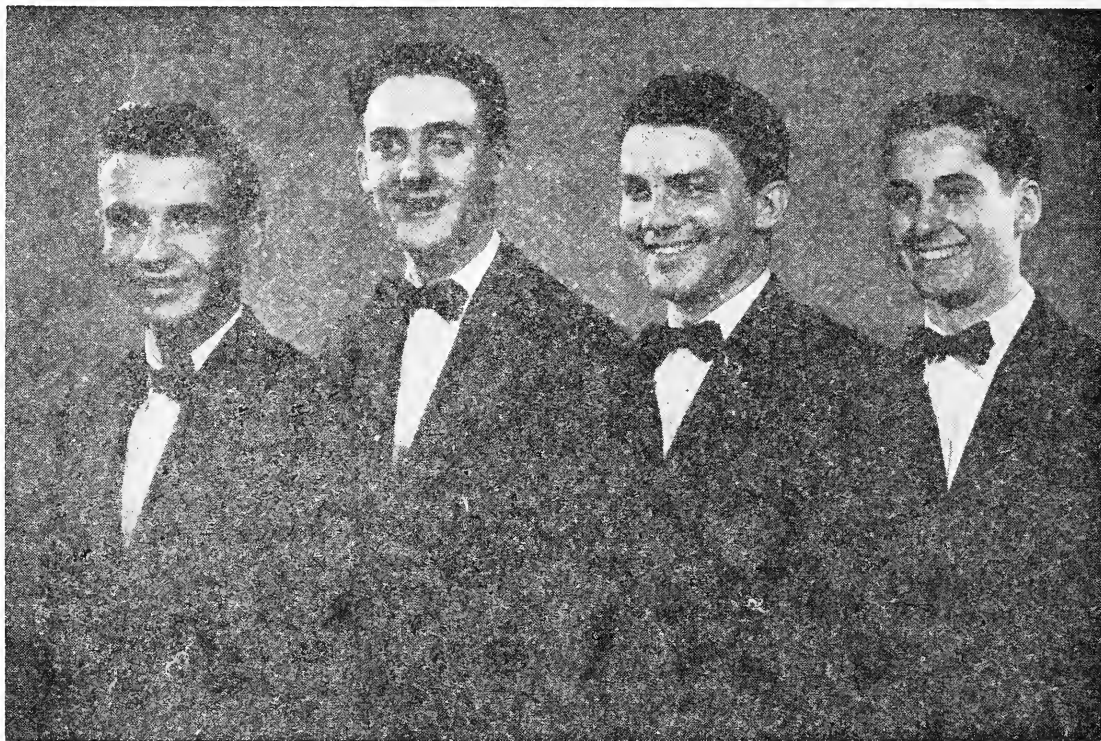
TARGET: CHURCH MEMBERS!

The liquor industry is gunning for church members. Here is a block of millions of people who never drink from one January to the next. This big potential market is a real harvest field for the industry, and tens of millions of dollars are spent each year to reach this group of non-drinkers. In 1951 almost 10% of all of the liquor advertising in Life Magazine was included in two December issues just before Christmas. During

(Continued on Page 8)

# BRETHREN YOUTH AMBASSADORS

## ITINERARY, SUMMER 1954



Glenn Grumbling

Marlin McCann

Ronald Ritchey

Charles Huff

### July

11—Sunday, A. M. .... Fremont, Ohio  
 11—Sunday, P. M. .... Ardmore, Indiana  
 12—Monday ..... Elkhart, Indiana  
 13—Tuesday ..... South Bend, Indiana  
 14—Wednesday ..... Goshen, Indiana  
 15—Thursday ..... Nappanee, Indiana  
 16—Friday ..... Loree, Indiana  
 17—Saturday  
 18—Sunday, A. M. .... Milledgeville, Illinois  
 18—Sunday, P. M. .... Camp Blackhawk, Eldora, Iowa  
 19—Monday ..... Morrill, Kansas  
 20—Tuesday ..... Falls City, Nebraska  
 21—Wednesday ..... Cheyenne, Wyoming  
 22—Thursday  
 23—Friday ..... Stockton, California  
 24—Saturday  
 25—Sunday, A. M., P. M. .... Manteca, California  
 26—Monday  
 27—Tuesday ..... Lathrop, California  
 28—Wednesday  
 29—Thursday

30—Friday ..... Tucson, Arizona  
 31—Saturday

\* \* \*

### August

1—Sunday, A. M. .... Mulvane, Kansas  
 1—Sunday, P. M. .... Fort Scott, Kansas  
 2—Monday ..... Carleton, Nebraska  
 3—Tuesday ..... Cerro Gordo, Illinois  
 4—Wednesday ..... Cerro, Gordo, Illinois  
 5—Thursday ..... Burlington, Indiana  
 6—Friday ..... Flora, Indiana  
 7—Saturday ..... Huntington, Indiana  
 8—Sunday, A. M. .... North Manchester, Indiana  
 8—Sunday, P. M. .... Warsaw, Indiana  
 9—Monday ..... Oakville, Indiana  
 10—Tuesday ..... Peru, Indiana  
 11—Wednesday ..... Roann, Indiana  
 12—Thursday ..... Teegarden, Indiana  
 13—Friday ..... Tiosa, Indiana  
 14—Saturday  
 15—Sunday, A. M. .... Mansfield, Ohio



# MISSIONARY DEPARTMENT

## TUCSON'S NEW ADDITION

### The Church

The Tucson Church and new Sunday school addition. The new addition is at the extreme right.



The new Sunday school rooms at the Tucson Church are completed and have been used for vacation Bible school; they are being used each Sunday also to take care of the children in their growing Sunday school.

Dedication services were held for the new addition on Sunday, May 30th, during the Sunday school hour. Several people, representing the different departments of the Sunday school and church, participated in the dedication ceremonies. The attendance was 134.

Mr. Yale Epstein, the contractor, expressed his interest in the work by discounting his bill by several thousands of dollars. This is a thrilling thing, not only for the Tucson people, but for all who are interested in the church extension program. Mr. Epstein deserves a big "thank you" from all of us.

Remember the Tucson Church in your daily prayers.



### The People

Tucson Sunday school and church group attending the dedication service for the new Sunday school addition.

## JULY BIRTHDAYS OF MISSIONARIES AND CANDIDATES

July 16—Glenn H. Shank—Krypton, Kentucky

July 17—Jeannette Solomon—524½ College Avenue, Ashland, Ohio

July 31—Susan Byler—Arcos 3099 (Nunez) Buenos Aires, Argentina, S. A.



## THE MENACE OF ALCOHOL

(Continued from Page 5)

the whole year Life had a total of 421 pages of such advertising from which \$9,912,087 in revenue was obtained.

The liquor industry likes drinking church members because they will not be too strong in opposition to the liquor business, they will not write letters to congressmen, and they will at best take a neutral attitude toward liquor legislation. As has been mentioned, there is a strong desire for moderation on the part of the industry. They urge that, and it appeals to church people. Unfortunately they give no way by which a man might drink in moderation. Liquor companies spend much money in advertising beer as a drink of moderation, but at the same time they urge you to drink, on picnics, drink at home, drink in the morning, at noon, at night, drink when it's hot, drink when it's cold, drink at your meetings, drink for relaxation, drink with your meals, drink between meals—drink, drink, drink—yet do it in moderation. Liquor companies are out to get church members with the sly slogan, "Drink in moderation."

### OUR REAL PROBLEM

Here then is our real problem, the fact that alcohol has become so socially acceptable that even church members—followers of Christ—fall into the trap of drinking. There is now what they call an inverted Puritanism, or what some have called "The New Morality." "The awfulest prigs today are not the teetotalers but the habitual drinkers." Non-drinkers used to be the censorious ones, they looked down their noses at the elbow lifters who naturally resented this. Now this has been changed, it is the non-drinkers who are put on the defensive. This new type of morality implies that you are a poor sport if you do not match the drinker glass for glass. Many of our youth are being duped into drinking because they are afraid they will be called poor sports. This constitutes a serious threat to our society. The "synthetic party spirit," as Sydney of the Miami Herald calls it, is especially harmful to our youth. Why should anyone be made to feel like an outsider because he refuses a drink? Perhaps as Harris says again, "Actually, they want me to drink so that no sober person will be around to

## BE WISE—



## Don't DRINK!

observe their subsequent asininity." The non-drinker too has rights, unfortunately this new morality denies them that right.

### LIQUOR ADS VS. TRUTH

How then can we break down this prestige? Perhaps the following poem will set up our answer for us:

In the theater,  
On the radio,  
On the signboard,  
In the magazines,  
I say what I'm paid to say.

In the laboratory,  
In the wrecked automobile,  
In the city jail,  
In the roadhouse,  
In the veins of the drunk,  
I tell the truth.

The truth must come out and break down this prestige which liquor now holds. Only through

education can the real menace of alcohol be exposed. It cannot come by condemning the drunkard, the church must reclaim him, but it must come by educating our young people with the facts. **Combating liquor advertising is no easy task but it can be done effectively by churches who are concerned enough about the problem to go beyond the usual quarterly temperance lesson.**

Generally we have approached the subject from the standpoint of the bum in the gutter, but "skid rows are skidding-upward." The Montreal Star for January 28, 1953, said, "Most of Montreal's alcoholics are to be found, not in "skid row" but in the industries, professions, and homes of the metropolis . . . In industry there is evidence that 'problem drinkers' occur in all levels of industrial organization, including executives, supervisory, clerical, skilled and unskilled lives. Only a small percentage of alcoholics belong to the derelict or skid row groups." The only arguments about the bum in the gutter are not as effective any more—though they are still true. Our education therefore must contain facts about the nature of alcohol and what it promises.

\* \* \*

## SUGGESTIONS FOR STUDY

A glimpse at some facts about alcohol will help us in setting up a course of study. No great elaboration will be made on the points, but just suggestions on the problem will help us to face it realistically.

\* \* \*

**1. Alcohol is not a stimulant, but a depressant in the same class as other anesthetics.** At 20% concentration of alcohol in the blood everyone is definitely influenced, dizzy and delirious. At 30% the drinker is dazed as the brain becomes anesthetized. At 40% the subject is drunk, and when blood alcohol reaches a 50% concentration it will have paralyzed that portion of the brain which controls the breathing, and the drinker is dead.

\* \* \*

**2. Alcohol and crime are connected.** Crime is often planned where alcohol is sold. The criminal often seeks accomplices in a tavern. The criminal is seldom courageous and often uses alcohol to depress his inhibitions and ally his fears. The

spoils of crime are often divided in a tavern. Alcohol tends to remove the element of self-criticism from the criminal in relation to himself and his acts.

\* \* \*

**3. Why do people drink?** Tradition, sociability, habit, suggestion, relaxation. If alcohol could really do what some of its users think it does, it would be a boon to mankind. If a man could become a better talker by drinking, what an easy way to obtain social graces, but it does not do this, rather you lose your ability to talk sensibly.

\* \* \*

**4. Drinking without thinking and drinking on purpose in order not to think are—sure fire.** People think drinking does something for them.

\* \* \*

**5. A drink of alcohol is a narcotic drug substance, "doctored up" to have a pleasant taste.** It can be compared with opium or a shot of morphine. Not many people would play around with opium, but alcohol is easily accessible and in liquid form so that it becomes acceptable.

\* \* \*

**6. The effects of alcohol are subtractive.** Alcohol takes away. It never gives, or adds to, or supplements. It costs money. It lowers ambition. It is a physiological depressant.

\* \* \*

**7. Physically and psychologically alcohol acts in such a way that some undesirable results are unavoidable.** The man or woman who is described as being much easier to get along with after having had a drink or two, is a person whose emotional health habits need overhauling. Alcohol camouflages reality.

\* \* \*

**8. Alcohol may act as a sedative, a hypnotic, an analgesic, a narcotic, or a temporary anesthetic.** Also sometimes it acts as a permanent anesthetic, bringing death. Since alcohol lowers our I. Q. it makes us more like the beast; this is in opposition to God's divine plan for nobility of human behavior.

\* \* \*

**9. It is definitely smarter not to drink.** Alcohol fools people by providing them with a temporary apparent peace of mind.

\* \* \*

**10. Prevention is the only answer to the problems of alcohol.** There cannot be moderation in connection with alcohol. **The first drink must be**

prevented. When we learn how to control our impulses and emotions instead of repressing them we won't need alcohol. Christ tells us how.

### TEEN AGE DRINKING

Drinking in the Teens and Twenties is becoming very prevalent, and for this reason we need to look at some things young people need to consider above the facts already presented.

1. If you, as a young man or woman, feel uncomfortable or shy at parties and mistakenly think that alcohol would bolster you up, you don't need alcohol. Instead, you need more social experience plus advice and guidance from an older person who has had competent training.

2. If you feel inferior to others in your group and yet somehow want to be the "life of the party," bear in mind that drinking will only bring about a greater let-down for you.

3. Remember that you have as much right to refuse a glass of beer or wine or liquor as you have a glass of milk or fruit juice.

4. Don't even consider moderation or temperance in connection with alcohol, total abstinence is the only way to be sure you won't become a drunkard.

5. Learn to stay away from parties where drink is likely to be served. **If you happen to be in such a party, and a glass is before you, simply turn it over as your sign of "no drinks."** You will be respected for your stand. Remember that it is your future at stake.

### WHAT PARENTS CAN DO

Parents can do much to help their children stay from alcohol.

1. Keep alcohol out of your life and your home.

2. Refute the arguments as they appear on television or in magazines. Do it at the time they appear. Just a word or two will help children form their own conclusions.

3. Don't make jokes about drinking or drunkards. Youth can pick up the idea that it doesn't

## YOUNG PEOPLE: TAKE NOTE!



matter, drinking only puts you out of commission for a while.

4. Teach Christ, and alcohol will be shown in all of its evils.

### FURTHER FACTS

By way of further lifting up the menace which faces us let us look at some of the facts concerning alcohol. We shall look at these facts as they affect our society.

1. Alcoholism is our No. 4 health problem.

2. 7,000,000 alcoholics are problem drinkers.

3. The National Safety Council states that reports from state authorities for 1951 indicate that in 22 percent of every 100 fatal accidents a driver or pedestrian had been drinking. The Chief Medical Examiner of New York City in the annual report for 1951 shows that alcohol was revealed in the bodies, by the autopsy, in 39 per cent of all fatal vehicle accidents where a test was made; in 49 per cent of all vehicle-passenger fatal accidents, and in 76 per cent of the drivers concerned in such fatal vehicle-passenger accidents. Of those who died in elevated, subway and railroad train accidents, alcohol was found to be present in 42 per cent of the cases.

4. An interim commission of the Minnesota Legislature reports that Minnesota drinkers are responsible for crimes costing \$3,900,000; for traffic accidents costing \$1,700,000; for wage losses totalling \$11,000,000, and for a jail bill of \$625,000.

5. Assuming there are about 4,000,000 alcoholics, not counting problem drinkers, the most conservative estimate of the annual cost of this con-

lition five years ago was one billion dollars. Se-  
 rious estimates run to more than ten times that  
 igure. The cost in terms of manpower, suffering  
 of alcoholics and their families, and in deteriora-  
 tion of community and moral strength cannot be  
 computed in dollars and cents.

THE MENACE OF ALCOHOLISM IS TRE-  
 MENDOUS. YOU CAN LOOK AT ALCOHOL

FROM ANY ANGLE AND THEY ALL POINT  
 TO TROUBLE. LET NO ONE SAY, "IT'S MY  
 BUSINESS IF I WANT TO DRINK"; THIS IS  
 A PROBLEM WHICH INVOLVES EVERYONE.  
 THE CHURCH MUST MOVE FAST IN THE  
 FIELD OF EDUCATION IF IT IS TO COMBAT  
 THIS GROWING SOCIAL EVIL.

—Ashland, Ohio.

NO MATTER HOW YOU  
 MAY DRESS IT UP, IT  
 STILL HAS THE SAME  
 OLD NATURE.



ATTENTION

Delegates To General Conference

Plans are now being made to entertain you during Con-  
 ference week. Off campus guests should write immedi-  
 ately to their hosts of last Conference, and renew their res-  
 ervations.

The third and part of the second floor of the dormi-  
 tory will be reserved for Sisterhood Girls, and the rates are as follows:

Six nights, one in a room...\$5.00; single nights ...\$1.00  
 Six nights, two in a room...\$3.00; Single nights ....75c

(Girls will furnish own bed linens and blankets)

A Clerk will be on duty to receive room payments upon  
 your arrival.

Boys attending Conference will be accommodated at  
 Glenn Haller Court. Room, six nights, \$3.00.

IMPORTANT—Bring own bed linen and blankets! The  
 \$3.00 is payable upon arrival.

The first and part of the second floor of the dormitory  
 will be available to women if not needed for girls.

Six nights, one in a room...\$6.00; Single nights ...\$1.25  
 Six nights, two in a room...\$4.50; Single nights...\$1.00

MEALS

|                           |                   |
|---------------------------|-------------------|
| Six day meal ticket ..... | \$10.00           |
| Individual Meals:         |                   |
| Breakfast—Choice .....    | 25c, 35c and 50c* |
| Dinners .....             | 85c               |
| Lunches .....             | 60c               |

\*For choice of breakfasts, those buying the week ticket  
 and desiring extra menu, will pay the additional 10 or 25c  
 to the cashier. Tickets provide for the 25c breakfast only.

The first meal will be served on Monday evening,  
 August 16th, and the last meal on Sunday noon, August  
 22nd.

PLEASE NOTE

No deposit is required for room reservations either on  
 or off campus. Delegates rooming off campus will write  
 directly to their former hosts and make their own reser-  
 vations. The College will assist new delegates who do not  
 have contacts as to rooms. They in turn will make their  
 own reservations for succeeding conferences.

THE OFF CAMPUS SUGGESTED RATES

|                    |                                                            |
|--------------------|------------------------------------------------------------|
| One in a room .... | \$1.50 to \$2.00 per night; \$6.00 to \$8.00<br>per week.  |
| Two in a room ...  | \$2.50 to \$3.00 per night; \$8.00 to \$10.00<br>per week. |

Sisterhood Girls and New Delegates will send reserva-  
 tions to A. Glenn Carpenter, Business Manager, Ashland  
 College, Ashland, Ohio.

# Prayer Meeting Studies By C. Y. Gilmer



## MY TALENT

When they talk about their talents  
And the things that they can do—  
I bow my head and thank the Lord,  
That I've a talent, too.

My talent isn't one that's seen,  
And it's prized by, oh, so few—  
I cannot sing, or teach, or preach,  
It's not a thing I do.

This talent that I prize so much  
Isn't gained by birth or training—  
You simply empty you of self;  
Christ fills what's remaining.

This talent that I prize so much  
And I pray to ere retain it,  
Is to reflect the living Christ  
Just how? I can't explain it.

—Arthur R. Baer.

ONCE GOD'S SON CAME, offering Himself as our Deliverer (2 Cor. 1:10). After He was glorified, the Father and He sent the Holy Spirit to give us an experience (Gal. 4:6). Thus Paul experienced Christ (Gal. 1:15, 16; 2:20). When he learned that a false gospel was robbing the Galatian Christians of a like experience Paul had great anxiety over them (Gal. 4:19). The true Christian experience, in a sense, is a re-incarnation of Christ (1 Cor. 3:16, 17). The Holy Spirit so unites us to Christ that we cannot but reflect His glory (1 Cor. 6:19, 20; John 17:22). The dwelling of the Holy Spirit within us marks us as peculiar unto God (2 Cor. 6:16-18), Who lives within to regulate our lives. It is through Christ-control that the problem of human living is solved. Christ died, and we died with Him (Col. 2:20). He arose, and we are risen with Him (Col. 3:1). He is now in Heaven, and our life is now hid with Christ in God (Col. 3:1-3). When He comes again, we shall appear with Him in glory (Col. 3:4).

The Holy Spirit delivers us from our old self-life in order to develop within us the very characteristics of Christ (Gal. 5:16-23). There is no other way to establish a Christ-likeness. Imitation will not do that (Matt. 7:18). The power we need is a divine personality (Zech. 4:6), the Holy Spirit, Who becomes to us a personal experience (Acts 1:8). Without His abiding in us we can do nothing (John 15:5). He had a work for us in salvation; He has a work in us for sanctification; and He has a work through us for service. The Holy Spirit as Lord claims complete right-of-way in our lives (Acts 13:2, 4). That He may be unhindered in His work whereby He serves

Himself through us, He insists that we be filled with Him (Eph. 5:18).

The power of a yielded life is human personality given wholly to God for the demonstration of God's power (Romans 12:1, 2). We should be yielded up to Christ because He is the Head of us as His body (Eph. 1:22, 23). We should be yielded to Christ because of the weakness of our flesh (Romans 7:18, 19), and there can be no answer to this without Him (Romans 7:24; 1 Cor. 15:17). The measure of His power in us and His use of us is determined by the measure of our yieldness to Him. It is not by man's power, but by His Spirit that God's work alone can be done (Zech. 4:6).

God can cleanse a yielded life and keep it clean for His service (Isaiah 6:1-8). He will fill a yielded life, placing a divine deposit within it. The life that is cleansed and filled He can use (Romans 6:13).

"Spirit of the living God, Fall on me:  
Melt me, mold me, fill me, use me!"



## Lesson Comments by Fred C. Vanator

Lesson for July 11, 1954

### ARE WE GROWING AS CHRISTIANS?

Lesson: 1 Cor. 3:1-3; Eph. 4:11-16; 2 Peter 1:5-8; 3:1

OUR GOLDEN TEXT (which is also the last verse of our printed text) is the key or measure of Christian Growth—"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Let us, first of all, recognize the parallel which exists between the physical and the spiritual. In the physical realm we are "born" into the world as individuals and either breathe and live or do not breathe and die. But mere living and breathing is not enough. The babe MUST GROW—grow on through babyhood, into childhood, youth, and into adulthood. The way he grows depends upon the substance he takes into the body and the exercise which he gives his body. It also depends on how well he is able to cope with outside influences, both in the moral and the physical realms. We look at a well developed individual and say, "Well, he (or she) has certainly grown up into a fine specimen of adulthood."

But mere growth in body is not enough. He (or she) must grow in knowledge also. That is why we have schools which the child must attend. The heights such education reaches with regard to the individual surely depends on the capacities of the child and the application which is given to the required course of study. To some it comes easily; to others it is very often difficult. But the physical and mental growth of the individual, in the end, spells his (or her) relation to other individuals and

society at large. He (or she) rises or falls on his (or her) desire and ability to do so.

Now let us turn to the spiritual parallel. Paul says that the Christian at first is a mere "babe" in Christ. He (or she) has been "born again," and has been accepted as a child of God. He has by his new birth been adopted into the family of God. In the early stages of Christian growth the "babe in Christ" must be fed on the simple truths of the "Word." Or as Paul puts it on the sincere (unadulterated) milk of the Word." He (or she) must take on faith the food which is given by the one who teaches it. If the food is "true" and vital" food, the child will live and thrive spiritually. If the food is false the child may wither and die spiritually. Then as the child, properly fed, grows older the food is to be changed from "milk" to "meat." However, as in the physical, the milk must not be neglected.

Now note that Paul lists the various activities to which growing Christians are called and the reason for such calls—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (the "called out" ones or the church) looking forward to the unity of purpose and faith and the reception of the knowledge of the Son of God, and at last rising "unto the measure of the stature of the fulness of Christ."

Now read carefully Second Peter 1:5-8, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Here is the program of Christian growth. Are we growing spiritually as well as physically?

## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for July 11, 1954

#### EXERCISING THE BODY THROUGH CLEAN SPORTS

Scripture Reading: I Timothy 4:8

**M**OFFATT TRANSLATES THIS TEXT: "The training of the body is of some small service, but religion is of service in all directions. While J. B. Phillips translates it, "Bodily fitness has a certain value, but spiritual fitness is essential, both for this present life and for the life to come."

**1. Physical fitness is profitable.** All of us have heard the proverb, "All work and no play makes Jack a dull boy." Our bodies are so made that they have to have times of relaxation. That is one of the reasons that we should keep one day in seven as a day of rest. But what is rest? What is play? It is an interesting thing to observe that professional ball players look forward to a day when there is no game scheduled—to them, ball

games are work. When the umpire calls out "play ball," it may sound good in the ears of the fans, but to the players it really means, "Work ball." What we should notice is that what is work to one person, may be play and relaxation to another and that what is play to one may be work to another. A farmer might do well to take some time off and play ball while a ball player would find some farm work as a very good source of recreation.

**2. Paul was interested in good sports.** Read through his epistles and you will find reference after reference to the games of his day. In one place he writes, "So fight I, not as one that beats the air." Boxing must have been an outstanding sport of Paul's day. In the Ephesian letter we read that "We wrestle not against flesh and blood, but against principalities . . ." Several references are made to the foot races of Paul's day. In Hebrews 12:1-2 we have an obvious reference to foot races. Many times we read of the crown of life as being at the end of a race. Paul could well have said that Godliness is profitable to all things and that bodily exercise is necessary for the well being of the body.

The point that Paul is trying to make is that while bodily exercise is a good and necessary thing, spiritual fitness is better and more profitable. If we are concerned about our spiritual well being, we should be more concerned about our spiritual well being for it is profitable both in this life and the life to come.

**3. Forms of good exercise.** To list all of the good sports that Christian young people can profitably engage in, would take too much of our time in this study, but we might just note a few of them and offer a guiding principle for the rest. In the summer we should get out of doors as much as possible so that we will look to such games as soft or baseball, tennis, golf, and swimming. In the winter we are confined indoors a little more, but even so we will want to skate, ski, etc. Indoors, there are so many games such as basketball, volleyball, etc. The principle is that we should engage in sports because they get us away from the regular grind, and exercise the muscles of the body that we in the modern way of life do not often exercise.

**4. Attitudes toward sports.** One should always play to win, but winning is not the most important part of the game. Learning to take defeat in a pleasing manner is a great lesson of life that many people have never learned. On the other hand we should learn to win in a pleasing manner too. To boast and brag about your victory and thereby lord it over the vanquished or loser is not to be a very good sport.

Another value of clean sports is that they teach us to think clearly and quickly. When you are playing on the field, there is not time to sit down and weigh all the reasons for and against a certain course of action. The decision must be made quickly and accurately.

Clean sports teach us to learn the rules of the game and to use them fairly. Life has rules that must be observed if we are going to win and those rules cannot be changed to fit our fancy. Clean sports are well worth while if they teach us just this one lesson.

Sports should help teach us to give the very best that we have in the effort. They should teach us to work and



play together as a team. They will help us to accept the mistakes of others in good grace and understanding as well as our own.

Clean sports taught the Apostle Paul a great deal about life. Why not use them to learn better how to get along with your fellowmen.



## PENNSYLVANIA DISTRICT CONFERENCE NEWS

CONFERENCE MEETS AT  
MASONTOWN, PENNSYLVANIA  
July 19th to 22nd.

(Programs for the Conference, the W. I. S., and the Laymen, appeared in last week's Evangelist.)

### PROGRAM OF THE DISTRICT SISTERHOOD OF MARY AND MARTHA

Theme: Making Right Choices

Tuesday morning—July 20th—8:30

Worship program in charge of Jones Mills Sisterhood  
Inspirational Talk .....Mrs. Horace Huse  
Special Music .....Berlin S. M. M.  
Business:  
Secretary's Report  
Naming of committees  
Registration  
S. M. M. Benediction

Tuesday evening—5:30 Banquet

Toastmistress .....Mrs. Margaret Rorabaugh  
Song Leader .....Lois Howard  
Invocation .....Lois Walker  
Solo .....Florabelle Walker  
Speaker .....Miss June Byler,  
missionary on furlough

Wednesday morning—July 21st—8:30

Worship program in charge of Meyersdale Sisterhood  
Inspirational Talk .....Mrs. Horace Huse  
Special Music .....Johnstown Second S. M. M.  
Election of officers

Reports of committees  
S. M. M. Benediction

Wednesday evening—4 P. M.

Picnic for all young people

Thursday morning—July 22nd—8:30

Worship Program in charge of Masontown S. M. M.  
Talk .....Mrs. Horace Huse  
Special Music .....Vince S. M. M.  
Selection of District Project  
Final Report of Registration Committee  
S. M. M. Benediction

Thursday evening—5:30

Brethren Youth Banquet

\* \* \*

### NOTICE: PENNSYLVANIA BRETHREN

The evening meals (banquets) at our coming District Conference are being served by other churches of the community. They must know how many are going to attend. Please send your reservations, indicating which nights you plan to attend, to Mrs. H. L. Berkshire, Masontown, Pennsylvania, before Conference. Your cooperation will make it easier for everyone.

Ralph E. Mills, Moderator.

# THE EDITOR'S PULPIT

STILL IN BUSINESS

(Continued from Page 3)

as befallen her—mindful of the many dark days and remorse which she must suffer, together with her shame about which the world must sooner or later know.—**THE LIQUOR INDUSTRY IS STILL IN BUSINESS.**

AGED IN THE WOOD



These incidents, and multitudes of others, like them, are happening daily in our American life. It is happening in your community! Drinking, on the part of church members—indifference to the alcohol problem by church members, skyrockets the problem. While alcohol is our number 4 health problem, it is our number 1 social and religious problem!

We must constantly re-emphasize from our pulpits, our Sunday School Classes, in our homes and schools, that alcohol, IN ANY FORM, IN ANY AMOUNT, is a killer, a home breaker, a curse. **IT IS THE EVIL THAT BREEDS ALL OTHER EVILS!**

We must combat the untrue advertising of liquor companies that "Beer belongs" and that "one must drink to be socially acceptable."

## RUSSIAN ROULETTE

Russian Roulette is a game for psychopaths. Every chamber of a revolver is empty except one; the player puts the pistol to his head and pulls the trigger, betting his life that he will win against that one bullet.

Perhaps you will say, "Only a fool would play such a game; if he blows his head off, he certainly will not scatter any brains."

Isn't that just about what a man does when he begins to drink? There are nine chances in ten that he will NOT become an alcoholic or an ad-

We are celebrating our national birthday. As we do, let us remember that this alcohol problem affects every one of us.

They tell us that in the early days of our country, the town crier used to go through the streets at night, crying, "Nine o'clock, and all is well." We are too much that way. We cry, "It's 1954—I have my home, my family, my job, my car, etc., and all is well." **BUT, ALL IS NOT WELL!**

**BRETHREN**, as long as one drop of liquor flows to make a drunken driver—a broken home—or a helpless victim for the altar of lust—all is not well! "Wine is a mocker, strong drink is a rage."

Brethren, no greater resolve could be ours on this 4th of July than to dedicate ourselves to driving the liquor curse from our homes, our social circles, our radios, our television, etc. To do this, we dare not rest on the defensive, but must take the offensive in the battle. Study the facts and figures in this issue of *The Evangelist*. Explain to your young people why drinking is wrong—why total abstinence is the only safe rule. Make sure that homes are established on Christ and Christian love instead of "ice-cold beer."

Local option campaigns, (the grains of sand which make the mighty land), often held in poor opinion by even church members, need to have the full endorsement of every one of us. (No local option campaign, if it had the full support of every church member, would even turn out in favor of the liquor interests.) We must work for local, state and national legislation which will shut off the tap of state and interstate, radio, television, magazine and newspaper liquor advertising.

It is not impossible to wipe this curse from our land! The "impossibility" is our lack of faith and desire to see it done. If for no other reasons, please consider the innocent children now growing up around you who are the bull's-eye targets of the liquor interests for the drunkards and alcoholics, the murderers, the prostitutes, the drunken drivers, the rapists, the law breakers of every sort. The liquor interests will conduct business as usual, unless we let them know by word and deed that we don't want their evil poison in our kind of land. W. S. B.

dict. Drinking may cloud his judgment, inspire him to reckless behavior or get him into temporary or more serious difficulties, but still the chances are nine-to-one that he will not suffer the terrible disaster of alcoholism or addiction. But that one chance is there!

Isn't one-chance-in-ten, aside from the other considerations, entirely too great a risk to take? One-chance-in-ten of losing happiness, success, prosperity, health of body, mind, and soul. Far too frequently, the man who plays alcoholic roulette "dies as the fool dieth."—**THE VOICE.**

## CREATIVE ACTIVITIES FOR CHILDREN

### TEN THINGS TO MAKE FOR THE NURSERY CHILD

A much-needed new book of simple handwork which the small child can make: a cut-out church with figure of Jesus behind doors that open, a prayer reminder for the child's room, a match scratcher for Mother, a picture to be finished by pasting, a Bible verse necklace, a Christian flag, etc. All items are ready to cut out and assemble. Complete with construction paper in bright colors—orange, yellow, blue, and white. Order a book for each pupil.

No. 2441..... 25c



### TEN THINGS TO MAKE FOR THE BEGINNER

New activity material in ready-to-use form. Both teachers and pupils will be delighted with these easy-to-construct objects: circles which turn showing children of other countries, a clock showing how to spend Sunday, sheep on which cotton must be attached, a bird with wings that flap, a book of prayers, etc. Complete with construction paper in bright colors—orange, yellow, blue, and white. Order a book for each pupil.

No. 2442..... 25c



## CLASSROOM OUTLINE PICTURES



These new books of Classroom Outline Pictures provide fascinating, simple handwork that will appeal to every young child. Each book contains 48 sheets printed one side only (6 copies each of 8 different illustrations) and perforated for class distribution. Easy-to-color Bible outlines on 8 1/2 x 11-inch pages. One book for every six pupils will supply 8 weeks of handwork. . . . Teaching through fun is the successful method, and pictures make lasting impressions. Each book, 65c.

### ORDER BY NUMBER

No. 2120..... Baby Jesus  
No. 2121..... Noah's Ark  
No. 2122..... God's World  
No. 2123..... Children of the Bible

6 copies of 8 different outlines in each book.  
Order one book for every 6 pupils.  
Price, each book..... 65c

Order from The Brethren Publishing Company  
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# *The Brethren Evangelist*

Official Organ of The Brethren Church



## THE BRETHREN EVANGELIST

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## Items of General Interest

MAURERTOWN, VIRGINIA. Brother Ed Miller reports that on Saturday, June 26th, he baptized 18, confirming and receiving them into the church on the Sunday morning following.

HAGERSTOWN, MARYLAND. The Church Choir and Pastor and wife, Rev. and Mrs. James E. Ault, were honored recently at a picnic supper, being the guests of Mr. and Mrs. C. O. Smeak, and Mr. and Mrs. C. H. Rohrer, of the Hagerstown church.

CAMERON, W. VA., QUIET DELL, PENNA. Sunday, July 11th, the combined Woman's Missionary Societies are scheduled to hold their joint public service in the Cameron church. The missionary film, "Piercing the Shadows" will be featured.

VALLEY BRETHREN, JONES MILLS, PENNA. Brother E. M. Keck has announced their Sunday school picnic for July 18th, the place to be announced later.

LOUISVILLE, OHIO. The morning message on June 27th was given by Professor Edwin Boardman, of the Ashland Theological Seminary Faculty.

NEWARK, OHIO. Mrs. Katherine Morgan, of the Newark E. U. B. church was guest speaker on June 20th.

Brother Crick reports that the men of the church, under the supervision of Contractor S. D. Buzard of Newark, have donated their labor in digging the trenches for the

foundation of the Chapel. By this time, the footers are doubt poured, and the rows of cement blocks in place for the erection of the portable Chapel.

PLEASANT HILL, OHIO. Guest Speaker on July 4th was Miss June Byler, Missionary on Furlough, from the Argentine.

Brother Sibert reports the wedding on Friday, June 18th, of the Ashland College Homecoming Queen of 1928, Miss Pat Preston, to Tom Schultz, also a student of Ashland. The wedding was performed by Brother Sibert in the Pleasant Hill church.

NAPPANEE, INDIANA. Anniversary Cash Day was held on June 27th. Brother V. E. Meyer notes that was just six years ago that the new Nappanee church was dedicated. Their goal for the offering was \$2,000.00.

MUNCIE, INDIANA. Special services recently were June 20th, Signal Lights public service in the morning and the Laymen's public service in the evening; June 27th, a sacred concert by "The Sacred-Aires," well known colored chorus, at the evening service.

LOREE, INDIANA. The W. M. S. public service was held the evening of June 27th, with Mrs. Russell Rodke, National W. M. S. President, as speaker.

Brother Claud Studebaker has announced an outdoor baptismal service for July 11th.

TUCSON, ARIZONA. Guest speaker on July 4th, was Rev. L. B. Ford, retired Baptist (A. B. C.) minister, of Vandergrift, Penna., now living in Tucson. He is secretary of the Tucson Council of churches.

New wrought iron Patio gates have been made possible for the Tucson church, by an individual gift.

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication in time to be of value for the event.

### PENNSYLVANIA DISTRICT CONFERENCE

July 19th to 22nd

Masontown, Pennsylvania

\* \* \*

### NOTICE: PENNSYLVANIA BRETHREN

The evening meals (banquets) at our coming District Conference are being served by other churches of the community. They must know how many are going to attend. Please send your reservations, indicating which nights you plan to attend, to Mrs. H. L. Berkshire, Masontown, Pennsylvania, before Conference. Your cooperation will make it easier for everyone.

Ralph E. Mills, Moderator.





# The Editor's Pulpit



## An Instrument Of Ten Strings

DAVID, IN THE NINETY-SECOND Psalm says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night, Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

Especially is the giving of thanks a good thing to be doing in this summer season. More and more we are out of doors, seeing the marvellous works of our God. Any person who travels around through the country, and does not appreciate the beauty and provision of our God, cannot help but be miserably self-contained.

This 92nd Psalm is a song for the Sabbath Day. Anthems have been written around its matchless words. We can do well to read it and re-read it in our worship services; or in our daily devotions. The Psalm overflows with spiritual richness for our hungry souls. Arising in the morning, we can see the goodness of God, and thus we can show, in our life and word, the testimony of the lovingkindness of God. As we come to the close of the day, we can recount the faithfulness of God.

\* \* \*

We are not left helpless when it comes to ways and means for declaring these great attributes of our God. David lists a number of them. Specifically, we are interested in the one which he calls, "an instrument of ten strings." On this musical instrument, men were admonished by the Psalmist to sing praises unto God.

Do you know that you have such an instrument at your command? Perhaps your musical ability has reached its zenith when you have opened a hymn book in church, or twisted a few knobs on your radio or television. Many people, with music in their soul, have not been given the talents to sing or play. But you do have this instrument of ten strings. Perhaps you already know what we have in mind, for this comparison has been made many times by many different people. Your body is your musical instrument of ten strings.

\* \* \*

First, there are the strings of your hands. To work for Christ, to draw, to write, to play, to do loving acts for your fellowmen in the name of Christ.

Second, there are the strings of your feet. To walk in paths of righteousness, to run to do His bidding, to go on errands of mercy for your fellowmen.

Next, there are the strings of your eyes. To see to read His holy word, to look upon those things which are holy and pure, to see to turn away from evil and sin, to see the need of those around you.

There comes next, your ears. To hear the Word of the Lord expounded, to hear the melodies of heaven, to hear the cries of the needy around you.

Then, there is the string of the tongue. To speak the words of comfort and love, to speak words of testimony of saving grace through Christ our Lord, unto those who are lost in sin.

Last of all, there is the string of your heart. This is, perhaps, the most important one, as it controls all the others. A heart full of compassion and love for all mankind.

We do not have the space this week to enlarge on the beautiful pattern of our body as an instrument of ten strings. Yet we trust that you will consider this wonderful instrument, and use it to the praise and glory of God.

This instrument, to be of value, must be in tune. The story is told of a poor beggar who had a very valuable violin, his sole possession. For the few pennies which passerbys would toss to him he sat along the road, and screeched out a pathetic piece. The strings were out of tune, and the results were horrible. One day, a stranger passed that way, listened for a moment, and then asked the beggar for the violin. The stranger took the instrument, spent a few moments adjusting the tuning, and then began to play. There came forth the most beautiful music, as if from the very throne of God. This stranger was the master of the violin.

\* \* \*

Christ is the Master Musician of our lives. Let us give our bodies and hearts to Him, permitting Him to tune our lives as He sees fit. From our lives, on this beautiful instrument of ten strings the music of heaven will flow forth, bringing peace and assurance to a weary and sin torn world. W. S. B.



## Brethren Church History

By Rev. Freeman Ankrum

# Berachah (Blessing)

THE  
BERACHAH  
BRETHREN CHURCH



ON A SUNNY AFTERNOON, April 19, 1954, the car eased itself to the berm of the gravelled road. The place was some four miles East of Glenford, Ohio, and some two miles South of Brownsville. The spot was on the South side of what is known as "The Deffenbaugh Farm." Trees and underbrush, interspersed with various shrubs and weeds, covered the ground. Entering the locality we found an excavation marking the former location of the furnace room, and a few scattered foundation stones. Memories came flooding the mind pouring themselves in, in uncountable numbers. We stood upon ground which in years gone by had reverberated with the sounds of many people coming and worshipping in a church no longer standing. In the pathway which in times gone by had been trodden by thousands of feet which no longer walk the pathways of earth, a dozen or more mushrooms had thrust their soft bodies through the fertile soil.

Let us give the background of the Glenford church, for this was the name generally given to this congregation. The first Brethren churches in this section of Ohio were built in Muskingum and Perry Counties. One was near White Cottage and the other was some four miles west of Glenford. This was at a junction of five roads and was commonly called "Five Points," or by the name of "Helser," after some of the prominent families of the community. One hundred years or more ago, the Brethren who had come from Masontown, Pennsylvania, and lived in the vicinity of Brownsville had quite a distance to go

to church. John Mack with some others would ride on Sunday, horseback, from his home to the "Helser" church some eight miles. Later a church was established on the west end of the Deffenbaugh farm known as "The Greenwood Church." Inasmuch as this church was mentioned in another article we shall say little about it at this time.

Following the unfortunate division of 1882, the "Progressives" built a church across the road from the "Conservative" Helser church in 1883 or 1884. This meant for years that the people living to the east of Glenford had to travel some eight miles one way for services. Preaching service was held regular every two weeks. The other Sundays many of the people attended the Greenwood, "Conservative" church on the west side of the Deffenbaugh farm.

It is difficult if not almost impossible to give the history of the church which is the subject of this effort without giving at least a part history of the family which played such an important part in the establishing and the work of the church.

The Deffenbaughs and Covers had originally come from near Masontown, Pennsylvania, taking over some four hundred acres of land which was located in two counties Perry and Licking. The original deeds were signed by President James Monroe and were on sheep skin. The author has seen some of them, and lived for some eight

years on the Deffenbaugh farm as a boy. Before the division they, Samuel and Mary Deffenbaugh, were Deacon and Deaconess in the "Conservative" church. The farm in the boyhood days of the writer had three houses upon it; the large brick house on the hill, a large brick house on a lower section of the farm and a reconstructed house on the west side of the farm, where Watt Ankrum and family lived. The farm house on the hill was long occupied by the Deffenbaugh family and their multitudinous guests. Their home was the home of the Minister and even though it meant driving eight miles for a service, it was considered a normal matter of procedure. The Deffenbaugh family consisted of "Uncle" Sam, as he was known to many, and Mary Mack Deffenbaugh, with their two children, Charles and Ethel. Charles was married to Minnie Oaks of Trotwood, Ohio. Ethel became the wife of Charles Tinkey of Ashland, Ohio, and now lives widowed on West Salem, Ohio. R. D. Sarah Ann Mack, who never married, was a member of the household. The A. L. Ankrum family occupied the lower brick house.

In 1892, a young man by the name of John Millard Bowman from Roann, Indiana, came to take up the work of the Glenford charge. Members were added to the church and it was felt that there ought to be a building closer to those living east of Glenford. The matter was discussed in their various councils and though money was a scarce commodity, faith was not. Twenty-five dollars a month with house and garden furnished was considered a good wage for those days of 1898, when work was begun on the structure which was to mean so much to the people of the community. In the planning there was the matter of location. This was easily settled by the giving of the land on the south side of the Deffenbaugh place for the building. This was approximately one mile to the east of the Greenwood church. The farm extended for a mile from east to west or the reverse. Inasmuch as there was much timber on the farm, "Uncle" Sam and "Aunt" Mary, as she was called by many, gave the framing timber. "Uncle" Sam took his sledge and stone wedges and went over onto the Licking County section of the farm and quarried the stone steps and foundation stones in part for the building. A young carpenter living in Brownsville, by the name of Burt Orr was engaged to supervise the work. As this is written he still lives in the same village. So in the year 1898 ground was broken which in the main consisted of clearing the trees from the site, and cutting down the underbrush. Many hands not only made financial contributions but aided in the construction of the building. The building was rectangular, with a vestibule and tower for the bell on the north east corner. An innovation was in the adding of a furnace. Another advanced step was in the sloping of the floor toward the pulpit. In order to reduce expenses as much as possible, the seating consisted of wooden chairs, which were fastened together in blocks of some four or five. Members from the church west of Glenford were much interested in the construction of the church and made their contributions.

When the building was completed it was of course necessary to give it a name. With the prayer that it might be a blessing to the community and to those who came to worship there, it was named by its pastor with the scriptural designation of "Berachah," meaning Blessing,

at its dedication. Of all, none were more interested than the Pastor J. M. Bowman, who labored in the construction of the building. When necessary he made fast trips on his bicycle for information and what could be secured in the way of help. He thought nothing of riding to Zanesville and back in an afternoon, a round trip of some thirty-two miles. He preached each Sunday alternating between "Bethel" as the church was named west of Glenford and the Berachah church. His home was in the Deffenbaugh home. This was the home of most of the ministers except the very few who lived in the community with their families. The furnishing of the home was a labor of love. If there was any financial remuneration for the service, the Author knows nothing about it.

With the erection of a building, the next move was the establishment of a Sunday School. Little time was lost in this move and on December 18, 1898, the Sunday School was organized with Rev. J. M. Bowman as Chairman. The term of office was to begin January 1, 1899. The organization resulted in J. D. Findley, of Glenford, Ohio, being elected Superintendent; C. E. Deffenbaugh, Assistant Superintendent, Della Gaul, Secretary and Florence Eversole, Treasurer. J. D. Findley had been a merchant in Johnstown, Pennsylvania, but suffered severe losses in the Johnstown flood of 1889. He came to Glenford with his wife and son Winfred some years later and there engaged in the mercantile business. For the first meeting in January which was New Year's Day, there were enough present for two classes, which were designated class number one and number two. Minnie Deffenbaugh taught number one and J. M. Bowman taught number two. Sunday School was held every two weeks on the same day on which Preaching service was held. On January 29th there were nineteen in school with an offering of 30 cents. December 3rd, 1899, must have been a bad day for there were just eight in Sunday School with an offering of 26 cents.

With the close of the year on December 17, 1899, there were nine scholars present and their yearly report indicated that their collections for the year had amounted to \$9.13. The average attendance was not given but was likely under twenty. So ended the first year of Sunday School in the new church. During the life of this particular church the Sunday School was never large. This is not to lead to the conclusion that the attendance of the Sunday School was a thermometer of the church attendance. In those days people attended church, not like today when many members come to Sunday School and never know what it is to attend a worship service. William Benshoff was present from Ashland College on Sunday, June 7, 1903 and led in the prayer in Sunday School, and we may correctly assume brought the morning message in the church service.

With the building of the new church the need was carpet, for the pulpit and aisles. The good women of the community got together and cut carpet rags. These they sewed together. The next matter to be considered was the weaving of the carpet. A friendly neighbor, Mrs. John Bradshaw, possessed a carpet loom. This she kindly loaned. It was brought over and placed in a house no longer used for a dwelling and the rags woven into carpet. No, this was not placed in the new church building

as you might be thinking. It was taken to Zanesville and sold. The Committee to select the carpet for the church consisted of Minnie Deffenbaugh, Olla Mack Eversole and Lucinda Mack Ankrum. A Pulpit stand was needed, so curly maple and walnut was supplied by "Uncle" Sam Deffenbaugh and taken to Simon Helser, a member of the Bethel Church, who was a fine cabinet maker. He gladly made the beautiful pulpit as a contribution to the church furniture. A bell was needed and so ice cream socials were held at which time home made ice cream and cake were furnished for the price of 5 and 10 cents a dish with cake accompanying each dish. The small boy given the amount of 10 cents to spend pondered how he might get the most for his money. So instead of buying one 10 cent dish and getting one piece of cake, bought two 5 cent dishes and got two pieces of cake. Are we happier today?

Florance Eversole was not only Sunday School Treasurer, but was Church Treasurer for many years. He lives at this writing in Zanesville with some eighty-six years of life to his credit. The Janitor work was a labor of love by "Uncle" Sam Deffenbaugh who built the fires and lovingly cared for the building. One of the Saturday tasks in getting ready for a Sunday service was the polishing of his fine leather boots which he always wore to church.

There was great interest in the planning for the first Communion service held in the new church. People would come from Bethel, and the Elijah Horn's would come from Columbus. The service was always well attended with seventy or eighty communicants. To prepare for the first one they gathered at the Deffenbaugh house on the hill. Minnie Deffenbaugh, Mrs. Harris Love of the Bethel Church, Mrs. Elijah Horn, of Columbus and Lucinda Mack Ankrum made Parker-house rolls. "Uncle" Sam went to the bake-oven at the lower house, built the fire in it and when it was heated raked the coals therefrom and the rolls were inserted and baked. These were used instead of bread at the service. Surely it would be hard to improve upon perfection.

The first Evangelistic meeting was held by N. W. Jennings. It was customary to hold a meeting each year which were usually held in the Spring following corn planting or in the late Summer following the completion of the harvesting. Among others who held meetings were L. S. Bauman, Albert Ronk, William Beachler, and I. D. Bowman, who held a meeting in 1901. Among those who supplied the pulpit from time to time, were Charles Ashman, Freeman Ankrum (The Author preached his first sermon in this church), John Beal, Dyoll Belote, Ed Boardman, William Benshoff, Alvin Byers, L. S. Bauman, W. S. Baker, J. H. Burnworth, Benjamin Burnworth, who preached his first sermon in this church, S. E. Christiansen, Arthur DeLozier, C. E. Deffenbaugh, W. D. Furry, J. A. Garber, A. C. Hendrickson, L. A. Hazlett, Maggie Hoover, E. E. Jacobs, Quincy Leckrone, Roy Long, A. H. Lichty, who also preached his first sermon in this church, L. A. Myers, J. Allen Miller; he served his first pastorate at Bethel and preached many times at the Berachah church; H. M. Oberholtzer, Charles Weidner and Wesley Platt. This list is not conclusive as many



Samuel and Mary Deffenbaugh

students from Ashland College came from time to time with the one who was pastor and preached.

Sarah Ann Mack, who was so intensely interested in the Berachah church was not destined to enjoy the fruit of her labors long as she passed away at the home of her sister Mary Mack Deffenbaugh, where she had made her home for many years, on July 9, 1901. J. Allen Miller of Ashland, was called for her funeral.

In 1900 the health of J. M. Bowman beginning to fail he thought it best to give up the work. Some of the local people thought that the break down of his health was due in part to his intense zeal and devotion to the hard riding on his bicycle from place to place. His pastorate had extended for some eight years and he was deeply loved and respected by all. His last sermon was one that was filled with the pain of parting of pastor and people. He spent several days at the Deffenbaugh home, following his farewell sermon. He was loved by children as well as adults. When the two small boys who lived in the lower house came home from school one evening and found that he had gone from the community without their getting to say Good Bye, the older one walked slowly down the hill to his home with tears coursing down his cheeks.

Time goes on and so it was necessary to secure one to take his place. One week end two men came down from Ashland College, one large and one inclined to be considerably smaller. They were A. H. Lichty and E. I. Burnworth. E. D. Burnworth came interested in taking up the pastorate which he did.

Samuel and Mary Mack Deffenbaugh carried their offices of Deacon and Deaconess over from the "Conservative" church and were installed in like offices in the

(Continued on Page 8)

# MISSIONARY DEPARTMENT

## MISSIONARY PROJECT AT CARLETON

The Brethren at Carleton, Nebraska, have been attempting to keep the missionary interest alive in their church in a number of ways. After the completion of the 'Lord's Acre project' which they undertook for the work of Home Missions, they launched upon another project for foreign missions.

When Rob Byler spoke in their church, telling of the radio work in Argentina and the need for New Testaments to send their listeners, the Carleton people felt impelled to help with this Christian work. They began a campaign of sacrificial giving to accumulate a fund for these New Testaments.

Many sodas, ice-cream cones, etc., were passed up in their efforts to reach their goal in giving. When the offering was sent to the Missionary Board office, they had sufficient funds to purchase 85 New Testaments in Argentina.

According to their pastor, Thomas Shannon, these people are attempting to help others; they want to become missionaries rather than a mission field. They are trying to see beyond their own village and community. We congratulate you, Carleton Brethren. May others follow your splendid example!

## THE BYLERS IN ARGENTINA

We are very happy with the work here in Nunez. Last Tuesday we had baptismal service for two young men converted during the last year; one 18 and the other 16. For fear of parental reaction, neither felt able to tell his parents. They had been asking ever since we came about being baptized. They were well prepared and eager for the service. The night was cold—about 35 degrees, and the service was in the lovely Disciples' Church some 23 blocks from our home. The water was only slightly heated, but they were most happy, and did not want to wait until spring. Afterwards we all came back to the house for communion service. Several members were unable to be here, but there were thirteen or fourteen and it was a blessed service—almost all were young people, non very "old" in their Christian life, but all grateful for their new life in Christ. Don Juan Iztueta, a retired pastor, was with us and helped make the service a spiritual blessing to all.

conversing in his home. You see, Luis has been partially paralyzed ever since he was a small child. Now he is a happy young man. His testimony is magnificent and enough to make an older Christian ashamed of his own unfaithfulness. We shall tell you more of him later. His young friends who won him to the Lord are bringing him in a taxi and carrying him into the house every Sunday night so that he can worship with us. You can imagine his joy in hearing the radio programs too.

Well, we could go on and on. Not a day passes without some special blessing. In the last week especially we have had opportunity to visit with no fewer than six or seven new people who have expressed an earnest desire to know more about the Gospel. It is amazing how He is opening doors and ways and means. So we are very happy . . .

Rob and Jane.

Today I had nine little girls in from 1 to 3 for their weekday class. We did handwork, Bible memorizing, singing, etc. I think this will be the forerunner of a future Sisterhood. On Thursday the Sunday school boys will come—only four or five—but they play a little ping-pong and then will have to work on their materials too. The young people are well organized and are having some nice meetings on Saturday nights. When we went to Gerli they gave a fine program and the young folks were grand hosts. Everyone had a good time, and it was a wonderful start toward more unity and fellowship among us.

Sunday afternoon we had tea in the home of another young man of 18 who was converted in February. Since then, the sister too has been won. They invited all our young people over; so we had a good time singing and



Nunez Missionary Group

## MRS. J. ALLEN MILLER AWARDED DOCTOR OF LETTERS AT JUBILEE COMMENCEMENT



The honorary degree Doctor of Letters was conferred upon Clara Worst Miller in recognition of her years of service and scholarship to Ashland College and the community at the 75th Commencement June 5th.

The citation was presented by Alice Catherine Ferguson, professor at Ashland College.

Mrs. Miller, together with her late husband, Dr. J. Allen Miller devoted many years of her life to Ashland College. Dr. Miller was president of Ashland College from 1898 to 1906, as well as Dean of the Seminary. Their two sons, Dr. John Miller, Professor and supervisor of Zoology at Ohio State University, and Malcolm E. Miller, M.D. of Goshen, Indiana, are both Ashland College alumni.

Mrs. Miller is the co-author, with Dr. E. Glenn Mason, of "A Short History of Ashland College to 1953."

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### BERACHAH (BLESSING)

(Continued from Page 5)

Bethel church. They also held the same offices in the Berachah church. The first Deacon and Deaconess to be chosen were Benjamin Lampton and his wife Anna. She is living at this writing with her son, Charles Lampton, near Gratiot, Ohio. Her age weighs heavily upon her shoulders.

The Pastors following J. M. Bowman, were E. D. Burnworth, E. E. Haskins, William Miller, L. Garvin Smith, Elmer Eppley and B. F. Owen.

When Communion service was held at the Berachah church the following families would come down from Bethel to take part: Simon and Barbara Helser, Maggie and Mary Hoover, Gilbert Hoover, Harris and Emma Love, Rufus Helser and family; he later on moved to the Berachah community, and the Cottermans and others.

Some of the families connected with the Berachah church were those of the Deffenbaughs, A. L. Ankrum, Watt Ankrum, J. D. Findley (who was always the Church chorister), Dave Mack, Nathan Mack (who always played the Cornet for the Church service), Marling Mack, John Mack, Florance Eversole, Martin Ramsey, Benjamin Lampton, Ephraim Shafer (who had moved to Glenford from Pennsylvania), Duncan Petty, Sarah Oliver, Gilbert

Gall, Ed. Bowser, Murray Bradshaw and John Bowser along with others who had a more or less brief connection with the work.

Watt Ankrum had the responsibility of taking up the offering. This was a task which he fulfilled faithfully. It was the custom to take the offering at the close of the sermon just as the last hymn was being sung. This was new to some of the young men who came to preach from time to time. Following an impassioned sermon one morning the hymn was started when Watt Ankrum arose and walked to the front of the pulpit to get the hat which was customarily used for the offering. The young preacher thinking that he had made a convert reached down and extended his hand in welcome. The hand was just as solemnly taken, but the matter of the lifting of the offering was the business of the day and was given the serious consideration of the Usher to the chagrin of the preacher.

People flocked to the church for night services, especially when Revival services were held. It was not uncommon for the building to be filled to capacity. People thought little of driving miles with horse and buggy or carriage, many walked several miles when transportation was not available.

One of the annual Summer events looked forward to by the youngsters as well as their parents was the Children's Day exercise. Minnie Deffenbaugh, a former student of Ashland College, and very versatile, was the organist, and trainer for the program. The girls in their



starched frilled dresses, with their hair in two braids down their backs were conspicuous. The boys with their hair water-plastered down and severely combed, were ill at ease in their Sunday clothes. Their feet were uncomfortable in shoes worn only on Sundays, for they went barefoot during the week. In fact the most of us were scared stiff and showed it. The house was always jammed for the occasion, which was a gala one.

Mary Mack Deffenbaugh was intensely interested in the work of the church. She aided in every way possible the Ministers who made her home, their home. Her criticisms were constructive in regard to the formulating of sermons. E. D. Burnworth would say at times, "I must go up to my room and jerk out a sermon." After retiring to his room for some time he would come down with the results of his labors and sit on the edge of the wood-box in the kitchen and read the results of his efforts to "Aunt" Mary for her approval or corrections. She was the fifth generation from Alexander Mack, the Organizer of the Church in Schwarzenau, Germany in 1708, and was very proud of her ancestry. One time when L. S. Bauman was staying in the home while holding a meeting at the Berachah church he pleased her no end when he stated to her, "I would rather be the descendant of Alexander Mack, than be the descendant of a king."

As time passed the idea grew that if the members of the Bethel and the Berachah churches would move to a central location that it would be better for the work. It is not the intent of the writer to sit in judgment on the move which followed, but to report the facts. When the church was constructed in Glenford, the central location, the Berachah church stood unused for some time. The last service to be held in the Berachah church was the funeral of Minnie Deffenbaugh, wife of Charles E. Deffenbaugh. This was held following her death in the family home July 20, 1917. It should be stated that few funerals were ever held in the church. The burial ground was at the Good Hope Lutheran Church, a couple miles to the west of the Berachah Church and the funerals were in the main held in this church which was near the cemetery. The Bethel church building was sold to Charles Iden and was rebuilt into a barn near Gratiot, Ohio. The Berachah church building was sold to a citizen of Brownsville and now serves as a store. One thousand dollars was received for the two buildings. Professor Henry Bates, of Ashland College, is now in charge of the Glenford work.

"Uncle" Sam Deffenbaugh was in failing health and never got to attend the new church in Glenford. He had previously undergone an operation for the removal of a leg which seriously incapacitated him. He died at the family home on October 17, 1922 at the age of 78 years, 7 months and 6 days. Dr. J. Allen Miller of Ashland, who had made his home, as a young preacher while a student at Ashland College, in the Deffenbaugh home was called for the funeral. In this connection it may be stated that his companion, Mary Mack Deffenbaugh, passed from life at the home of her daughter, Ethel Tinkey, then living in Ashland, Ohio, on February 1, 1934 at the age of 88 years, 3 months and 2 days. Her funeral was conducted by her Pastor, the Rev. Dyoll Belote, who was the pastor of the Ashland Park Street Brethren Church. Burial



The Deffenbaugh Home

was in the Good Hope Cemetery by the side of her husband.

The Deffenbaugh home was noted for its lavish hospitality. On Sundays when there was preaching service at Berachah, it overflowed with guests without exception.

During the pastorate of E. D. Burnworth, it was decided that one room was not enough for the preacher so another was added on the western side of the room then used for the Pastor. Board was free, rent was free and the usual services rendered as far as the writer knows were free also. The house stands today perhaps an eighth of a mile from the main road north of the location of the Berachah church, little changed from the time it was originally built some one hundred and forty years ago. James Quinter was a guest in this home when he preached at "Ziontown," another name for the "Conservative" church four miles west of Glenford. This was the church to which Samuel Cover and John Mack (Mary Mack's father and the Author's great Grandfather) rode eight miles horseback to attend services. The Berachah church stood for a little less than two short decades. This is a brief period in the life of a church structure in use. Was it misnamed? Did the Pastor J. M. Bowman in choosing a name meaning "Blessing" prove to be too optimistic? Surely those who found their Lord there and went forth to serve Him in this and other communities would affirm the wisdom in the selecting of the name.

New faces occupy the Deffenbaugh home, knowing little if anything of the rich history and sacred memories. New names are found on the mail boxes in the community, but the older ones are not entirely forgotten. Cars pass by on their way to various destinations. Their drivers never pause or think of the spot which in other days teemed with life around the beautiful church edifice. Yet for some of us, they can tear down the building, permit nature to cover the spot with her luxurious growth, but cannot remove from our hearts the precious memories of other days, or remove the living pictures that hang on memory's wall, framed in frames of gold.

St. James, Maryland.



ANNUAL REPORT OF  
EDUCATIONAL DAY OFFERINGS

June 10, 1953 to June 10, 1954

\* \* \*

WE WISH TO THANK all the Churches and individuals for their loyal support of Ashland College and

Seminary during the past year. The total gifts exceed those of last year by twenty-eight hundred dollars. You are aware of the fact that operational costs continue to rise and therefore increased offerings are essential to help keep our deficit to a minimum.

If you have not yet sent in your 1953-54 offering, will you not make a special effort to send your gift now? Ashland College and Seminary will continue to strive to merit your full support.

SOUTHEASTERN DISTRICT

|                                       |           |
|---------------------------------------|-----------|
| Cumberland, Md. ....                  | 7.50      |
| Gatewood, W. Va. ....                 | 5.00      |
| Hagerstown, Md. ....                  | 482.58    |
| Harrisonburg, Va.—<br>Bethlehem ..... | 16.00     |
| Maurertown, Va. ....                  | 15.00     |
| Oak Hill, W. Va. ....                 | 56.00     |
| St. James, Md. ....                   | 42.00     |
| Washington, D. C. ....                | 111.00    |
| Total .....                           | \$ 735.08 |

|                        |             |
|------------------------|-------------|
| Fairview .....         | 11.00       |
| Glenford .....         | 79.00       |
| Gratis .....           | 150.00      |
| Gretna .....           | 138.95      |
| Louisville .....       | 238.59      |
| Mansfield .....        | 21.00       |
| Mt. Zion .....         | 5.00        |
| New Lebanon .....      | 110.00      |
| North Georgetown ..... | 66.00       |
| Pleasant Hill .....    | 45.45       |
| Smithville .....       | 584.02      |
| West Alexandria .....  | 35.00       |
| Williamstown .....     | 100.20      |
| Total .....            | \$ 3,259.59 |

|                      |           |
|----------------------|-----------|
| Waterloo, Iowa ..... | 125.00    |
| Total .....          | \$ 808.00 |

MID-WEST DISTRICT

|                       |          |
|-----------------------|----------|
| Carleton, Nebr. ....  | 15.00    |
| Falls City, Neb. .... | 1.00     |
| Ft. Scott, Kans. .... | 8.00     |
| Morrill, Kans. ....   | 12.50    |
| Mulvane, Kans. ....   | 8.00     |
| Total .....           | \$ 44.50 |

PENNSYLVANIA DISTRICT

|                                       |             |
|---------------------------------------|-------------|
| Berlin .....                          | \$ 208.00   |
| Brush Valley .....                    | 15.00       |
| Conemaugh .....                       | 55.00       |
| Highland .....                        | 20.00       |
| Johnstown I .....                     | 55.00       |
| Johnstown II .....                    | 73.50       |
| Johnstown III .....                   | 162.55      |
| Jones Mills—<br>Valley Brethren ..... | 41.50       |
| Masontown .....                       | 637.00      |
| Meyersdale—Main Street ..             | 337.00      |
| Mt. Olivet, Delaware ....             | 51.00       |
| Mt. Pleasant .....                    | 4.00        |
| Pittsburgh .....                      | 63.48       |
| Quiet Dell .....                      | 2.00        |
| Sergeantsville, N. J. ....            | 18.50       |
| Terra Alta, W. Va. ....               |             |
| White Dale .....                      | 11.65       |
| Vandergrift—Pleasant View             | 15.00       |
| Vinco .....                           | 174.32      |
| Waynesboro—Wayne<br>Heights .....     | 31.00       |
| Total .....                           | \$ 1,975.50 |

INDIANA DISTRICT

|                        |             |
|------------------------|-------------|
| Ardmore .....          | 77.62       |
| Brighton .....         | 34.00       |
| Burlington .....       | 90.10       |
| Center Chapel .....    | 27.28       |
| College Corner .....   | 39.00       |
| Corinth .....          | 73.16       |
| County Line .....      | 45.00       |
| Denver .....           | 47.50       |
| Elkhart .....          | 739.55      |
| Flora .....            | 31.25       |
| Goshen .....           | 240.47      |
| Huntington .....       | 47.00       |
| Mexico .....           | 100.50      |
| Nappanee .....         | 609.00      |
| New Paris .....        | 319.80      |
| North Liberty .....    | 247.00      |
| North Manchester ..... | 450.00      |
| Oakville .....         | 53.37       |
| Peru .....             | 30.00       |
| Roann .....            | 35.04       |
| Roanoke .....          | 76.00       |
| South Bend .....       | 308.87      |
| Tiosa .....            | 32.00       |
| Warsaw .....           | 116.10      |
| Total .....            | \$ 3,869.61 |

ARIZONA

|              |          |
|--------------|----------|
| Tucson ..... | \$ 28.00 |
| Total .....  | \$ 28.00 |

NORTHERN CALIFORNIA DISTRICT

|               |          |
|---------------|----------|
| Manteca ..... | \$ 36.00 |
| Total .....   | 36.00    |

MISCELLANEOUS

|                                      |           |
|--------------------------------------|-----------|
| Anonymous .....                      | \$ 100.00 |
| Albert, C. E. ....                   | 25.00     |
| Beekley, E. J. ....                  | 5.00      |
| Beckley, F. S., Calif. ....          | 20.00     |
| Fasig, Sanford & Vera ...            | 250.00    |
| Jennings, Lois A. ....               | 20.00     |
| Jones, Ora E., Clayton, Ohio         | 3.00      |
| Kelist, F. L. ....                   | 20.00     |
| Lemert, O. C. ....                   | 10.00     |
| Merrifield, Annabella ....           | 2.00      |
| Moyer, Mrs. Linda,<br>Mars, Pa. .... | 60.00     |
| Rummel, Arthur .....                 | 10.00     |
| Smith, Mrs. Maggie .....             | 10.00     |
| Total .....                          | \$ 535.00 |

Total Amount Received..\$11,291.28

Gratefully submitted,

A. Glenn Carpenter,  
Business Manager

OHIO DISTRICT

|                            |           |
|----------------------------|-----------|
| Akron, Firestone Park .... | 40.82     |
| Ashland—Park Street .....  | \$ 503.24 |
| Bryan .....                | 300.00    |
| Canton—Trinity Church ...  | 179.47    |
| Columbus .....             | 10.00     |
| Dayton—Hillcrest Church..  | 596.85    |
| Fairhaven .....            | 45.00     |

CENTRAL DISTRICT

|                          |        |
|--------------------------|--------|
| Cerro Gordo, Ill. ....   | 12.00  |
| Lanark, Ill. ....        | 195.00 |
| Milledgeville, Ill. .... | 476.00 |

# BRETHREN YOUTH AMBASSADORS

## ITINERARY, SUMMER 1954



Marlin McCann



Ronald Ritchey



Glenn Grumbling



Charles Huff

### July

- 11—Sunday, A. M. ....Fremont, Ohio
- 11—Sunday, P. M. ....Ardmore, Indiana
- 12—Monday .....Elkhart, Indiana
- 13—Tuesday .....South Bend, Indiana
- 14—Wednesday .....Goshen, Indiana
- 15—Thursday .....Nappanee, Indiana
- 16—Friday .....Loree, Indiana
- 17—Saturday
- 18—Sunday, A. M. ....Milledgeville, Illinois
- 18—Sunday, P. M. ....Camp Blackhawk, Eldora, Iowa
- 19—Monday .....Morrill, Kansas
- 20—Tuesday .....Falls City, Nebraska
- 21—Wednesday .....Cheyenne, Wyoming
- 22—Thursday
- 23—Friday .....Stockton, California
- 24—Saturday
- 25—Sunday, A. M., P. M. ....Manteca, California
- 26—Monday
- 27—Tuesday .....Lathrop, California
- 28—Wednesday
- 29—Thursday

- 30—Friday ..... Tucson, Arizona
- 31—Saturday

\* \* \*

### August

- 1—Sunday, A. M. .... Mulvane, Kansas
- 1—Sunday, P. M. ....Fort Scott, Kansas
- 2—Monday .....Carleton, Nebraska
- 3—Tuesday .....Cerro Gordo, Illinois
- 4—Wednesday .....Cerro, Gordo, Illinois
- 5—Thursday .....Burlington, Indiana
- 6—Friday .....Flora, Indiana
- 7—Saturday .....Huntington, Indiana
- 8—Sunday, A. M. ....North Manchester, Indiana
- 8—Sunday, P. M. ....Warsaw, Indiana
- 9—Monday .....Oakville, Indiana
- 10—Tuesday .....Peru, Indiana
- 11—Wednesday .....Roann, Indiana
- 12—Thursday .....Teegarden, Indiana
- 13—Friday .....Tiosa, Indiana
- 14—Saturday
- 15—Sunday, A. M. ....Mansfield, Ohio

**Hear These Young Men In The Church Nearest You**

# Prayer Meeting Studies

By C. Y. Gilmer



## THE MODEL CHURCH

Well, wife, I've found the model church  
And worshipped there today.  
It made me think of good old times  
Before my hair was gray.  
The meeting house was finer built  
Than they were years ago;  
But then I found when I went in,  
It was not built for show.

\* \* \*

My deafness seemed to melt away,  
My spirit caught the fire;  
I joined my feeble, trembling voice  
With that melodious choir:  
"All hail the power of Jesus' Name,  
Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown Him Lord of All."

\* \* \*

'Twas not a flowery sermon, wife,  
But simple gospel truth;  
It fitted humble men like me;  
It suited hopeful youth.  
To win immortal souls to Christ,  
The earnest preacher tried;  
He talked not of himself, or creed,  
But Jesus crucified.

—Unknown.

**T**HE TYPE OF CHURCH you attend is essential to your victorious experience as a Christian. It should be a church that believes in and teaches Jesus Christ as the Scriptures set Him forth; God's only begotten Son, our sufficient Saviour (Gal. 1:7; Romans 1:16). It is through the following facts that we may come to know Christ: He had a supernatural birth (Gal. 4:4; Gen. 3:15). As a Teacher He has no peer (Luke 4:22; John 7:46). He lived a sinless life (John 8:46; Luke 23:4, 14). He died a supernatural death (John 18:37; 12:27). In His dying, on-lookers saw deity revealed (Matt. 27:54). Through His death His life purpose was accomplished (Heb. 2:14). He had a supernatural resurrection (Matt. 16:21; Romans 1:4). He now has a ministry in Heaven (Heb. 7:25; 9:24). Glorified, He sent the Holy Spirit to carry on His work (Acts 1:1). He will have a supernatural return (Matt. 16:27).

The church you attend should be a church founded on a supernatural Book (Gal. 4:30). For the Christian faith is the faith of the Book (2 Tim. 3:16). The Bible is God's interpretation of the Person and work of His Son (Luke 24:27, 44). In it is the gospel of our salvation (1 Cor.

15:1-4). In this Book we have God's interpretation (not man's) of the Saviour's death (Isaiah 53:5, 6). God anticipated man's theories and therefore told us plainly the value of Christ's death and resurrection (Romans 4:25; Isaiah 53:6, 10; 2 Cor. 5:21). Is there a social gospel? Calling on men to solve the problems of society with no regard to the one solution in the Christ of Calvary is "another gospel: which is not another" (Gal. 1:6-8). The church you attend should believe in the transforming power of the Holy Spirit to meet human need (1 Peter 1:23; 2 Peter 1:4). It should insist upon a changed life that releases one from self-effort and flesh confidence to a total trust in God (Phil. 3:8, 9). It should conceive the Church to be the body of Christ of which Christ is the Head (Eph. 1:22, 23; Col. 1:18). It should teach that the chief enemy of the gospel is human nature, pride and thought (1 Cor. 2:14). It should stand on Christ the Solid Rock (Gal. 1:11)! Hear and obey Him (Matt. 7:24).



## Lesson Comments by Fred C. Vanator

Lesson for July 18, 1954

### GROWING THROUGH BIBLE STUDY

Lesson: Acts 17-10-11; I Tim. 4:13-16; II Tim. 2:15;  
3:14-17; Heb. 4:12

**I**N OUR LESSON LAST WEEK we called attention to the progressive steps in Christian Growth as shown forth in Peter's recipe for advancing in Christian life. In this we found that there is a way of "adding" to our growth step by step. In fact we might say that there is a sort of mathematical formula in growing up in Christian living. In our human knowledge of Mathematics we have been taught to approach this subject in this fashion: addition, subtraction, multiplication and division. In the spiritual approach we find it slightly different for we meet this sequence: subtraction, addition, division and then multiplication. We subtract our "self"; we add our Lord and Master; we divide our substance and then find our lives multiplied.

In Peter's formula we find these words, "add to your virtue knowledge." Where do we go to find this knowledge? In the Bible, of course, first of all. Just how much do you, dear reader, KNOW about the Bible? Did you receive your knowledge of the Word from your own study of the Bible? Just where is what you know about the teachings of the Bible leading you? Is it possible that what you have learned of the Bible has been through some so-called studies of the Word based on Man's prejudiced ideas? Is what you have gleaned from what you have heard others say or teach leading you in the "Paths of righteousness?" These are questions that dare not be passed over lightly when we face the attitude we must take toward the study of God's Holy Word.

In our lesson text today we find some very definite

thoughts to follow. There are five important ones for our meditation:

1. Paul says that the Bereans were noble in that "they received the word with readiness of mind, and searched the scriptures daily whether these things be true." In approaching the Bible we should do so with an "open mind" and be ready at all times to be shown the truth of the Way.

2. Paul admonishes Timothy to "give attention to reading . . . to doctrine," and never to neglect the "gift that is in him." As a preacher Timothy dared not depend upon himself, but upon the leading of the Spirit.

3. Paul also tells Timothy "to study" in order that he may be approved unto God—that he must be a workman who is able to "hew a straight line through the Word of God," in order that he may never be ashamed of his ministry.

4. Not content with the above two admonitions, Paul urges Timothy to "continue" in the things which he has learned and to have assurance concerning the source from which this learning comes, for these scriptures which are the source of his information are also profitable in the services which he is to render before God and man.

5. Then in Hebrews we read that the Word of God is "quick and powerful" and "cutting-sharp," so that it becomes the discoverer and discernor of even the thoughts of men. What a Guide this Word becomes if we will but let it.

If you know this Word, it becomes not only a powerful instrument in your hands, but also a personal help in all the fields of your endeavor. Read it! Learn to use it! Love it! It is food for the hungry; drink for the thirsty; help for the needy; hope for the discouraged. It is yours for the reading and absorbing into your life.

---

## AN URGENT APPEAL FROM REV. G. E. DRUSHAL ABOUT THE BUILDING PROGRAM AT LOST CREEK

**A**FTER ATTENDING District Conference, and talking with folks about this new building, we find good Brethren folks who do not understand. In conversation with a good Brother about the building he asked us this question, "Do not the people there have the public school to attend?" This question was honestly asked.

In reply, I said, yes, they do have the public school, and much improved over what it used to be. Public school busses run by us here. But we have a number of young folks walking in here to school instead of getting on the public school bus. **NOW THERE IS A REASON FOR THAT.** A public school, is a tax supported school, and the Bible cannot be taught therein except read daily without comment. They have even stopped the teaching of the Bible in our own building at Haddix. The South wants the Bible taught to their children. Therefore the real need of the private school.

One must have lived here and worked here to understand this. There are other reasons why this building is so much needed here than what I am going to give below. But this presents a phase of the matter that we can understand.

Around us here within a radius of some fifty or sixty miles there are seven private denominational schools. The Baptists have two, one at Magoffin, the other at Oneaida. At both places they have erected, this year, new buildings at a cost of around \$75,000; both have class rooms for high school work, and good gym floors.

In another direction, the Presbyterians have a \$500,000 plant, doing high school work, with a good gym floor, going strong. In another direction the Free Methodists have a \$50,000 building for high school and with a good gym floor. In another direction, the Pentecostals have a large plant doing high school work. **AND NOW NOTE THIS,** in another direction, 45 miles from us, the Christian and Missionary Alliance people are erecting a new \$50,000

building for school work, planning on putting in three years of high school work this coming year. This building is to be dedicated about Sept. 1st.

**NOW BRETHREN, CAN ALL THESE DIFFERENT DENOMINATIONS AND PEOPLE BE MISTAKEN ABOUT THE NEED FOR THIS TYPE OF SCHOOL WORK IN THESE MOUNTAINS?** Now we do feel that we could not be loyal to Brethren interests in this section did we keep quiet about this serious situation. Our young folks, that we might have here and train in our plant, will go to other places where the buildings are in line with conditions now existing here.

Time was when any kind of a building would answer for school work. But that time is now past, and if we are going to keep our young folks and train them for service for the Church, **THEN ADEQUATE BUILDINGS ARE VERY ESSENTIAL.** The danger of losing our young folks is very real here now, and that is why we are writing this article. **WE NEED TO GET GOING AGAIN ON THIS BUILDING VERY SOON.**

Then folks ask, "Why don't the people here give for the building?" Our answer is that they have, and are giving for it. A local man, Mr. Grigsby, has now put into this building in lumber, \$1120. Mr. Robinson, who had charge of the block laying work so far, has donated 50 cts. per hour from his time, which amounted to about \$200. Another family here has recently given \$100, another the same, others less. They are giving, and will give more when work starts on the building again. May I also point out that not a one of the above named buildings were erected by local funds. Local folks helped, and they are here, but this type of building is too much for local people to finance.

The subfloor is now about all in. About 28,000 feet of lumber has now been put into the flooring, including beams, joists, etc. The side walls are up about six feet

or some more, with a mighty good foundation having been put under it. Yet it has stood this way for a year now. But by the help of the Lord, and for the sake of what is already invested, may the building now be completed before cold weather sets in. God grant that it may be so. Pray for us that we may do our part.

G. E. Drushal.

NOTE: Funds, at the present time, are being solicited from the Churches, through the program set up by the Missionary Board of the Brethren Church, W. S. B.

## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for July 18, 1954

### EXERCISING BODY, SOUL, AND MIND—(CAMP)

Scripture Lesson: Matthew 22:34-40

THIS SUMMER many of us will be going to a camp and it may have occurred to some of us to ask, Why am I going to camp? Perhaps it is to get away from all the man made things and to get back to things as God has made them. Man was not made to live in a little apartment in the middle of a busy city, but to live in the out of doors and open spaces. We have then a natural longing to get back to the things of nature.

**I. WHY GO TO CAMP?** In our discussion, we shall think mostly of our Church Camps. Raymond Peters, in his book "Let's Go Camping," gives ten reasons for Christian camps as follows:

1. To discover the laws of God operating through nature and to utilize as fully as possible the opportunities for developing religious experience through contacts with nature.
2. To provide group experience in Christian living; to learn how to live together happily and well.
3. To provide increased knowledge of the Bible and its meaning for life.
4. To broaden Christian fellowship through interracial, interfaith, interclass, and international relationships.
5. To provide experiences in co-operative work projects and labor for the good of the camp group and the larger community.
6. To enrich and increase the knowledge which a Christian ought to possess in regard to faith and practice, particularly those aspects of knowledge and understanding which are not likely to be acquired elsewhere.
7. To lead individuals to make personal commitment to Christ.
8. To help the camper develop a program of personal growth and Christian action.
9. To direct each individual's camp experience so that he may make a more effective contribution to his home, church and community.

10. To discover persons possessing potential leadership qualities, to give them leadership training and enlist them in definite forms of Christian service.

You may wish to comment on these points and you may wish to add some other points that Mr. Peters has omitted, but certainly we have here some worthwhile and thought provoking points.

**II. WHO SHOULD ATTEND CAMP?** In the Brethren Church we have camps for most of our young people. Some districts have camps that cover a range from 9 to 20. If you have an opportunity to go to camp, you should by all means avail yourself of the opportunity. You will meet many new friends and you will learn as much about the Bible and your church as you will learn from a year's faithful attendance at Sunday School. When you return home, you will find that you have been refreshed in body, soul.

**III. FAMILY CAMPS.** In addition to regularly organized camps such as our church sponsors, there ought to be a great number of family camps. The family camp is one in which the family as such is the primary administrative and program unit. The church camp gives us a chance to meet and learn to know a great deal about other people. How about learning more about the members of your own family by taking a camping trip together? You would be surprised what a good idea this would be as a summer vacation project. There are probably several state parks in your state that offer camping facilities. This is an excellent, and inexpensive vacation project and it will prove to be one of the most profitable vacations that you have ever had. Then you will know what it means to be refreshed in body, soul, and mind for with the Psalmist you will be able to say out of a new and fuller experience:

"The heavens declare the glory of God,  
And the firmament sheweth his handiwork,  
The earth is the Lord's and the fulness thereof,  
The world, and they that dwell therein.  
For he hath founded it upon the seas,  
And established it upon the floods."

### GOSPEL KEEPSAKES

1. Keep thyself pure.
2. Keep the ordinances.
3. Keep yourselves from idols.
4. Keep the sayings of this Book.
5. Keep sound wisdom and discretion.
6. Keep yourselves in the love of God.
7. Keep that which is committed to thy trust.
8. Keep the unity of the Spirit in the bonds of peace.
9. Keep mercy and judgment, and wait on thy God continually.
10. Keep thy tongue from evil and thy lips from speaking guile.
11. Keep thy heart with all diligence for out of it are the issues of life.—Selected.

## REPORT OF THE INDIANA DISTRICT CONFERENCE

THE 67TH CONFERENCE of the Indiana District Brethren Churches and Bible Conference was opened at 7:30 P. M., June 14, 1954, at the Shipshewana Brethren Retreat. The conference was officially declared in session by Moderator C. Y. Gilmer.

A total of 227 lay, 30 ministerial delegates, and others in attendance enjoyed the conference.

Our conference, through the efforts of Mrs. Max Miller was able to secure a Wurlitzer organ from an Elkhart store. It was enjoyed by all. H. D. (Bud) Hunter directed the music. Special music was used throughout the conference.

Rev. N. V. Leatherman, pastor of the Waynesboro church, gave three Bible lectures;

(1) The Church—God's Eternal Purpose.

(2) The Church—A New Fellowship.

(3) The Church—A New Walk.

The conference sermon was delivered on Monday evening by the vice-moderator, Rev. J. M. Bowman, on the subject: "The Church in Today's World."

The moderator's address was given by Rev. C. Y. Gilmer. Brother Gilmer pointed out that the Brethren church is quite free from apostasy but we are lax in our missionary effort. Let Christ be seen walking in our churches. The Church must go out after the lost to bring them to God. We must take seriously the stewardship of life.

A new feature was instituted in this conference. It was the Conference Prayer Period, 9:30-10:15 each morning.

Other speakers on the program were: Dr. Glenn Clayton, Ashland College President; W. Clayton Berkshire, speaking on home missions; W. St. Clair Benshoff, Editor of Publications; Delbert Flora and son Jerry representing the National Sunday School Association; Miss June Blyer on Argentine Missions.

On Tuesday evening, under the supervision of Rev. Herbert Gilmer, the Conference saw the film, "All That I Have."

The all-Indiana Brethren Youth presented its usual enthusiasm. Music was given by the Goshen orchestra. Devotions by Southern Indiana District, B. Y. Male quartet from South Bend and a mixed quartet from Roann. The playlet, "The Challenge of the Cross" was given by the High School Campers under the direction of Spencer Gentle. Charles Munson was speaker of the evening.

The conference will convene at Shipshewana Retreat next year, the time to be decided by the executive board.

### CONFERENCE ORGANIZATION

|                                     |                     |
|-------------------------------------|---------------------|
| Moderator .....                     | J. M. Bowman        |
| Vice-Moderator .....                | R. K. Higgins       |
| Secretary-Treasurer .....           | G. B. Hanna         |
| Assistant Secretary-Treasurer ..... | R. G. Holsinger     |
| Statistician .....                  | Mrs. William Meinke |

Indiana District Conference Sec.,  
G. B. Hanna.

## Sixty-sixth General Conference of the Brethren Church Ashland College Campus August 16-22, 1954

The program of the coming General Conference is scheduled to appear in next week's Brethren Evangelist. We hope you are planning on attending.

## ATTENTION ALL BRETHREN MINISTERS

Have you sent in your Minister's Questionnaire? Many of these have already been returned, but most of them yet remain to be received.

It is our desire to have a complete return of all of the Questionnaires by General Conference time this year.

Your special attention to this matter, which, for you will take but a short while, will go a long way towards making the records of our Ministers and outstanding lay members complete.

As we have said before, "DO IT TODAY!"

In appreciation,

William S. Crick,  
W. St. Clair Benshoff.

MAIL TO:

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### TEN THINGS TO MAKE FOR THE NURSERY CHILD

A much-needed new book of simple handwork which the small child can make: a cut-out church with figure of Jesus behind doors that open, a prayer reminder for the child's room, a match scratcher for Mother, a picture to be finished by pasting, a Bible verse necklace, a Christian flag, etc. All items are ready to cut out and assemble. Complete with construction paper in bright colors—orange, yellow, blue, and white. Order a book for each pupil.

No. 2441..... 25c



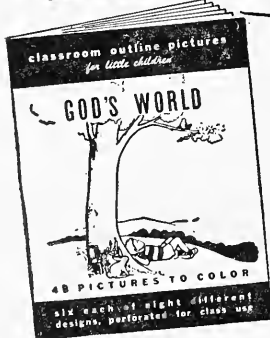
### TEN THINGS TO MAKE FOR THE BEGINNER

New activity material in ready-to-use form. Both teachers and pupils will be delighted with these easy-to-construct objects: circles which turn showing children of other countries, a clock showing how to spend Sunday, sheep on which cotton must be attached, a bird with wings that flap, a book of prayers, etc. Complete with construction paper in bright colors—orange, yellow, blue, and white. Order a book for each pupil.

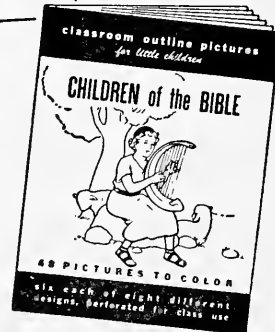
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# BRETHREN

# EVANGELIST

## *Living By Giving*

Living by giving—What strange words these,  
To those who strive but themselves to please,  
Who think by getting and keeping they'll find  
Happiness, pleasure, and peace of mind!

She could have hidden the ointment sweet,  
And held back the tears that drenched His feet;  
But with lavish abandonment aflame,  
Drained the last drop—undying, her fame.

He chose his great possessions to cherish,  
And tightly held to the things that perish;  
And the rich, young ruler, life scarce begun,  
Was quickly mired in oblivion.

The pitying Christ knew the awful span  
From worship of angels to hiss of man,  
But chose all heavenly ties to sever,  
And died—but lo, He lives forever!

This road of living by giving you'll find  
Is strewn with many who looked behind;  
But each will find, as he nears the grave,  
That all he possesses is what he gave!

—Ruth McWilliams.

## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and  
the last week in December.

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Ashland, Ohio

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NAPPANEE, INDIANA. The Nappanee Church will host to the six Sunday evening summer services of the Community. The first one was held on July 4th, when the film, "A Wonderful Life," was shown.

PERU, INDIANA. Jiro Shiroma, native Japanese missionary, now working in Hilo, Hawaii, was guest speaker in the Peru church, the evening of June 27th, at which time he showed colored motion pictures of relief work in Japan, and of erupting volcanoes in Hawaii. The Junior Choir of the Peru church furnished special music for the service.

NORTH MANCHESTER, INDIANA. The Laymen were in charge of the worship service on June 27th, with Walter Lichtenberger, of the Elkhart church, bringing the message.

Rev. John Wilmert presented the message at the worship service on July 4th.

SPECIAL. Latest report on Brother A. E. Whitte who underwent major surgery in the Wooster, Ohio, hospital on June 16th, is that he is able to be up and around although he is still confined to the house. Let us continue to remember him in prayer.

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication time to be of value for the event.

## Items of General Interest

WASHINGTON, D. C. Brother J. Ray Klingensmith reports the reception of five new members by baptism on June 13th.

Kenneth Ouellette, a member of the Washington church, was the speaker for the morning worship service on June 27th.

SMITHVILLE, OHIO. Ray Aspinall, a member of the Smithville congregation in preparation for the ministry, brought the messages at the morning and evening worship services on June 20th.

CANTON, OHIO, TRINITY BRETHREN. Brother Robert Keplinger writes to the Editor, "Just a short note to let you know we are settled here in Canton. We have the parsonage fairly well straightened up, and the church work is progressing nicely. The first Sunday I was here as full time pastor (June 27th) I baptized a family of three. Also, the first week, I conducted my first funeral.

"Our attendance has been holding up very well in spite of the heat and the vacations. Sunday school averages around 125, Church about 100, Youth about 12, and evening services about 40. Prayer meeting has been running about 15, but we hope that will increase considerably in the next couple months.

"Canton had 16 campers at Camp Zion this year. Two of our girls made first-time confessions, and will be baptized soon."

## PENNSYLVANIA DISTRICT CONFERENCE July 19th to 22nd Masontown, Pennsylvania

\* \* \*

### NOTICE: PENNSYLVANIA BRETHREN

The evening meals (banquets) at our coming District Conference are being served by other churches of the community. They must know how many are going to attend. Please send your reservations, indicating which nights you plan to attend, to Mrs. H. L. Berkshire, Masontown, Pennsylvania, before Conference. Your cooperation will make it easier for everyone.

Ralph E. Mills, Moderator.

## ATTENTION NO EVANGELIST NEXT WEEK

In keeping with our policy of dropping two issues of THE BRETHREN EVANGELIST a year, we remind you that next week, one of these issues will be dropped. The next issue you will receive will be that of July 31st.



# The Editor's Pulpit



## So Soon, Again?

YES, THAT IS OUR REACTION, as we have been preparing this issue containing the 1954 General Conference program.

We can hardly realize that another Conference year is about passed. So many plans, so many things we all intended to get done in our churches. Isn't it true that the swift passing of time amazes us? The many things we intended to do in advancing the work of the church, we now find did not get done, or are now just partly done. Someone has said, "Time is a sneak thief." And we find that time steals away the opportunities, the good intentions, the "many days ahead" in which we planned to put into effect our plans and programs. That's looking at it in one way.

Let us now look at it in another way. Progress is not necessarily built on great events, or outstanding events. Progress comes by an everyday application of talent, ability, resources, and hard work. This constant effort rewards us by steady accomplishment, with occasional great events. General Conference, this year, will reveal some outstanding accomplishments, which came as a result of careful planning, constant effort, giving, and hard work. This will compensate for the things which did not get done simply because of the press of time and other duties.

At any rate, General Conference can be for each of us a time of spiritual refreshment, a literal renewing of

(Continued on Page 11)

## NOTICE TO THE CHURCHES

The lay and ministerial credentials for the coming General Conference have been mailed to the pastor or the clerk of each congregation as of June 26, and were accompanied with the following letter from the General Conference Secretary:

506 East State Street  
Huntington, Indiana  
June 26, 1954

Dear Pastor or Church Clerk:

The coming General Conference of Brethren Churches, Ashland College Campus, August 16-22, is an event of great anticipation—our third assembly in the new Memorial Chapel which is newly equipped with the Olive Williams Kettering Memorial Organ, the completed Student Union Building, the dedication of New Founders' Hall, and the breaking of ground for the new dormitory.

This is also the third of a five-year program leading up to the 75th anniversary (1957) of the distinctive history of The Brethren Church in the Tunker movement, followed by the 250th anniversary of the Tunker movement from its European origin, which would be the conference year of 1958.

Every church will want its full quota of delegates and a sizeable representation of membership beyond its quota

of delegates on the conference grounds this year. The \_\_\_\_\_ Brethren Church is entitled to \_\_\_\_\_ lay delegates according to its membership report of \_\_\_\_\_ as recorded in the Brethren Annual of last year. All members of the local churches would find it profitable to enjoy the various sessions of conference and its wonderful spirit first hand.

Furthermore, we urge you to have a fine representation of your Brethren Youth at the Youth Conference and General Conference.

Enclosed you will find lay and ministerial credentials. Kindly see that all credentials are properly filled before presenting them to the General Conference Credential Committee. Also bring or send from your church a conference offering, which is needed to meet the necessary official and publication expenses. The conference treasurer is R. A. Hazen, 1106 Grant Street, Ashland, Ohio.

Fraternally yours,

C. Y. Gilmer, Conference Secretary.

A full delegation to General Conference would mean 375 lay, 84 ordained or licensed pastors, and 70 ministers not regularly serving churches. At last year's conference there were 282 lay and 83 ministerial delegates, or a grand total of 365.

# The Importance of FAITH

John O. Lindower

(The following article on faith is written by John Lindower, a senior in medical school at The Ohio State University. He has been working part time as surgical extern at the St. Francis Hospital in Columbus and in the Cancer Research Laboratory at the University.)



THE CONTRAST between Christian faith and faithlessness, displayed by severely afflicted people and their loved ones, is truly amazing. The acceptance of earthly life, with its imperfections and complexities, as a transition between the creation of the human soul and eternal heavenly reward, is dependent upon instillation of Christian faith. Such acceptance of the promise of heavenly life after earthly death can accomplish much in diverting emphasis from material to spiritual things. Such thought eases the mind of the afflicted assuring them that they will be constantly under the supervision and care of a loving God. The stress on material things today seems to have impaired the ability to instill such stalwart Christian faith as exemplified by many Christians in the Apostolic Age.

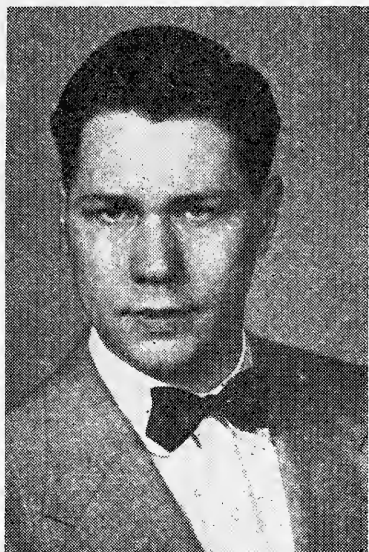
It is not the purpose of this writing to display faith as a scientific curiosity, medical or otherwise, but to impress upon Christian people the importance of Christian faith in successful living. The demonstration of faith or its lack is often very apparent in the atmosphere of an acute medical or surgical problem.

During the summer of 1953 I witnessed a vivid contrast between Christian faith and its lack

while working in the medical wards at Ohio State University. I was assigned the task of evaluating the cases and helping to care for two Negro men in the same room, each having about the same degree of advanced heart disease and having attained about the same age. Mr. A., a fine Christian gentleman, quite sincere and outspoken about his faith, was cooperative about the application of any drugs or undesirable tests. He was also quite concerned about the other men in the room—never wanting them to be disturbed because of him.

His visitors were all very kind and cooperative, and most of his visits ended with prayer. He was called on almost daily by his Baptist pastor. With the exception of his diseased heart, he had a strong body and he was cooperating to the utmost in an effort to restore his health sufficiently to return to some employment that would alleviate his family's financial burdens. In due time, he recovered to the extent that he could return to part-time work.

Mr. B. seemed quite egocentric, pugnacious and suspicious. Every needle that came his direction was viewed with fear, as though it were a threat to his life. He was coarse, crude and profane. His visitors were loud, disturbing, and decidedly not prayerful. He disregarded all hospital rules. When he left the hospital, without medical permission and without his drugs, his condition became much worse and finally led to his death. Mr. A.'s comment on Mr. B. was, "My gracious he is a wicked man; I do wish we could help him."



JOHN O. LINDOWER

Dr. B. had no direct comment about Mr. A., but treated him with scorn and disrespect.

When many people approach the problem of surgery, they consider the anesthesia involved as a type of death. They are therefore usually quite apprehensive—constantly grabbing the doctor's coat sleeve, wanting assurance that all will go well. However, on one occasion after a pre-operative physical examination, a middle-aged lady locked me back on my heels by calmly saying, "I have no fear of this operation because I have prayed to God and know that He will care for me." I was a bit tongue tied for a moment since it was usually my job to dispel fear from the apprehensive patient, instead of her telling me that all would go well. Such faith made me shiver a bit and wonder if I could muster a fraction of such Christian courage in similar circumstances.

The observation and admiration of Christian faith and courage in others is very helpful. The instillation in and practice of faith by mankind is a problem to be prayerfully considered by all.

How can a modern, materialistic nation be made to realize a correct stress of values in conformance with Christian principles without being carried away into a "Babylonian captivity?" It has been infinitely demonstrated that Christian living is superior to all other types of living. How then can the Church today more effectively propagate such Christian faith in an effort to let all mankind enjoy beautiful Christian living?

We should all support with renewed and increasing vigor the church's mission projects, both at home and abroad, as a part of our contribution to the propagation of the Christian faith. It is our duty to practice Christian principles and to evangelize willingly and effectively at any time as directed by the Great Commission. We should strive not to keep up with but ahead of the world in the matter of attracting admiring attention from the population to the Church and its mission. Could not this problem of making the world conscious of the beauty and necessity of Christian living be solved without putting on a great show to outshine all earthly materialistic drama?

It is my prayer that these thoughts will be accepted as coming from an inquisitive child in the Christian faith, hoping eventually to achieve the maturity exemplified by many of our Christian forefathers. If we could effectively propagate the unwavering faith of the Christian Negro gentleman and the lady approaching surgery, think of the resulting increase in earthly happiness and heavenly reward; think also of the increased ability of Christian people to meet effectively the devious, stressful earthly conditions.

Columbus, Ohio.



(JOHN LINDOWER is a member of the Park Street Brethren Church, Ashland, Ohio. He is the son of Dr. L. E. Lindower, Dean of Ashland College, and Mrs. Ida Lindower, Office Secretary of the Missionary Board of the Brethren Church. He is a graduate of Ashland College, Class of 1950).



**E. P. LERSCH**  
**ASSUMES POSITION OF**  
**PUBLIC RELATIONS DIRECTOR**  
**OF ASHLAND COLLEGE**



E. P. Lersch, 1116 Grant St., Ashland, Ohio, has assumed the position of director of public relations at Ashland College. His appointment was announced by Dr. Glenn L. Clayton, president of the college.

"The new post," Dr. Clayton said, "is designed to centralize the publicity and public relations functions of the college in one office. We feel that the move will increase the usefulness and effectiveness of the college in the church and community."

The public relations office, the president said, will handle all publicity functions as well as act as center for relations with the many agencies and individuals of the church and community.

Lersch, an alumnus of Ashland College, is widely known in the area and in the Brethren Church. He was active in college activities and particularly in athletics. After graduation, he taught for ten years at Ashland high school and later served as clerk of the Ashland board of education.

He has been associated with several business interests in town, notably Dr. Hess & Clark, inc., and the Ashland City Mills. He is moderator of the Park Street Brethren Church, of Ashland.

Lersch is the father of three children: Phil, a junior at the Ashland College Seminary and pastor of the Fairhaven Brethren Church; David, who graduated this year from Ashland high school and Judy, who is in the eighth grade at the high school.

# ATTENTION

## Delegates To General Conference

Plans are now being made to entertain you during Conference week. Off campus guests should write immediately to their hosts of last Conference, and renew their reservations.

The third and part of the second floor of the dormitory will be reserved for Sisterhood Girls, and the rate are as follows:

Six nights, one in a room...\$5.00; single nights...\$1.00  
 Six nights, two in a room...\$3.00; Single nights...\$.75

(Girls will furnish own bed linens and blankets)

A Clerk will be on duty to receive room payments upon your arrival.

Boys attending Conference will be accommodated at Glenn Haller Court. Room, six nights, \$3.00.

**IMPORTANT**—Bring own bed linen and blankets! The \$3.00 is payable upon arrival.

The first and part of the second floor of the dormitory will be available to women if not needed for girls.

Six nights, one in a room...\$6.00; Single nights...\$1.20  
 Six nights, two in a room...\$4.50; Single nights...\$1.00

## MEALS

Six day meal ticket .....\$10.00

### Individual Meals:

Breakfast—Choice .....25c, 35c and 50c  
 Dinners ..... 85c  
 Lunches ..... 60c

\*For choice of breakfasts, those buying the week ticket and desiring extra menu, will pay the additional 10 or 25 to the cashier. Tickets provide for the 25c breakfast only.

The first meal will be served on Monday evening August 16th, and the last meal on Sunday noon, August 22nd.

## PLEASE NOTE

No deposit is required for room reservations either on or off campus. **Delegates rooming off campus will write directly to their former hosts and make their own reservations.** The College will assist new delegates who do not have contacts as to rooms. They in turn will make their own reservations for succeeding conferences.

## THE OFF CAMPUS SUGGESTED RATES

One in a room ...\$1.50 to \$2.00 per night; \$6.00 to \$8.00 per week.

Two in a room ...\$2.50 to \$3.00 per night; \$8.00 to \$10.00 per week.

Sisterhood Girls and New Delegates will send reservations to A. Glenn Carpenter, Business Manager, Ashland College, Ashland, Ohio.

# MISSIONARY DEPARTMENT

## THE BISCHOFs IN NIGERIA

... In exactly eight days (written on May 20, 1954) the lorry will be coming to take our things to Gulak.\* We have been busy getting things packed. I will have to get medicines collected yet for our new Gulak dispensary; there is a lot to finish this week. Ethel and John are taking care of the hospital work this week and I the dispensary so I have more free time to pack.

We want to get to Gulak before the rains come and the roads get washed out. The showers begin gradually—sometimes it is a week between showers. We have had several rains over an inch at one time, but it dries very fast. The hard rains seem to wash out big holes in the road and sometimes the bridges. The places that are washed out become just like mud holes; hence we have to wait until the roads have been dry several days before we go. This evening it is really raining—pouring!

I spoke today in prayer meeting. I am also preparing for a one-year exam. Since Grimleys are back, there will be someone to give us our exams. We will have to listen to a Margi kumta (folktale) and tell it back in Margi. Also I will go to some older woman's compound and have her tell her life history to me; Bob will get his from an older man...

The Grimleys had to stop so much on the trip from Lassa to blow out the gas tank because of the mud. They surely had trouble the whole way. With the heavy rains and mud they slipped off the road into the mud 6 miles from Lassa; then John had to bicycle the rest of the way (he had a bicycle on top of the car), and Mr. Hamer and Bob both went to pull them out. My, it's good to have them back though.

Today we went to Uba, the site where Grimleys will some time build. We thought we would look around before the rains really set in. We usually have people sitting on our door step from 6 A. M. to 7 P. M.; so once in a while we just like to get away from people for a day. We took our lunch and had a picnic on the site. There is a large mountain right behind it with lots of rocks.

We saw a big baboon walking at the foot of the mountain today. He was really fun to watch. The men tried to shoot him, but he started up the rocks and got to the top...

About the deputation to Nigeria, I feel that the Board should send somebody along. It would give him a better idea of the needs and what the outlook is for the future. The Church of the Brethren Mission has a deputation at least once every 5 years. The Board should have firsthand information. I hope Berkshire can come as he is the one that presents the program to the people...

Bob and Bea.

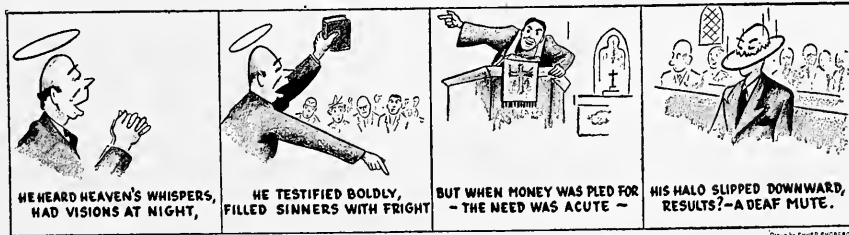
...

\*Evangelist readers will note that by the time this letter appears in print the Bischofs will have gone to their new location; hence their address will be the following:

Reverend and Mrs. Robert Bischof  
Gulak, via Garkida and Jos  
British West Africa

## ARE YOU MISSING A BLESSING?

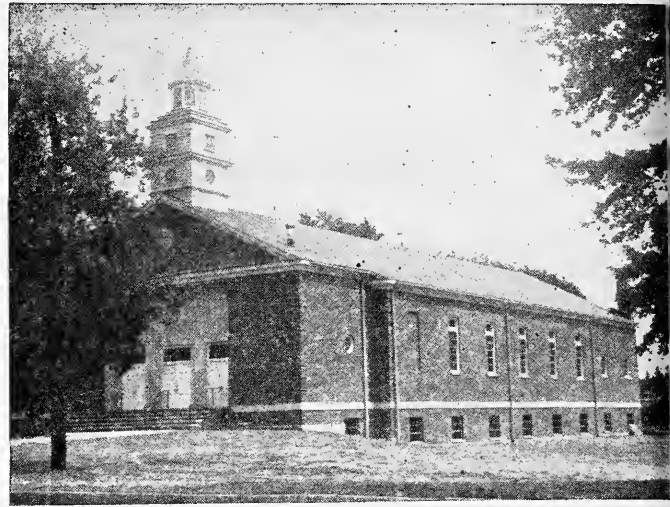
### A CASE OF HALO-CINATION



This "character" who has the fallen halo that conveniently cuts off his hearing when money is being asked for may be inconveniently deaf when the promises are made—"Well done, thou good and faithful servant..."

All we can say for him is, "Pardon me, brother, your penurious principles are showing." Similarly, any Christian who excuses himself from giving—failing to be a good steward—is not only missing the boat; he is missing a wonderful blessing.

**Tentative Program**  
of the  
**Sixty-Sixth**  
**General Conference**  
of the  
**Brethren Church**  
**Ashland, Ohio**  
**August 16-22, 1954**



SESSIONS WILL BE HELD IN MEMORIAL CHAPEL

General Theme—1952-1957: "Into All The World"

1954 Theme: "Be Strong In The Lord"

Conference Text: Ephesians 6:10

**CONFERENCE ORGANIZATION—1953-54**

Moderator .....Virgil E. Meyer  
Vice-Moderator .....Woodrow B. Brant  
Secretary .....C. Y. Gilmer  
Assistant Secretary .....L. V. King  
Treasurer .....R. A. Hazen  
Statistician .....William S. Crick

**Executive Committee**

Chairman—Percy C. Miller ..... Secretary—J. D. Hame  
Southeastern District  
Braden Ridenour, J. Ray Klingensmit  
Pennsylvania District .... Ralph Mills, S. E. Christianse  
Ohio District .....Percy C. Miller, Clarence Stogsdil  
Indiana District .....E. J. Black, Wayne Swihar  
Central District .....J. D. Hame  
Mid-West District .....J. F. Burto  
Northern California District .....J. W. Plat

**THE PROGRAM**

**Monday evening—August 16**

6:30- 7:15 Credentials will be received by the Confer-  
ence Membership Committee  
7:30- 7:45 Praise Service  
Led by the Conference Song Director  
7:45- 8:00 Devotions by the Moderator  
8:00 Vice Moderator's Address  
Rev. Woodrow B. Brant

**Tuesday morning—August 17**

8:00- 9:00 Simultaneous Sessions:  
Ministers, Laymen, S. M. M., Brotherhood,  
W. M. S.  
9:00- 9:15 Musical Meditations  
9:15-10:00 Inspirational Hour  
9:15-9:35 Music (Singing)  
Devotions by Rev. E. M. Riddle

9:35-10:00 Inspirational Message

Rev. Robert Higgin

"ABOUNDING IN THE WORK OF THE LORD"

10:00-11:00 Business Session  
Membership Committee report  
Election of Conference Officers  
Election of New Conference Executive Com-  
mittee  
Conference Treasurer's Report  
Special Committees reports  
11:00-12:00 Singspiration  
Prayer .....Rev. Freeman Ankrum  
Moderator's Address ..Rev. Virgil E. Meyer

**Tuesday afternoon**

1:45- 2:45 Inspirational Program sponsored by th  
Woman's Missionary Society  
Devotions .....Mrs. J. Milton Bowman  
Feast of Ingathering .....June Byler  
Missionary on Furlough

**Special Music**

Address .....Rev. T. A. Krueger,  
Dept. of Stewardship and Finance,  
American Lutheran Church  
"THE STEWARDSHIP OF THE TITHE"

**Tuesday evening**

- 6:45- 7:15 Youth Vespers  
7:25- 7:40 Brethren Youth Presentation  
7:40- 8:15 Brethren's Home and Benevolent Board Presentation  
8:15- 9:00 Inspirational Program sponsored by the Laymen:  
Devotions .....I. Maxwell Miller  
Address .....William S. Livengood, Jr.,  
Church of the Brethren Laymen, and Secretary of Internal Affairs, State of Pennsylvania.

**Wednesday morning— August 18**

- 8:00- 9:00 Simultaneous Sessions:  
Ministers, Laymen, W. M. S., S. M. M., Brotherhood  
9:00 -9:15 Musical Meditations  
9:15- 9:35 Music (Singing)  
Devotions by Rev. Joseph Shultz  
9:35-10:00 Inspirational Message  
Rev. J. Ray Klingensmith  
"STANDING AGAINST THE HUMANISM OF THE HOUR"  
10:00-11:00 Business Session:  
Brethren Publishing Company Session  
(Set Hour—10:00 A. M.)  
Conference Business  
(Please! Make Reports brief)  
Conference Minutes  
Membership Committee Report  
Committee On Committees Report  
Fraternal Relations Committee Report  
Committee On Peace Report  
Nominations and Election for Membership on:  
Mission Board  
Benevolent Board  
National Sunday School Board  
(Reports of other Committees)  
11:00-12:00 Singspiration  
Prayer .....Rev. Robert Hoffman  
BIBLE STUDY "DANIEL LOOKS INTO THE FUTURE"  
Professor Edwin Boardman, Ashland Seminary

**Wednesday afternoon**

- 1:45- 2:45 Inspirational Program sponsored by Ashland College  
3:00- 4:00 W. M. S. Session

**Wednesday evening**

- 6:45- 7:15 Vespers  
7:25- 9:00 Sunday School Board Presentation

**Thursday morning—August 19**

- 8:00- 9:00 Simultaneous Sessions:  
Ministers, Laymen, W. M. S., S. M. M., Brotherhood  
9:00- 9:15 Musical Meditations  
9:15- 9:35 Music (Singing)  
Devotions—Rev. Clarence S. Fairbanks  
9:35-10:00 Inspirational Message ....Rev. Smith Rose  
"REAL BIBLE PREACHING"  
10:00-11:00 Business Session  
Conference Minutes  
Membership Committee Report  
Report of Treasurer of National Sunday School Association  
Statistician's Report  
(Report of Special Committees)  
BENEVOLENT BOARD SESSION  
11:00-12:00 Singspiration  
Prayer .....Rev. William Anderson  
BIBLE STUDY: "JUSTIFICATION BY FAITH"  
Rev. D. Richard Wolfe

**Thursday afternoon**

- 1:45- 2:45 Prayer Meeting..Brethren Youth in Charge  
3:00- 4:00 W. M. S. Session

**Thursday evening**

- 6:45- 7:15 Youth Vespers  
7:25- 9:00 MISSIONARY BOARD PRESENTATION  
President of Board .....Presiding  
Speakers: Miss Margaret Lowery, Krypton, Kentucky; G. E. Drushal, Lost Creek, Kentucky; W. S. Crick, Newark, Ohio  
Devotions: Miss Veda Liskey, Nigeria, Africa.  
Address: Miss June Byler, Argentina, S. A.,  
Missionary on Furlough

**Friday morning—August 20**

- 8:00- 9:00 Simultaneous Sessions:  
Ministers, Laymen, W. M. S., S. M. M., Brotherhood  
9:00- 9:15 Musical Meditations  
9:15- 9:35 Music (Singing)  
Devotions .....Rev. J. Wesley Platt  
9:35-10:00 Inspirational Message ....Rev. J. F. Burton  
"THE PRESENT DAY CHALLENGE TO THE CHURCH"  
10:00-11:00 Business Session:  
Conference Minutes  
Membership Committee Report  
Financial Report of Brethren Youth Board  
Nomination and Election of Youth Board  
Nomination and Election of Brotherhood Board  
(Report of Special Committees)

(Program Continued on Next Page)

11:00-12:00 Singspiration  
 Prayer .....Rev. Edwin Puterbaugh  
 BIBLE STUDY: "WHAT IS THE GOS-  
 PEL?" .....Rev. James Davis

#### Friday afternoon

12:30 W. M. S. Luncheon  
 1:45- 2:45 Devotions ..... Isaac Litton  
 Inspirational Program sponsored by the Lay-  
 men  
 Address:  
 Professor W. H. Miley, Ashland College

#### Friday evening

6:45- 7:15 Youth Vespers  
 7:25- 9:00 Devotions  
 ASHLAND COLLEGE AND SEMINARY  
 ANNIVERSARY PROGRAM

#### Saturday morning—August 21

8:00- 9:00 Simultaneous Sessions:  
 Ministers, Laymen, W. M. S., S. M. M.,  
 Brotherhood  
 9:00- 9:15 Musical Meditations  
 9:15- 9:35 Music (Singing)  
 Devotions .....Rev. Francis Berkshire  
 9:35-10:00 Inspirational Message  
 Rev. Robert Holsinger  
 "SEEING BEYOND OURSELVES"  
 10:00-11:00 Business Session:  
 Conference Minutes  
 Membership Committee Report  
 Time and Place of 1955 General Conference  
 Action On Printing of Conference Annual  
 Report of Goals Committee  
 Report of Committee on Moderator's Address  
 Report of Resolutions Committee  
 Unfinished business, other Reports  
 Adjournment of business session—sine die

11:00-12:00 Singspiration:  
 Prayer .....Rev. Horace Huse  
 BIBLE STUDY: "PROPHETIC FULFIL-  
 MENT OF OUR DAY".. Rev. C. C. Grisso

#### Saturday afternoon

1:45 BRETHREN YOUTH PROGRAM

#### Saturday evening

7:30- 9:00—Brethren Youth Presentation

#### Sunday morning—August 22

9:30-10:30 Sunday School  
 Sunday School Superintendent  
 Rev. H. H. Rowsey  
 Adult Teacher .....Professor D. B. Flora,  
 Dean of Ashland Seminary  
 Youth Teacher .....Mr. Walter Wertz  
 10:30-10:45 Musical Interlude  
 (People seated during this interlude)

10:45-11:45 Doxology .....(Congregation Standing)  
 Invocation .....Conference Moderator  
 Hymn of Praise  
 Devotions .....Rev. N. V. Leatherman  
 Offertory  
 Special Music .....Conference Choir  
 Sermon: "THE BRETHREN HISTORIC  
 BIBLE MESSAGE ....Rev. John T. Byler  
 Benediction .....Rev. John T. Byler

(Programs of Auxiliaries in next Evangelist)

## BRETHREN YOUTH AMBASSADORS ITINERARY, SUMMER 1954

Quartette Personnell: Marlin McCann, Ronald Ritchey,  
 Glenn Grumbling, and Charles Huff.

### July

18—Sunday, A. M. ....Milledgeville, Illinois  
 18—Sunday, P. M. ....Camp Blackhawk, Eldora, Iowa  
 19—Monday .....Morrill, Kansas  
 20—Tuesday .....Falls City, Nebraska  
 21—Wednesday .....Cheyenne, Wyoming  
 22—Thursday  
 23—Friday .....Stockton, California  
 24—Saturday  
 25—Sunday, A. M., P. M. ....Manteca, California  
 26—Monday  
 27—Tuesday .....Lathrop, California  
 28—Wednesday  
 29—Thursday  
 30—Friday .....Tucson, Arizona  
 31—Saturday

\* \* \*

### August

1—Sunday, A. M. ....Mulvane, Kansas  
 1—Sunday, P. M. ....Fort Scott, Kansas  
 2—Monday .....Carleton, Nebraska  
 3—Tuesday .....Cerro Gordo, Illinois  
 4—Wednesday .....Cerro, Gordo, Illinois  
 5—Thursday .....Burlington, Indiana  
 6—Friday .....Flora, Indiana  
 7—Saturday .....Huntington, Indiana  
 8—Sunday, A. M. ....North Manchester, Indiana  
 8—Sunday, P. M. ....Warsaw, Indiana  
 9—Monday .....Oakville, Indiana  
 10—Tuesday .....Peru, Indiana  
 11—Wednesday .....Roann, Indiana  
 12—Thursday .....Teegarden, Indiana  
 13—Friday .....Tiosa, Indiana  
 14—Saturday  
 15—Sunday, A. M. ....Mansfield, Ohio

# ASHLAND COLLEGE RECEIVES GIFT OF A PRESIDENT'S HOME FROM MRS. GUY C. MYERS



Dr. Glenn L. Clayton, President of Ashland College, has announced receipt of the gift of a President's home for Ashland College from Mrs. Guy C. Myers. The home is the spacious residence at 414 Center Street which was originally built by Dr. J. P. Cowan, a well known Ashland physician, and was purchased in 1905 by Mr. Philip A. Myers as a wedding gift for his son and daughter-in-law, Mr. and Mrs. Guy C. Myers, who remodelled it and went to house keeping in it, living there for 25 years.

Dr. Clayton expressed the appreciation of the Board of Trustees and Administration of the College, and indicated the very great value of the home as a contribution to effective college life. He pointed out that the house lends itself to large receptions and the accommodation of

smaller groups, both formal and informal. He stated that the home has been of special value as a center of student and faculty interest during the time of the erection of the new buildings on the campus. He expressed the feeling that it would continue to grow in usefulness during the years.

Mrs. Myers offered the house to the College in a two year agreement dated June 25, 1952, during which time the College might explore the cost of operation and maintenance of the home, and decide as to its acceptance. At a meeting of its Prudential Committee recently, the Board of Trustees approved the plan, and formally authorized the Administration to accept the gift. The property, including furnishings, whose value is estimated at \$60,000, will be known as the "Ashland College President's Home."

## THE EDITOR'S PULPIT

SO SOON, AGAIN?

(Continued from Page 3)

vision, methods, and spirit. It will be what we, as Brethren, want to make it.

There comes to mind the words of the Psalmist, "We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away . . . So teach us to number our days, that we may apply our hearts unto wisdom." (Psalm 90:9b, 10, 12.)

We have seen another Conference year pass swiftly away. It will soon be written in the record of history

as have been all previous years. Today, it is vital, alive and important. Soon, when the last hymn is sung, and the last benediction given, it, too, will be "filed"; its accomplishments noted, its failures pondered, and its over all achievements made a cause of great rejoicing and praise.

We commend the Executive Committee of our General Conference for the very fine program which they have prepared. Their's is no small, nor no easy task. But they have done excellently, and we have a program which will certainly prove helpful, spiritually inspiring, and challenging.

So soon, again, General Conference time is at hand. We trust that you may find it possible to be here, to "applying our hearts unto wisdom" so that as we live our years, the spiritual accomplishments and victories for Christ, which are eternal, might far outshine the "labour and sorrow" of daily living.—W. S. B.



# Prayer Meeting Studies

By C. Y. Gilmer



## "I WILL"

Mark 1:40, 41

"I will," those words of matchless grace  
That fell from Jesus' lips divine—  
Attest His sovereign will and power,  
To meet your every need and mine.

The leper asked that he be cleansed,  
The Lord said, "I will, be thou clean,"  
And touching him, the miracle wrought,  
Was told to many that had not seen.

Go to the Lord, tell all your need,  
Your asking brings His sweet, "I will,"  
He'll do more than you ask or think,  
His every promise He'll fulfill.

Plead your request in simple faith—  
God is able, He will do;  
Then ask, and ask, and ask again,  
In His own time He'll give it you.

—H. Elizabeth Hoyt.

"PRAYER IS ASKING." Jesus said, "Men ought always to pray." Paul said, "Pray without ceasing." Jesus gave every encouragement to His followers to pray (John 14:13, 14; Matt. 18:19). In united prayer even the presence of Christ is there! God commands us to pray to Him (Isaiah 45:11; Psalm 50:15). James would have us know that much happens when a righteous man prays (James 5:16-18). God controls the weather. When God steps in things happen (Psalm 34:6).

"Your heavenly Father knoweth that ye have need of all these things," Jesus said. Hence the prayer slogan, "Prayer changes things." God likes to undertake hard things for us (Jer. 33:3). "With God all things are possible" (Matt. 19:26). "Prayer changes people"—their hearts, their dispositions (Psalm 85:4; Jer. 31:18; Lam. 5:21). Facing hostile enemies the early church gave itself continually to prayer (Acts 6:4). Prayer opened the way ahead of their preaching (Acts 16:14b). Thus prayer saved men's souls. Prayer changes the one who does the praying (Luke 18:1). People who have un-Christlike qualities have neglected prayer. To be "asking amiss" (James 4:3) means that personal desires need to be purified. Thus Paul had his desire changed (2 Cor. 12:8-10) through prayer.

Prayer gives peace to those who plead the promises of God (Phil. 4:6, 7). He who made our bodies (Psalm 139:13-16), and chose them for His temple (1 Cor. 6:19), has written our bodily needs into His prayer-promises (James 5:15), conditioned only by our faith and His will. Man pleases his God (Heb. 11:6), and God answers man's

prayers (1 John 3:22). The man who meets conditions of prayer lives for God, and God works for him (John 15:7). God as well as man is a beneficiary of answered prayer in the reflex of praise to Him for it (Psalm 50:15). Think with Paul of the unbounded benefits of prayer, and praise Him for those benefits (Eph. 3:20, 21).

"We plan, and plan, then pray  
That God may bless our plan.  
But hearken! God saith, 'Pray!'  
And He will show His plan,  
And lead us in His shining way  
That leadeth on to perfect day."

Jesus knew more about catching fish than the expert fishermen did (John 21:4-6). Let us then commit our affairs to One Who knows infinitely better how to run them than we do!

## BLESSED BE HIS NAME

I have a Friend, Whose faithful love  
Is more than all the world to me;  
'Tis higher than the heights above,  
And deeper than the sounding sea;  
So old, so new, so strong, so true—  
Before the earth received her frame,  
HE LOVED ME—Blessed be His Name!

Long as I live my tongue shall tell  
The wonders of redeeming love,  
And when at last I rise to dwell  
In those bright realms prepared above,  
My joy 'twill be His face to see,  
And bowing there in loud acclaim  
I'LL PRAISE HIM—Blessed be His Name!

C. A. T.

IT WAS GOD Who selected the blessed name for our Saviour (Matt. 1:21). God's salvation is a Person (Isaiah 62:11). "Lord is His family name, expressing His Deity, His place in the Godhead. Christ is His official name, the anointed of God for a God-appointed ministry" (Luke 2:10, 11). The wondrous appeal of His Name is based on the love wherewith He SO loved us (John 3:16). He became the lowliest among men that the lowliest of men might not miss the meaning of His love (Phil. 2:6-8). And because of His humiliation God bestowed upon Christ a glorified name (Phil. 2:9-11).

Among the things that Jesus left us with which to do business for Him was the power of His name in prayer (John 15:16b; 16:23, 24). Here we are told to ask IN HIS NAME and not merely "for His sake" as many habitually do! "All hail the power of Jesus' Name!" Praise His Name! We have to "believe on His Name" for salvation (John 1:12). He is "JESUS" for Saviourhood (Matt. 1:21). He is "CHRIST" for the bestowing of the Holy Spirit for regeneration (2 Cor. 5:17) and for successful Christian living (Romans 8:2). If He lives within our hearts he is "LORD" over our lives!

"I stood alone at the bar of God,  
In the hush of the twilight dim,  
And faced the question that pierced my heart

What will you do with Him?  
 Crowned or crucified? Which shall it be?  
 No other choice was offered me.  
 I looked on the face so marred with tears,  
 That were shed in His agony.  
 The look in His kind eyes broke my heart,  
 'Twas full of love for me.  
 The crown or the cross, it seemed to say:  
 'For or against Me—choose thou today.'  
 He held out His loving hands to me,  
 While He pleadingly said, 'Obey!  
 Make Me thy choice for I love thee so,'  
 And I could not say Him nay.  
 Crowned or crucified, thus it must be;  
 No other way was open to me.  
 I knelt in tears at the feet of Christ,  
 In the hush of the twilight dim,  
 And all that I was, or hoped, or sought,  
 Surrendered unto Him.  
 Crowned, not crucified, my heart shall know  
 No King but Christ, Who loved me so."

—Author Unknown.



## Lesson Comments by Fred C. Vanator

Lesson for July 25, 1954

### GROWING THROUGH PRAYER

Lesson: Luke 11:1-13; Philippians 4:6-7

THERE IS A GREAT NEED today for us to cry out to God even as the disciples cried out to Jesus that day in which they said, "Lord, teach us to pray." The emphasis in this short sentence is to be placed on the word "us"—"Lord teach US to pray!"

Have you ever asked yourself why you should pray, when you feel that your prayers are not answered? Just remember that every prayer you utter, either audibly or in your own inner self, is answered either in the affirmative or in the negative. God either grants your petition or He says "No." Also remember that He answers prayer always "according to His will," not according to your desires.

Someone has said, "Prayer has to do with adoration, thanksgiving and confession, as the devout suppliant engages in worship—supplication for the benefit of either the one who makes the petition, or for others in whose behalf intercession is made." When we pray there is always a sense of need, it seems. But we must believe that God is able to reward us according to the diligence with which we seek Him.

Now let us go back to the "Our Father" prayer as recorded in the first section of our printed text—Luke 11:1-4. So often we hear this called the "Model Prayer." It is difficult for me to believe that Jesus meant for us

to merely "say" this prayer, parrot fashion, but rather that He is saying that here is to be found the elements of a prayerful and proper approach to God.

We are first of all to recognize God as the One to whom we present our petitions. The Father in heaven—the Holy One, whose will is to be done, rather than ours. We are to pray that things may be done here on the earth as they are done in heaven. Then we are to remember that He is the source of all of our providential care; that He is able to sustain us both physically and spiritually. He is the only One to whom we may go to have our sins forgiven and that unless we approach Him in a forgiving attitude ourselves we cannot expect Him to hear our prayer for our own forgiveness. And then we must realize that living, as we do, in a world full of temptations, we need His assurance that He will not permit us to be led into temptations which are greater than we are able to bear, and that He will, with every temptation, furnish the way of escape. When we thus pray we are in a condition to "cast all of our care upon Him," realizing that "He careth for us."

We grow as Christians as we take a deeper hold on prayer. Prayer is not mere words; prayer is more a relationship, an attitude of profound understanding; the knowing God so well that we can feel free to talk with Him at any time, anywhere—in joys and in sorrows; in health and in sickness; in prosperity and adversity—knowing He will hear and answer "according to HIS will. We grow in fellowship; we are rewarded by asking. Does He not say, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you!" But He also says, "For everyone who asketh receiveth, and he that seeketh findeth, and to him who knocketh it shall be opened." Remember that puts the burden of the proof upon us and not on God.

Would it not be well, then for us to turn again to Him and say, "Lord, teach US to pray!"

Lesson for August 1, 1954

### CHRISTIAN WORSHIP AND FELLOWSHIP

Lesson: Acts 2:46-47; Col. 3:12-17; Heb. 10:23-25

IT WOULD SEEM TO ME that we have the very crux of our lesson in the first and last verses of our printed text—Acts 2:46, "And they, continuing daily with one accord in the temple, and breaking bread from house to house . . ." and Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is . . ."

There are many words we can point out in this lesson which deal with this matter of Christian Worship and Fellowship. For instance, in the above quoted verses we find the words "continuing daily." Worship is not a matter that is confined to the attendance at a church service, keeping awake while the pastor brings the sermon, and putting an offering, large or small (usually the latter) in the offering plate when it passes you—worship is a continual process; a constant fellowship with the Father. Then there are the words, "with one accord." Fellowship—real fellowship—must have at its roots the "accord" of

mind and purpose. We can still be in accord and not think exactly alike. We can be in accord and expect exactly the same things to happen.

Then there is that neighborliness in the thought of "from house to house." That is what makes a community worth while—true neighborliness in feeling, and, if Christ is central in the thought, the neighborhood is more worth while.

It is out of such an attitude that we find "mercy, kindness, humbleness of mind, meekness, longsuffering, forbearance and a forgiving spirit" comes.

Paul tells us that we should "Let the word of Christ dwell in us richly in all wisdom," and that whatever we "do in word or deed" shall be done "in the name of the Lord Jesus." Such an attitude cannot help but lead to a better understanding between people in any given community.

Then the author of Hebrews warns us that we need to go to church. In this part of the United States where we are living, (Sarasota, Florida), people really go to church. This morning (I am writing these notes on June 20th) the church where we attend had such a large concourse of people in attendance that after placing two rows of chairs in the aisles, many, many people were turned away from the doors, for they could not get in. Now these people came, not because of the reputation of the preacher nor of the singing of the choir, although these both were fine, but because they came to worship; to sing the old gospel songs together; to pray together; and to feel the quiet of the presence of God. You can feel all this in the very air of the service. It is truly a fellowship of the Spirit. True not all members of that large church were present, but the percentage was very, very large, as it is at every Sunday service. And they have evening services, too, during the entire year. They do not neglect the assembling of themselves together, as the manner of some is.

Was your church filled with worshippers this morning? Or will it be? Do you, when you attend your church, go there to worship God? Or do you find yourself going simply out of a feeling of necessity?

Truly worship and Fellowship go together. They just grow together and cannot be separated. This is just another part of Christian Growth.

## *Brethren Youth Crusaders* *Devotional Topics*

*Clarence S. Fairbanks      Topic Writer*

Topic for July 25, 1954

### EXERCISING OBEDIENCE AND SELF-DISCIPLINE

Scripture Reading: Luke 2:51, Eph. 6:1-3

**M**ANY OF US may have looked forward to the coming of summer with a feeling that school would be over and we would be able to sit around and take it easy. Now we find that there are so many things to do and still our parents make demands upon our time. Even

though we feel that our parents make undue demand upon us, we must remember that they are making great sacrifices of time and money to give us the comforts that we enjoy so much. The Bible has a great deal to say about our attitudes toward our parents and especially in regard to obedience. Let us look at some passages and examples.

**I. WE ARE COMMANDED TO OBEY OUR PARENTS.** In the list of the ten commandments we read "Honor thy father and thy mother." It would be a very difficult thing to honor your parents without obeying them. It is much the same with our relationship to Jesus Christ. Jesus asked the people of His day, "Why call ye me Lord, Lord, and do not the things which I say?" There is no use of talking about honoring our parents and our Lord without giving them full obedience.

In his letter to the Ephesians, the Apostle Paul exhorts us: "Children, obey your parents in the Lord: for this is right." With the loss of respect for religion has come a slackening of respect for our parents. Giving obedience to our parents is one essential step in preparing ourselves for life. Learning to do our chores promptly and thoroughly will be a valuable asset through all of life. Not only is it right to obey our parents, it is also profitable.

**II. WE ARE TAUGHT TO OBEY OUR PARENTS BY GREAT EXAMPLES IN THE BIBLE.** In Luke 2:51 we read of Jesus when He was a child, "And he went down with them, and came to Nazareth, and was subject unto them." If Jesus our Lord was subject to Joseph and Mary when He was a child, is it not a good teaching, by example, that we should also obey our parents? Jesus learned some great lessons in obedience by doing faithfully the chores that were assigned to Him. From His obedience to Joseph and Mary our Lord learned obedience to His Father in Heaven. What a great lesson it was and how well He learned it.

In the Old Testament we learn a great lesson in obedience from Samuel. Samuel was obedient, not only to his parents, but also to Eli who was his superior in the temple. It was by no mere accident that the word of the Lord came to him for he had learned to carry out the commands for his father and mother and for all those who were over him.

**III. WE HAVE EARTHLY PARENTS AND A GOD IN HEAVEN TO OBEY.** So far we have been discussing obedience to our parents on earth. Now let us think for a little while about obedience to God. The first commandment is to the effect that we shall love the Lord our God with all of our hearts, with all of our minds, and with all of our strength. How much do you think a child loves its mother if it goes off to play every time its mother asks it to do something? How much do you love God if you are always thinking about your own pleasures and never of His work?

Do you remember the classic story in the Old Testament of Saul who was commanded to put an end to the Agites with all of their possessions? He carried out the command until he came to the sheep and he saved some of the sheep. When Samuel asked him about the sheep he said that he had brought them back so that he could offer them as a sacrifice. Of course he was lying, but Samuel passed over that to the heart of the matter and said "But God demands obedience rather than sacrifice." The lack of love and respect for God and for our parent

cannot be covered up by a few little presents that have cost us little or nothing. The gift that God wants and deserves is a heart of love that flows out into obedience.

#### IV. SELF-DISCIPLINE OR OBEDIENCE TO SELF.

You, perhaps, have never thought of obedience to yourself. You have certain goals and ideals that you have set for your life, but do you have the will-power to follow on until you have reached your goal? You know that there are many things that will hinder your progress; are you able to obey your best self and say "no" to these temptations? Perhaps you know that there are certain books that you ought to read or a musical instrument that you ought to practice; can you obey yourself and get to your goal, or will you fall by the wayside? Obey your parents, obey God, and obey yourself and soon you will reach the goal that you have set for yourself.

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Topic for August 1, 1954

#### PARTICIPATING IN LOCAL B. Y. C. ACTIVITIES

Scripture Reading: Psalm 34

**T**HERE HAS BEEN a widespread misunderstanding about the functions and purposes of Brethren Youth among our Brethren Leaders. Brethren Youth was never intended to be one big organization to take over all of the youth problems and work. It was meant to be a coordinating organization that would help the young people of our church meet the problems they face. It is very active in helping to plan and promote a full youth program in every Brethren Church.

(As a suggestion for this meeting, it would be wise for each youth organization to take part in this service by having a representative take the topic for its organization and tell about their work and plans.)

**I. OUR SUNDAY SCHOOL CLASSES** are meant to be a place where we learn more about the Bible, the Church, and the Christian way of life. It is here that we can take the Bible and discuss it and learn what its message is for each one of us. Here we can do research work, discuss questions, and make suggestions and applications for daily living. Here the whole Christian life and its work is studied and applied.

#### II. THE SISTERHOOD OF MARY AND MARTHA.

(The Sisterhood is divided into two age groups, so have a representative from each group tell about the Sisterhood work that they are doing). The Sisterhood of Mary and Martha does for the girls of our church what the Woman's Missionary Society does for our women. Here we learn about missions all over the world. They study about the mission work in Africa, South America, and Kentucky, with a view to understand these people and their needs. The girls are trained for leadership by having a program in which the girls participate. Projects of a worthy missionary nature are sponsored.

**III. THE BOYS' BROTHERHOOD** is an organization of the boys in the church and corresponds to the Layman's Organization for the men of our Church. This is the place where our boys learn about the mission work of our church. The boys learn to give to the work of others by having projects to which they contribute during the

year. Perhaps, one of the most important phases of the Brotherhood work is that it informs the boys of our church about our Church history. (There may be other things that your local Boys' Brotherhood is doing that you may wish to add here.)

**IV. THE SUNDAY EVENING CRUSADERS** or The Brethren Youth Crusaders is what used to be known in our church as The Christian Endeavor. The Sunday School is where we learn more about the Bible and the Church, but the Crusader's meeting is where we develop leadership and put into practice what we have learned in Sunday School. The Brethren Youth Crusaders develops leadership by promoting meetings like this one. It also promotes fellowship by planning parties and other social activities for the youth of the church. Projects of a home or foreign mission nature are also sponsored by some of the youth organizations. (Again add to this list any local items of interest in which your organization is participating or could add).

**V. WEDNESDAY EVENING CRUSADERS.** Many of our churches have seen a real need for training our young people in Prayer and Bible Study. This need has been met by a Wednesday evening prayer meeting for the young people. Prayer meetings are coming back to the American Church and a part of its success could be the result of such a prayer group among the young people of the church. If your church does not have such a prayer meeting, perhaps you can start one that will be a real power house for God in your community.

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## ATTENTION

### ALL BRETHREN MINISTERS

Have you sent in your Minister's Questionnaire? Many of these have already been returned, but most of them yet remain to be received.

It is our desire to have a complete return of all of the Questionnaires by General Conference time this year.

Your special attention to this matter, which, for you will take but a short while, will go a long way towards making the records of our Ministers and outstanding lay members complete.

As we have said before, "DO IT TODAY!"

In appreciation,

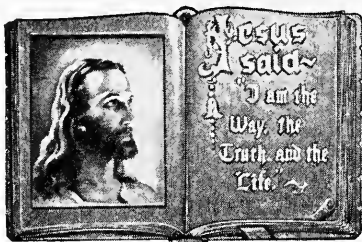
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# EVANGELIST

## *Christ's Return*

Perhaps He will come on a midsummer morning,  
When the sun in its splendor shines forth bright and clear,  
When the birds in their ecstasy herald the dawning  
In melodies sweet, so delightful to hear.

Perhaps He will come when the dewdrops are falling,  
And the evening star gleaming afar in the west,  
When the birds, which so gaily to each have been calling,  
Are silent at last and retired to their nest.

Perhaps He will come in the midnight's still darkness,  
When all of creation is quiet in sleep;  
What gladness to wake at the sound of the trumpet,  
And hasten with joy the Redeemer to meet.

We know not the hour, but the time must be nearing;  
God's promise is sure; He ne'er speaks in vain;  
He tells us to watch for the Savior's appearing,  
Be ready to meet Him when He comes again.



## THE BRETHREN EVANGELIST

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## BRETHREN YOUTH AMBASSADORS ITINERARY, SUMMER 1954

Quartette Personnell: Marlin McCann, Ronald Ritchey,  
Glenn Grumbling, and Charles Huff.

### August

- 1—Sunday, A. M. .... Mulvane, Kansas
- 1—Sunday, P. M. .... Fort Scott, Kansas
- 2—Monday ..... Carleton, Nebraska
- 3—Tuesday ..... Cerro Gordo, Illinois
- 4—Wednesday ..... Cerro, Gordo, Illinois
- 5—Thursday ..... Burlington, Indiana
- 6—Friday ..... Flora, Indiana
- 7—Saturday ..... Huntington, Indiana
- 8—Sunday, A. M. .... North Manchester, Indiana
- 8—Sunday, P. M. .... Warsaw, Indiana
- 9—Monday ..... Oakville, Indiana
- 10—Tuesday ..... Peru, Indiana
- 11—Wednesday ..... Roann, Indiana
- 12—Thursday ..... Teegarden, Indiana
- 13—Friday ..... Tiosa, Indiana
- 14—Saturday
- 15—Sunday, A. M. .... Mansfield, Ohio

## Items of General Interest

ASHLAND, OHIO, PARK STREET BRETHREN. Temporary address of the Pastor, Brother Clarence S. Fairbanks, and family, is 413 Sandusky Street, Ashland, Ohio. The old parsonage next to the church is being razed, and a new one is to be built on the same site.

MANSFIELD, OHIO. The Editor of Publications was guest speaker in the Mansfield Church, Sunday morning, July 11th.

PLEASANT HILL, OHIO. Brother Floyd Sibert informs us that Pat Preston, whose marriage was noted in this column in the Evangelist of July 10th, was Homecoming Queen of Pleasant Hill High School in 1953, not of Ashland College, as we erroneously reported. We are glad to make the correction, and wish to thank Brother Sibert for calling our attention to this error.

News and space are both scarce this week. We hope to have more for you next week. In the meantime, why not write up a report of the activities of your church this summer, and let the Denomination know what you are doing?—W. S. B.

**NOTE: General Conference meets  
on EASTERN STANDARD TIME**

## ANNUAL SHAREHOLDERS' MEETING OF THE BRETHREN PUBLISHING COMPANY

The annual meeting of the shareholders of The Brethren Publishing Company will be held Wednesday morning, August 18, 1954, at 10:00 o'clock, E. S. T., at Ashland, Ohio, in the Conference Auditorium, in connection with the General Conference of The Brethren Church, as provided in the Code of Regulations, Article II, Section 1.

Article II of the Code of Regulations states that "All members of the National Conference of The Brethren Churches, in good standing, are known and hereinafter designated as The Shareholders." This notice constitutes official notice to all shareholders.

The purpose of the meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

J. E. Stookey, President  
J. G. Dodds, Secretary.

Date of meeting—August 18, 1954.



# The Editor's Pulpit



## It's Going To Happen

FIRST IN A SERIES

**YES, IT'S GOING TO HAPPEN.** No, we don't mean the dropping of an H bomb on our heads, although we know that this is not beyond the realm of possibility. No, we don't mean a surprise enemy attack upon us, although those who are supposed to know about such things, tell us that it could happen.

Temporal fears, temporal allurements, have tended in a large measure to draw us away from the real issue which faces us as Christians—That of the return of our Lord for His own—His Church!

Renewed is that apostacy of the early days when they cried, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (II Peter 3:4).

Are we not more concerned about the possibility of atomic attack than we are of the possibility that He shall, "in a moment, in the twinkling of an eye," come and snatch the true Christians out of this world?

Have we not spent more time preparing our children in education, health and social graces, and to be ready for atomic attack, than we have in preparing them for this great coming event?

Have we not succumbed to a kind of security which causes us to "file away" our faith as a sort of insurance policy, while we go merrily on our way without a thought or concern that Christ could come for His own, leaving those who are careless and indifferent, behind?

Have we not thus neglected the one great incentive for living a pure, holy life? The beloved apostle John writes in I John 3:2, 3, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as He is pure."

This Editor is no "alarmist," nor one to try to "scare" people into climbing mountain tops to await the event. Nor do we say that the coming of the Lord will occur this year, or next, or in our life-time—or in the next 1000 years, for that matter. No one knows when—not even Christ—only the Father knows.

**WHAT WE DO KNOW IS THAT IT IS GOING TO HAPPEN, AND THAT IT COULD HAPPEN ANY MOMENT!** If this statement scares you, then it is time to

check on your life and heart, to get rid of those things which you feel you don't want on you when He comes.

The Christian who does not "feel afraid" at the thought of His coming, is one who is filled with praise at the thought, and who goes on working for Him. Such a one has no fear—only the knowledge that His coming will bring entrance to eternal joy. To such a one, heaven looks better than earth—as Paul says, "What things were gain to me, those I counted loss for Christ . . . that I may win Christ, and be found in him . . . That I may know him, and the power of his resurrection." Do you look at it in this way?

Let us not be blinded nor lulled to sleep by the "great" issues of temporal life—to the neglect of this imminent event—the coming of our Lord. We seem to be more concerned about the so-called dangers of enemy attack, and these are real; but the matter of the coming of the Lord for His own, is of far more importance, and, **FAR MORE CERTAIN!**

Though it could be in the all wise providence of God that it will not occur for a "long time," yet by the same token, His will might be that it should take place now. Because we do not know when, we are told to Watch, also to work and pray.

No, we don't know when—but we are to live as if it was going to take place this very minute—keeping ourselves from sin. We are to labor for Him—building churches, sending forth ministers and missionaries, organizing Sunday Schools—all for the witnessing of the Gospel—as if we had yet many years to serve. The Lord wants to find us busy in His work, when He comes.

Certain world events have been variously interpreted as "signs of His coming." These we do not deny, nor ignore. Yet, we feel that there is so much to do in missions and the spiritual revival of apostacy-infested Christians, that surely the Lord must tarry until the Church has awakened from its indifferent, defeatist attitude, and enveloped the world with the "do or die" witnessing of the Gospel of Jesus Christ.

However, don't be fooled. We are not implying that the Lord is going to tarry! The scriptures point to an extreme apostate condition as prevailing when He comes. In this connection we recommend a careful reading of

(Continued on Page 14)

# Moderator's Address - - -

## 1954 Indiana

### District Conference

*Rev. C. Y. Gilmer*

## SHORT OF THE NEW TESTAMENT PATTERN

OUR PREMILLENIAL VIEW of Christ's second coming has saved our churches from modernism. In doctrine the Brethren Church seems to be free from apostasy, but our noticeable inactivity in missions denotes a lack of concern relative to church extension within our district.

The key verse to the New Testament book of missions, Acts 1:8, says, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In our congregational type of government we are naturally interested in the confines of our home church, but when it comes to the extension of the Brethren faith in the states of Indiana and Michigan, what can we say?

Time and again other denominations have moved in and made good where we in the past have pulled up stakes and closed our doors. Others continually lift up their eyes and see fields white for harvest, while we, looking in the same direction, see no opportunity. Others enjoy church extension all around us. New congregations of various persuasions are arising in every quarter while the Brethren Church is satisfied to hold her own. The promised power from Heaven is unused for lack of consecration of life and church promotion. The New Testament Church was a spreading church. Its adherents went everywhere preaching the Word. Today we lose interest in the Word because of our failure to spread it.

The Brethren Church of today is lacking in power because we do not take sufficient time for a good Bible diet. Our doctrines are right but our convictions are weak, and our faith is crippled. The early church had three characteristics—poverty, piety, and power. Today's church

has three characteristics, but they are **wealth, worldliness, and weakness**. Once the church was run by **faith, fire, and fumigation**; now it operates with **food, fun, and fellowship**. In the early church the Holy Spirit brought disciplinary measures promptly as in the case of Ananias and Sapphira. If He were that severe now, what would our membership report be at next year's conference?

People used to talk about going to "preaching services." But now they are satisfied to be "Sunday School Christians" and attend family night, class socials, church suppers and bazaars. But Jesus advertised Himself as a preacher: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Through the New Testament's greatest missionary has come these words: "For after that in the wisdom of God the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). We shall never build great churches without great preaching. Unless we ministers get more of God's power, our churches will never be more than lukewarm. We need preachers of the flaming gospel more than we need promoters. **Let the work relegated to the preacher as an errand boy for the church be delegated to the deacons and the laity. Let the minister get a message from God so that His Word may increase and the disciples multiply.**

The mechanical young preacher of 2 Kings 6 lost his power while he was busy building a church. When he realized how he had carelessly lost his power, he repented. **Let every minister who has failed to preach with power repent. Let none be like Ahimaaz who pretended**

to have a great message but knew little or nothing to report (2 Sam. 18:27-30). When Elisha placed a stick in the water the lost axehead was recovered. Perhaps the stick spoke of the cross, which is offensive to a self-righteous world. Anyway, Paul preached "Christ crucified" (1 Cor. 1:23). He was determined to know nothing else (1 Cor. 2:2). The death and resurrection of Christ are the very essence of the gospel, without which we have no good news (1 Cor. 15:1, 3, 4). In them He took away the burden of sin and death, and by faith in them we are saved (Rom. 10:9, 10).

The secret of the early church's amazing growth was every one's telling abroad the joyful, triumphant good news—"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The same secret was manifest in Korea before the recent conflict there. Applicants for church who did not do soul-winning work were regarded as too feeble in faith to warrant admission into the church. No one was baptized unless he tried to win someone else, so reports Dr. Charles A. Clark in "The Nevius Plan of Mission Work in Korea." The result of this Bible-based appeal was 180,640 new believers in 9 years—equivalent to 70 new congregations of 300 believers every year.

Doctrinally we are a New Testament Church, but in soul winning we have lost our love for the lost. The "fountain of compassionate love and care for the lost can be opened in our hearts only by drinking deeply of our Saviour's love poured out for men upon the cross." We are a dry-eyed church in a Hell-bound world. But "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

Nothing can take the place of the Church in God's plan for this age. The inspired John saw the glorified Saviour walking in the midst of the seven churches. Let us expect to see the Lord walking in the midst of His churches. Let His message be preached through the churches and the evidence of His Spirit be felt. The Church cannot save but the Church's Saviour can.

The New Testament method of building great churches is as follows: "Go out into the highways and hedges, and compel (constrain) them to come in, that my house may be filled" (Luke 14:23). Thus God called Ananias the layman to "Go to the street which is called Straight, to the house of a man named Judas and there call for Saul of Tarsus." Thus God called Peter to overcome his prejudice against the Gentiles and to make a soul-winning call at the house of Cornelius. It was Jesus Who instituted the "call of the seventy" plan—"After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come" (Luke 10:1).

The work of Christ suffers from too many ordinary Christians. The ordinary Christian looks and acts too much like the ordinary man of the world. The average Christian does not know how to live the Christian life. Life is what he makes it, not what God would make it. Only real faith can save Christians from mediocrity and

make them different from a faithless world. Only a personal experience of Christ, of His saving and satisfying power, enables us to recommend Him effectively to others. "A Christian is one in whom God lives." Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

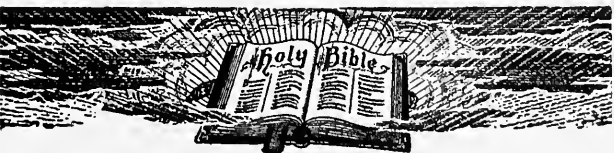
God's scriptural methods for building a church cannot be improved. He has a message, and He has a method, which is to sow the good seed "beside all waters" and you will reap souls for Him. "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners." It was for this that Christ called and commissioned His disciples, that the Holy Spirit came to empower and direct them, that Christ established His Church. To side-step this is to miss the mission of the Church. It was for this that God gave us the inspired Scriptures: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

**GOD DOES NOT HAVE HIS PEOPLE HERE ON EARTH FOR MATERIAL OR FINANCIAL PURPOSES BUT FOR THE WINNING OF CONVERTS TO CHRIST.** God does not bless Christian parents with children as His heritage in order that the parents may push those children into worldly ambitions to satisfy their parental pride. God has a world-wide work, which calls for these same children, and God has a right to depend on the parents for them to forward His cause! God's "GO YE" is to Christian parents. It is a call for their sons and daughters just as much as a draft for the military. The work cannot be done except by children growing up in Christian homes.

**BRETHREN**, plead with the Lord to put your children on His prospective list. Ask Him if He will not use them in His service. "OUR AMBITIONS FOR OUR CHILDREN ARE THE PRACTICAL TEST OF OUR LOVE" FOR GOD. If we truly LOVE God we will brush aside all earthly ambitions for our children, and we will urge them to carry on for Him. The Christian stewardship of parental life demands this.

As moderator I have but one recommendation for the churches of this conference. It is for every member to take seriously the Bible teaching on the stewardship of life, knowing for certain that everyone of us will have to answer to Almighty God with an accounting of his stewardship of life. We own no life that we may call our own for life is a trust from God. Christian stewardship will furnish the needed man-power, finance, time, and talent. Without this lawful stewardship we tie God's hands and defeat the Brethren Church.

—Huntington, Indiana.



# Sixty-Six General Conference of the Brethren Church Ashland, Ohio August 16-22, 1954

## (Tentative Auxiliary Programs)



SESSIONS WILL BE HELD IN MEMORIAL CHAPEL

### WOMAN'S MISSIONARY SOCIETY GENERAL CONFERENCE PROGRAM

General Theme: The Three T's of Stewardship

Tuesday—The Stewardship of the Tithe

Business Session—8:00 A. M.

Piano Prelude

Song

Appointment of Committees

President's Annual Message

General Secretary's Report

W. M. S. General Conference Session—1:45 P. M.

Prelude

Song

Devotions .....Mrs. J. Milton Bowman,

Peru, Indiana—2nd Vice President

Feast of Ingathering .....June Byler,

Missionary on Furlough

Special Music

Address: "The Stewardship of the Tithe"

Rev. T. A. Krueger,

Dept. of Stewardship and Finance,

American Lutheran Church.

Benediction

Wednesday—The Stewardship of Time

Business Session—8:00 A. M.

Prelude

Song

Report of Committees

Afternoon Inspirational Service—3:00 P. M.

Prelude

Song

Devotions .....Mrs. Robert Hoffman, Smithville, Ohio

Recognition of Banner Societies

Memorial Service .....South Bend, Indiana, W. M. S.

Address: "The Stewardship of Time"

Rev. T. A. Krueger

Dept. of Stewardship and Finance

American Lutheran Church

Thursday—The Stewardship of Talent

Afternoon Inspirational Service—3:00 P. M.

The Stewardship "Tea" with the S. M. M.

Devotions .....Mrs. Spencer Gentle, Waterloo, Iowa

Talent dedicated to the Lord

S. M. M. Round table Panel Discussion directed by Mrs.

J. M. Bowman, National Patroness

Esther Kendig Black, Moderator

Mrs. E. M. Riddle

Mrs. J. Garber Drushal

Mrs. Delbert Flora

Mrs. John Rowsey

Friday

Business Session—8:00 A. M.

Prelude

Song

Report of Committees

Treasurer's Report

Financial Secretary's Report

Report of Business Manager of "Outlook"

Annual W. M. S. Luncheon—12:00 Noon

Program is planned by the Woman's Missionary Society  
of the Johnstown, Pa. Third Church

Saturday

Business Session—8:00 A. M.

Unfinished Business

(Additional Auxiliary Programs next week)

# MISSIONARY DEPARTMENT

## NEWARK, OHIO

The work at Newark, Ohio, is becoming more of a reality every day with tangible evidence of growth and progress.

The foundation for the portable chapel is almost completed and some of the building materials for the addition to house the rest rooms are on the premises. Work has been delayed somewhat because of a strike among construction laborers.

The chapel should be on the premises some time after July 12, and workmen will begin to erect it as soon as it arrives.

We are most fortunate to have the professional services of Mr. S. D. Buzard, who is a contractor. He is a nephew of Mr. B. F. Buzard in our Vandergrift Church. He is a very gracious gentleman and has given some splendid counsel and guidance as well as time and service in getting the construction work under way.

At a recent business session of the Newark Brethren, the financial report showed that \$447.18 has been contributed for various funds by this small group during the last three months. They also have a building fund of approximately \$700.00. We think these brethren should be commended for their accomplishments thus far.

Pray for Reverend Crick and these people as they labor to establish the church in that community.



Rev. W. S. Crick, pastor of the newly organized Brethren Church at Newark, Ohio.

## TEN DOLLAR CLUB CALLS

No calls for the Ten Dollar Club has been issued for more than a year, and many Brethren people who are eager to see our home mission work grow are wondering why.

You will recall that the Club was authorized to make calls for the purpose of "building new churches." We interpret this to mean—new buildings; hence moving the portable chapel to a different site does not constitute a new building. We want to keep within our original agreement; therefore we have not yet sent out a call of

the Ten Dollar Club for the Newark Church and shall not until a new building is actually started in Newark.

Although we are holding to our original agreement in this regard, if you wish to contribute to the Newark work voluntarily, your gifts will certainly be acceptable and will be gratefully used for that purpose.

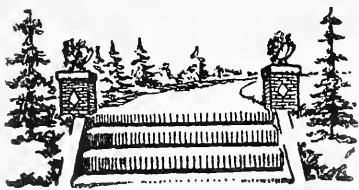
Your gifts to the Ten Dollar Club have helped tremendously in providing churches at Tucson, Arizona, and Waynesboro, Pennsylvania. If you want to give more at any time, please feel free to do so.

## W. M. S. JOINS TEN DOLLAR CLUB

In keeping with their interest in home missions, the National Woman's Missionary Society last year adopted as one of their goals membership of each society in the Ten Dollar Club.

Thus far, most societies have joined and paid their \$10 for this year. This is a tremendous help to the home mission program. The Missionary Board is very grateful for their assistance. They are hopeful that the women will maintain this goal for some time.





# The IMPORTANCE of the ASHLAND COLLEGE

## What It Means To The Administration

**Dr. Glenn L. Clayton, President**

ASHLAND COLLEGE is seventy-five years old. Its early years were grounded deeply in the same forces which gave rise to The Brethren Church and its entire history is intrinsically bound to the development of Brethrenism. Old Founders' Hall was the scene of the early writings of the church and witnessed the prayers, consecration, and devotion which have always been a part of it.

Today, Ashland College stands as a symbol of the unity of The Brethren Church and the growth of college and seminary indicate the essential rightness and hope of the church for the future.

Ashland is not only the instrument for the training of lay and ministerial leaders; she is also the center of the church, the source of aid and center of information for all denominational endeavors. As this interest grows, denominational unity and accomplishment will grow apace.

I am often asked about the building program of Ashland College and its significance for The Brethren Church. The answer is simple. The program is geared to the needs of Brethren youth and will provide better training and inspiration for them. This, when added to the Brethren atmosphere and teachings on campus, will strengthen the church and lend courage to our youth.

At the same time, the new buildings will permit a better program of Christian higher education and attract high-caliber youth from other communities. In this way the influence of The Brethren Church can be greatly increased to become a more significant force for Christ. Surely

such positive testimony has never been more sorely needed than in our own confused and desperate age.

The Lord has especially blessed the Brethren Church and Ashland College in recent years and will continue to do so in measure as we demonstrate our faith in Him.

On August 20, Friday evening of General Conference week, we shall dedicate the Student Union and new Founders' Hall. We shall give Him thanks and praise for His bountiful Works and we shall rejoice together as these new buildings take their place on our campus.

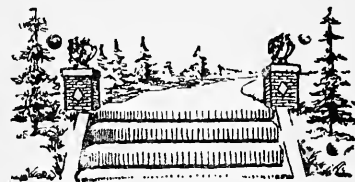
I am sure, too, that our appreciation will be given tangible form as we unite in our final effort to complete the financial obligation. The total cost will be about \$600,000. \$99,000 of this was received as insurance money on Founders' Hall. The Brethren Church should contribute \$150,000 to this cause. Sources outside the church and friendly to the college have already contributed heavily and some have promised to do more when the church reaches its goal.

To date the church has contributed over \$100,000 in cash and pledges and certain congregations have promised in addition to take a series of offerings over three years. Besides all this, we shall need a dedicatory offering of about \$40,000 and I know Brethren everywhere will want to have a part in it.

Those who cannot come to Ashland will make their cash or pledge gift and have it counted on that night. Others will bring it and turn it in with the offering. Some churches which have not made pledges may now desire to do so. They can start to be made for three years. Certainly many individuals will now want to make a pledge or extend their existing one for three more years.

However it is done, I know you will want to do your part; whatever the decision I know we

# nd SIGNIFICANCE E BUILDING PROGRAM



shall hope and pray that the goal may be reached on August 20.

Jesus once said, "My Father works and I work." Surely you and I can do no less.



## What It Means To The Church

**Rev. Virgil E. Meyer**

ASHLAND COLLEGE has occupied a very prominent place in the program of our Brethren Denomination. What our great universities have meant in the education of the nation, our church schools have meant to the continuing religious life of the nation. For most of the Brethren people, Ashland College means Christian education at its highest level.

Of what importance is Christian education? Let us consider. In the first place, it means an educated ministry for our churches. It has not been so very many years ago that our churches were served almost entirely by lay ministers. Today the pulpits of most of our churches are filled by graduates of Ashland College and Seminary—men who have devoted time to study and preparation in order to answer the call of the Lord. In this day of higher education and specialization, adequate preparation is certainly necessary to maintain the dignity of the ministry as a profession.

Secondly, Christian education means that our young people can be sent from the security of their homes with every assurance that they will continue to enjoy a Christian atmosphere and have contact with Christian people.

When the seemingly disastrous fire struck Founders' Hall, we were faced with the necessity

of replacing it. The only alternative was for Ashland College to become non-existent. So, by faith, we launched a program of building and expansion. This program is resulting in increased and more up-to-date facilities for the College. And this will mean much to the Brethren Church as a whole.

These increased facilities will make our own church school more attractive to Brethren students. For instance, there is available a larger variety of choices and Ashland is now able to offer courses in nearly every field.

Then there is naturally a change for the better in teaching methods made possible by expansion.

Thus, by making our College more attractive to Brethren students we have the opportunity of interesting a larger number of our own young people in full-time service for the Lord. And, of course, this is the ultimate aim of our College and Seminary, and, for that matter, of any church-related institution.

Many youngsters leave high school and enter college without coming to any definite decision as to vocation or career. In our own church school any inclination toward the ministry or the mission field can be fostered. And more and more students are being enticed into the comparatively new field of religious education.

In addition to providing better teaching facilities, the building program is resulting in more adequate accommodations for the administrative staff of the College. This cannot fail to influence prospective students who, although not Brethren, are seeking a church related school.

Yes, Ashland College is one of the foundation stones of the Brethren Church. The present building and expansion program will make it more effective. Two short years ago we were disheartened by our loss. Now we are filled with hope for the future of the College. Once again we must

recognize that our Lord knows how to turn what seems like a disaster into a blessing. The Brethren Church needs Ashland College and Ashland College needs the Brethren Church. They will never fail each other.



## What It Means To The Faculty

**Professor W. H. Miley**

**M**ARK HOPKINS' LOG will no longer suffice! A college professor can no more meet the nation's demand and needs for highly trained Christian personnel, and do it with inadequate equipment, than a contractor can build a modern highway with a horse-drawn slipscraper.

Professors realize the pressures that are upon them: (1) Meet the terrible demands for public school teachers; (2) Render educational advantages to the talented, under-financed pupil; (3) Engrave Christian morality upon the minds and souls of students, in a nation of crumbling morals; (4) Equip Christian scholars with resistances to evil influences; (5) Counterbalance the competition of the State-owned universities; (6) Sustain the status of the pupil who has graduated from a modern high school. And, now, with the burden enumerated, an analogy is in order: Machinists no longer fit their tools with the products of the blacksmith shop. The privately-sustained Christian college must meet the vision of a Christian world with campus structures and equipment that provide the proper training.

Consider what all this means to the various departments of a college. You members of the church want, for instance, to train leaders in Christian homemaking. How can it be done without having both the department of home management and the classes in Christian ideals? You can no longer bring a worthy student to your church school campus by telling him he will have a log to occupy.

The church today is woefully deficient in the number of pastors needed. This is true of all Denominations. But how can you attract young men to study for the ministry if their campus lacks the promise of thoroughly fashioning and equipping them. Certainly it is costly; but so is the

complete education of a physician. Can you imagine your ancestors attempting to cross the Atlantic in ships insufficiently braced and supplied? May we, in educational matters, imitate their prudence.

Transactions amounting to millions and millions of dollars are made today by the mere nod of the head or the pressing of a switch button. Credit is the lifeblood of the nation. But the custodians of our national economic structure must be men of the highest technical training, tempered with the purifying qualities of Christian beliefs. Our colleges must be so equipped and so maintained as to make the **Christian** campus the most attractive as a training place.

The most significant work that Jesus did during His short stay on this planet was conduct a three-years' theological school for twelve select students. Jesus realized the need and value of trained leadership. And it is Christian leadership, shaped in ample and adequate class rooms, that this world needs most today. This the professor painfully feels. Oh, that all devoted church members could get the glorious vision!



## What It Means To The Students

**Phil and Jean Lersch**

**H**OW MANY TIMES we heard students singing, "Remember, that you belong to Ashland College," and dreamed of the time we would. As children growing up in Ashland, we idolized Ashland College football heroes, May queens, and drama stars. To us the time when we would be old enough to join her student body seemed too far away. As high school ended and we realized our dream of attending could soon be a reality the thought of going away to a college other than Ashland never once occurred to us.

As freshmen we continued to laud our school. The friendly atmosphere, stimulating faculty, worthwhile program of study, and the open Christian influence lived up to our expectations. One weakness of our campus, however, left us on the defensive to the attack of unfriendly rivals and critics—our buildings. Equipment, classrooms, and meeting places seemed shabby and inadequate.

Memorial Chapel, the first of our new buildings, was a good beginning for improvement and expansion. After the fire, the chapel kept us going. Without it we might have been holding classes in the snowdrifts that winter. We now have ample space in the assembly room for daily chapels and extra programs that the college sponsors. We can be proud when townspeople come "to the hill" to concerts. Visiting and resident organists continually thrill college students, faculty, and friends in the chapel by playing the marvelous organ that was a gift of Charles F. Kettering.

For the past year all students have enjoyed the student union. There they can find rest, relaxation, and recreation. All enjoy having a place to stop between classes to talk to friends, watch TV, bowl, play ping pong, and eat snacks. We wonder now what we ever did before without such a student center.

In September we will be attending classes in the new Founders' Hall. It is wonderful! More room, more facilities, and more equipment will be available to train teachers, radio workers, home managers, artists, and directors of businesses. A little theater for the production of plays and the presentation of student recitals will be ready for us to use. These additions all seem too good to be true.

We still need more, however, to complete our expansion. At the rate our enrollment is increasing, the girls will soon outgrow their dorm. Also, the boys need a "college home." Rooming in different houses keeps our male student body segregated. We need a new building for the teaching of the sciences. More room, equipment, and specimens are necessary for a good science program.

Our college has made progress just in the short time we have attended here. If we can continue improving, the institution will do an even more effective job of educating youth. Only with the help of the Brethren Church can these needed improvements be made. We students appreciate the numerous generous gifts you have already given. Stay behind us. "Remember, Ashland College belongs to you."

#### ABOUT THE WRITERS

DR. GLENN L. CLAYTON, is the President of Ashland College and Theological Seminary.

REV. VIRGIL E. MEYER, is Pastor of the Brethren Church, Nappanee, Indiana, and a member of the Ashland College Board of Trustees.

PROFESSOR W. H. MILEY, is Associate Professor of Speech of Ashland College.

PHIL AND JEANNE LERSCH, are students at Ashland; Phil, a Junior in the Seminary, and Jeanne, a Senior in the College.



## News From Our Churches

### TUCSON, ARIZONA

News from Tucson seeps through the denomination by reports from visitors, the pastor's bulletins and Mission reports since we are one of the newer churches, but a Tucson letter has been long missing in the columns of church reports. This is a report as such covering the months from January to July of 1954.

Our third year of working together as Brethren in Tucson has come and passed with the usual good number of Brethren visiting us from many states, working and worshipping with us for a time and then returning home leaving fond but sad memories. During winter months some Sundays our services are made up of as many as one-third visitors. Besides the visitors, many come intending to stay, are elected to important offices, join our church, and then because of working conditions or being

needed back home, suddenly are gone. We hold many a sad farewell during one calendar year. This also means that our net increase each year is much lower than our members added totals. However, during the calendar year of 1953 we added 50 members. Many were good Brethren and many were willing to learn to know the ways of good Brethren.

After a series of Lenten Sermons—pointing toward Easter—our pastor visited in every home the week preceding the Holy-Week Communion, urging every able member to remember the importance of this Holy Fellowship by being present. The result was a most soul satisfying experience with three-fourths of the total membership present. Many attended their first Brethren Communion and the expressions of so sincere a fellowship were bountiful. Easter Sunday was a joy to all, after three years of praying and planning together, to see the sanctuary filled with familiar and unfamiliar faces. Our most excellent choir presented the evening service with a most capable performance.

On Memorial Sunday, we suitably Dedicated our new Sunday school room that has been so badly needed for the past six months. It was dedicated as the "Children's

(Continued on Page 14)

# Prayer Meeting Studies

By C. Y. Gilmer



## VICTORY!

When I really am contented  
That my wish be set aside,  
When I cease from selfish longing,  
When I triumph over pride,  
When I'm willing, really willing  
To be nothing (as they sing)  
But a broken, empty vessel  
In the service of the King;  
That is victory!

Lord, I cannot hope to triumph  
Over every form of sin,  
And to live but for Thy glory  
While my own will reigns within.  
So I bring my will to Thee, Lord,  
Rule Thou me, in all my ways,  
And the glory shall be Thine, Lord,  
And the honor and the praise;  
That is victory!

—Eva L. Webster.

**T**HE CLEAREST STATEMENT of how the Christian life is to be lived as far as one verse of Scripture is concerned is Gal. 2:20. The indwelling presence of Christ (2 Cor. 13:5b) eliminates self-effort, which is nothing but failure in God's sight (John 15:5c), and gives a Christ-controlled life (Gal. 5:22, 23). The Christian life is not a mere matter of exterior behavior for one has to be right in order to do right in God's sight (Matt. 7:18). What makes the Christian life Christian is Christ Himself implanted in all our living (2 Cor. 6:16b; John 15:4).

Christ became identified with us in flesh and blood that He in His perfection might die our death in our stead (Heb. 2:14, 15), and be our Deliverer (Gal. 1:4). We became identified with Him in death and resurrection—He died for us; we died with Him (Romans 6:6-8; 2 Cor. 5:14; 1 Peter 2:24). He now identifies Himself with us in living presence, making the Christian life a re-incarnation of Christ (John 1:14; 17:22).

The first mark of a Christian is his being crucified to self (Gal. 5:24). The former man is crucified (Romans 6:6). We had to die before we could enter into life (John 5:24). Death precedes life and fruitfulness (John 12:23, 24). We have died WITH CHRIST (Col. 2:20a).

The second mark of a Christian is the in-living Presence of Christ in that Christian (John 1:12a; Rev. 3:20). With another Person living within, one is not the same person as formerly (Col. 1:27; 2 Cor. 5:17). Who is this Christ that lives in the Christian (Heb. 13:8)? He, Who in His "yesterday" made everything (John 1:3; Col. 1:16, 17), now lives in the Christian. Think of His "today" (Romans 8:34; Heb. 1:3; Phil. 2:9), and of His "forever"

(Isaiah 9:6, 7). If such a wonderful Person is living us ("I in you"), what should we be? If there is any failure or lack of transmission of power, it is our hindering Him!

The third mark of a Christian is the elimination self—"It is no longer I that live." It is a daily dying to self (1 Cor. 15:31). Paul gladly lost his formerly prized attainments and counted them but loss to gain Christ, know Him, and His power and fellowship (Phil. 3:7-10). One's greatest problem will always be himself.

The fourth mark of a Christian is a life of dependence upon the faithfulness of an indwelling Christ (Lam. 3:28). Christ's faithfulness within us will correct and cover our shortcomings to the extent that we allow Him to do so (Eph. 3:20).



## Lesson Comments by Fred C. Vanator

Lesson for August 8, 1954

### CHOOSING THE BEST

Lesson: Matthew 6:25-33; Philippians 1:9-11; 4:8

**T**HE KEY TO OUR LESSON TODAY is to be found in the last verse of our Matthew passage (6:33): "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." This is the **BEST CHOICE** that can be made by any individual. Then, too, these are the words of Jesus as coming from Him, they bear added weight in what we should select to follow and reach in our journey through life. A rule in any life should be "First things first."

At first thought it would seem that Jesus is telling His disciples that they should not take any thought about the lives, but such is not the case. He is merely telling them that there is something far more important than just seeking food and raiment. He is telling them not to be "over-anxious" about the things of this world, but to be constantly on their guard lest they permit those things—the world with which they come in contact to be the ruling force in their lives. They are, rather, to seek for the "best" things in life—the spiritual and the moral. They are not to spend too much time in the piling up of worldly goods, for, by so doing, they are apt to forget that there is a life beyond this which is far more important than the mere satisfying of worldly desires.

There is a television program which comes on Saturday of each week which constantly rings the changes on its slogan—"Get the Best; get the best." They do this because they feel that it is the finest way to make the viewers of their program come to the realization that they are presenting a product which is worthy of the testing. As a result, many, many customers are added to their list each time they appear. After the customer is added to their "family of consumers" it is up to them to keep the quality of their product up to the standard.

which they have set for it. All they ask is for people to try it." All the Lord asks of men is that they "seek the best" in life; that they try it and prove it. Let us remember that the Lord has offered us the very best that can be offered. It is up to us to "try it and test it."

Did you ever stop to think that the Master only asks us to "seek after the things that are for our good?" Paul admonishes us to think about the things that are worthwhile. The word Paul uses here has more of a meaning than just sitting down and merely "thinking" about it in the sense we usually use the term. It means to so meditate upon it that we are compelled to act, the action thus determining our future course of life. We are to so think about the "pure, the true, the honest, the just, the lovely and the things of good report" that they will become a part of our manner of living.

Thinking on the best things of life will motivate our entire activity. There is a need for more "right thinking" today. There is a need for more sober judgments. There is a need for "seeking the kingdom of God and His righteousness." We are thinking more about the things we want "added" to our lives BEFORE we seek the good things of God. This should never be. "SEEK FIRST THE KINGDOM OF GOD and then these things shall be added unto you."

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## Brethren Youth Crusaders

### Devotional Topics

*Clarence S. Fairbanks      Topic Writer*

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Topic for August 8, 1954

#### PARTICIPATING IN PRIVATE CHRISTIAN WITNESSING

Scripture Reading: John 1:6-23

**INTRODUCTION:** One of the Christian's greatest privileges as well as responsibilities is to participate in witnessing for Christ. There are many ways in which we can witness for Christ. We may be able to speak to those who are lost and to those who need encouragement—Christian witnessing should not be confined to those who are unevangelized. Some may write books, tracts, and preach or teach. All of us should witness for Christ by the kind of lives we live. Once, so the story goes, two men found a fifth gospel; but they began to quarrel over who was to get the honor and money for finding it and in their quarrel the fifth gospel was destroyed. There is a fifth gospel and that is the gospel according to you. It is the gospel that you most frequently read and the gospel that has the greatest influence of all. That gospel is the gospel that you are writing with your life. Do others see Christ in it? Or is the image distorted or at best blurred?

One of the great witnesses to the life of Christ is that of John the Baptist. We can learn many good things from his life and work to guide us in our witnessing for Christ.

**I. WHO WAS THIS WITNESS FOR CHRIST?** In the gospel according to St. Luke, we read that he was the son of Zacharias and Elisabeth. This husband and wife

were Godly people who were faithful to God in prayer, Bible Study, and worship services. More than that they were sincere, humble people who were looking for the promise of God. Not every one can look back to godly parents, but all of us can prepare ourselves, our children and our friends by living upright lives.

Another thing that we should notice about John is that he was sent by God. v. 6. It is true that God calls certain people to do certain tasks, but it is also true that God calls each one of us to live for Him and to witness for Him. The Woman's Missionary Society has taken as its slogan this year. "Everyone win one." What would happen to our church if everyone took that slogan seriously and won another person to Christ? Is it too much to ask each Christian to win another person to Christ during the coming year? It would not if we really believed that God had sent us as He did John the Baptist.

**II. WHY WAS THIS WITNESS SENT?** vs. 6-8. John was sent to bear witness of the Light. Sometimes we get the idea that we should participate in personal work so that we can increase the membership of our church or organization. That is the reason that some churches have such large memberships and so few attendants on Sunday and workers through the week. John was sent to bear witness of the Light and we will do well to examine our motives to see whether or not we are bearing witness to the Light.

John was sent so that Christ could change the lives of men and women. "That was the true light, which lighteth every man that cometh into the world." John might have held up his own little candle, but like all the others before and since his time it would have flickered and failed. The true light lights up the lives of all men and changes them for the best. It brings them the saving grace of God. Be a witness to the true light.

#### **III. HOW DID JOHN THE BAPTIST WITNESS FOR CHRIST?**

**a. Truthfully.** John recognized his real purpose and that was to witness for Christ. When they asked him if he were the Christ, he answered "I am not." The one that John was telling them about was before him and was preferred before him. We are not here to tell merely about the virtues and values of a particular church or denomination. We are not here to exalt any type of human government or bring praise to any man. Our task is to tell the world by word and by deed that Christ is the Light of the World. Let us truthfully set forth our Christ.

**b. Humbly.** John was very humble about his part in the great plan of redemption. He spoke of Christ as being one "whose shoe's latchet I am not worthy to unloose." John, who was one of the greatest servants of Christ, realized that of himself he was not worthy to be even a humble servant whose duty it was to unloose the Master's shoes. Some men give us the impression that they are all important to the work of the church. Their work and glory is so great that it is hard to see Christ. John realized that it was Christ who was the important one and we shall do well to follow his example in our personal work for Christ.

**c. Courageously.** John was not afraid to stand before the priest's representatives from Jerusalem. His whole ministry was filled with incidents of courage. In Matthew the third chapter we read of his telling the scribes and



Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits meet for repentance." Do not say, "We have Abraham to our Father . . . the ax is laid unto the root of the trees." You will recall that it was a act of courage that led to his death.

Are we afraid of what people will say if we are faithful in witnessing for Christ? Are we frightened to think of what they will do? If Christ has brought to us life and immortality then why shouldn't we witness for Him? Let us have more people like John the Baptist.

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## NEWS FROM OUR CHURCHES

(Continued from page 11)

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Chapel" but will be used for Sunday School rooms, socials, prayer meeting and various purposes. It also makes room for a visual aids room in another part of the church plant that is proving popular and very effective in our teaching program. The new building is 20 x 50 feet with plans for dividing it with modern-fold doors. We knew little of where the means to pay for it was coming, but, "we needed it." By special arrangements through the Mission Board we were able to borrow "some" money on our present building and hired a contractor who is a friend of all in our church, and we started. The contractor's estimate, a conservative one, was from \$4500 to \$5000. Since he could not be present for the Dedication he sent a letter to us containing the total bill for the building including labor, materials, heating and cooling, etc., to be read at the Dedication service. Upon opening and reading the letter we were amazed to hear the total sum for the building to be \$2000. Needless to say, we appreciated "what-a-friend" that contractor had turned out to be. The new building is so located as to enable us to enclose our "patio" to the rear of the church to the extent that we will have an outdoor area that will, with limited improvement, provide an outdoor meeting place of equal or even more value than the building itself since most of the year the weather is conducive to open-air gatherings.

Our Daily Vacation Bible School the first two weeks of June was again a most enjoyable experience. Mostly so, perhaps not only because of the numerous children in attendance but more so because, once again we had eighteen ready volunteer teachers that were not only happy to help but were all capable and qualified to really teach the Word of the Lord. At the closing Bible School program we had one hundred and sixty-seven in Sunday School.

The summer is finding many, many of our people returning to the east and to California for visits and vacations. Our church program will be at a minimum for July and August but we have more and more assurance of a stronger support in the year ahead. Our pastor and his family are going to be with the Northern California Brethren in their Berea Summer Camp the first week of July. We are sorry that it is impossible for us to have more Brethren fellowship with those of like Faith, but we

pray that the prayers of Brethren everywhere, that have already been answered in abundance on our behalf, will continue to strengthen and draw us together.

Sincerely in Christian Love.

Mrs. Ida K. Shoat,  
4068 E. Ft. Lowell Rd.  
Tucson, Arizona..



## MEETING AT DENVER, INDIANA BRETHREN CHURCH

This report cannot be counted news but should be reported. Another delightful experience was ours in serving with our beloved neighbor, Rev. Austin Gable, in another two weeks' meeting beginning on March 22nd and closing Sunday evening, April 4th. Rev. Gable is pastor of the Center Chapel church in which we served in a meeting in the fall and reported their extensive building accomplishment, and also Denver in which we served in a meeting last year. Though the congregation is not large they are a very splendid group of people and are making good progress in the Lord's work at both churches under the capable ministry of Rev. Gable. The pastor was director of music for which he is well qualified.

The attendance was good by the Christian people of the community and adjoining communities. Some gains in souls reached for salvation and especially one father for whom many prayers had been offered made hearts rejoice when he took that good step of faith. We lived in our own home and preached our morning service at Lore and rode with Rev. Gable to the evening service each evening. The pastor and evangelist made a number of calls in the community. They were very appreciative and we are very thankful for all their kindness.

Claud Studebaker, Bunker Hill, Indiana.

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## THE EDITOR'S PULPIT

IT'S GOING TO HAPPEN

(Continued from Page 3)

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I Thessalonians, chapter 5, and II Thessalonians, chapter 2.

At any rate—the safest ground is to be ready to meet Him in the air, watching, praying and working—that whether He comes soon, in our life time, or not, we shall be able to meet Him face to face, not having to hang our heads in shame because we failed to watch, to pray to work.

It's going to happen! Are you ready to meet Him?—W. S. B.

(In the next Editorial in this series, we will deal with the facts of the Rapture as it relates to the Christian.

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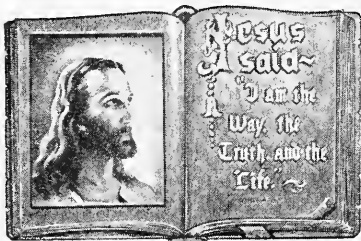
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Official Organ of The Brethren Church

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AUGUST 16—22, 1954  
ASHLAND COLLEGE CAMPUS, ASHLAND, OHIO**



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MUSIC—SINGING**

**OLD FRIENDS—NEW FRIENDS  
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**DENOMINATIONAL ENTERPRISES ADVANCED  
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THE STUDENT UNION—THE NEW FOUNDERS' HALL**

**Again, and again, we say —**

*You'll be glad you came !!*

## THE BRETHERN EVANGELIST

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the last week in December.

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ST. JAMES, MARYLAND. Through Brother Freeman Ankrum's bulletin we have learned of the passing of Mrs. W. S. Baker, widow of Rev. W. S. Baker who served the St. James church some years ago in a 12 year pastorate. She died at Windber, Penna., on July 6th, at the age of 81. She was a member of the St. James church. Brother Ankrum, assisted by Brother D. C. White, former pastor of the St. James church, conducted the funeral on July 10th, at St. James.

LINWOOD, MARYLAND. Brother Dyoll Belote has closed his Linwood pastorate as of July 1st. He, with Sister Belote, left Linwood on July 12th, spending several days reaching Flora, Indiana, where they plan to make their home.

Brother Bruce C. Shanholtz, who recently concluded his pastorate with the Second Brethren Church, Johnstown, Penna., will assume the Linwood charge on September 1st.

CAMERON, W. VA., QUIET DELL, PENNA. The picture, "Constant Challenge" was shown on July 12th, at the Quiet Dell church. The service, conducted by the

(Continued on Page 10)

## BRETHERN YOUTH AMBASSADORS ITINERARY, SUMMER 1954

Quartette Personnell: Marlin McCann, Ronald Ritchey, Glenn Grumbling, and Charles Huff.

### August

- 8—Sunday, A. M. . . . . North Manchester, Indiana
- 8—Sunday, P. M. . . . . Warsaw, Indiana
- 9—Monday . . . . . Oakville, Indiana
- 10—Tuesday . . . . . Peru, Indiana
- 11—Wednesday . . . . . Roann, Indiana
- 12—Thursday . . . . . Teegarden, Indiana
- 13—Friday . . . . . Tiosa, Indiana
- 14—Saturday
- 15—Sunday, A. M. . . . . Mansfield, Ohio

## Items of General Interest

MT. OLIVE, VIRGINIA. Brother John F. Locke writes, "Mt. Olive has closed a very successful Vacation Bible School.

"The Laymen at Mt. Olive have erected a handsome bulletin board at the church. Added facilities have been completed at the Mt. Olive parsonage, now occupied by the Custodian of the Church."

A hymn sing was held in the Mt. Olive Church, July 11th, with Mrs. Mary Alice Ankrum Bowman as song leader, Mrs. Gordon Harmon as Pianist, and Professor J. G. Harmon as Violinist. The young people had charge of the devotions.

BETHLEHEM, VIRGINIA. The annual Sunday School picnic is scheduled to be held on the beautiful grounds of the Raymond Landis home on August 8th, following Sunday School.

Miss Veda Liskey, returned missionary from Africa, will present colored pictures of her work in Nigeria in the Bethlehem church the evening of August 8th.

Brother John F. Locke was guest speaker at the annual supper meeting of the Rockingham County Council of Religious Education, held July 9th at Shenandoah College, Dayton, Virginia. Brother Locke writes concerning this organization: "... sponsors week-day Bible classes for almost 4000 children in the county, thereby reaching 1156 children not enrolled in any Sunday School."

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication in time to be of value for the event.

### SOUTHERN INDIANA LAYMEN

The Southern Indiana District Laymen will hold their regular quarterly meeting at the Peru Brethren Church on Monday evening, August 23, 1954. We especially urge a good attendance from all churches.

Supper will be served from 6:00 to 7:30 P. M., with a fine program following.

C. E. Keplinger, Secretary.



# The Editor's Pulpit



## On To General Conference

SINCE THIS IS THE LAST ISSUE of *The Evangelist* to reach most of the Brotherhood prior to the opening date of General Conference, we are giving special emphasis to the Conference in our Editorial this week.

It's going to be a good Conference. We cannot, of course, guarantee what the weather will be like. But whatever the weather, it will be good weather as Brethren get together. The physical appearance of our beloved Ashland College Campus will be quite different to those who have not seen it since last General Conference. The new Student Union has been completed. The new Founders' Hall has risen majestically on the site of the firedestroyed original Founders' Hall. These two buildings will be dedicated during Conference week.

The Moller Pipe Organ, a \$30,000 gift of Charles F. Kettering, was completed shortly after last Conference, and, of course, will be used in this year's Conference. As you have been noticing, the programs of the Conference and various auxiliaries, promise many great spiritual blessings for those who attend. So it's going to be a great Conference, in many ways, and you will be glad that you came.

This Editor, as a result of his visits to four of our District Conferences this summer, detects a healthy note of optimism among Brethren people which we trust, shall be carried into our General Conference.

It is our conviction that The Brethren Church is as determined to work together, unitedly and in Christian love and fellowship, as we have ever known it to be! We trust that the spirit of willingness to solve our problems as reflected in the District Conferences, will find its culmination in this coming General Conference, with satisfying results for all concerned. It can be done, and this General Conference can go down in history as one in which the Brethren made great strides in effecting a oneness in purpose and work. If the spirit of the District Conferences is continued, and if we all continue a conscientious effort to bring it to pass, the spirit of God will surprise us with the opening of the fountains of heaven, pouring out uncountable blessings upon us.

The oneness of purpose and work is that Christ might be glorified in all things, that souls might be won to Christ in eternal redemption, and that the gospel of salvation might be carried unto the ends of the earth.

To all who plan to come to General Conference: Won't you spend much time in prayer in the next week or so, that lives might be purified, and that the spirit of God might be able to lead us and use us to accomplish His great work?

To those of you who cannot come to Conference, won't you join in day by day prayer for the success of the Conference? There will be many decisions to make, many problems to solve, many plans to make. This being God's business, we need all of His divine help that we can have. If all who plan to attend, and all who are unable to attend, will join in prayer, we are sure that God will favor us with His divine presence, leadership and power.

Yes, there are problems—long time problems—new problems. Any machine that operates has its troubles, its need for adjustments, etc. Any organization that operates has its problems. Taking an organization like the Brethren Church, composed of thousands of people, each with a different personality, each with a more or less varied hue of thinking on every matter, and every one of the many thousands a free moral agent, one can understand why problems arise.

Two things can happen. These many individuals can seek to assert their wills on one another. Groups thinking "nearly alike" can band together within the organization to exert their common will on the whole group. Where individualism, or "group individualism" prevails, nothing but discord and trouble can result.

On the other hand, the members of an organization, such as The Brethren Church, can, by prayer, and "in honor preferring one another," successfully bury personal feelings and ambitions, thereby coming into the knowledge of the more perfect will of God through Christ Jesus. This, dear friends, is the spirit which we believe is rapidly developing in The Brethren Church. For this, we are very glad.

A continual fostering of this fine spirit of brotherly, Christian love will do more to inspire confidence, cooperation and support from the general membership of the Church than any other one thing. Let our leaders be chosen to lead and inspire, not to rule; let our Boards and Auxiliaries direct their courses of action, keeping in mind the over all picture of church growth, let the membership pray, give and work, in complete confidence

(Continued on Page 14)



## Brethren Church History

By Rev. Freeman Ankrum

## BRETHREN BEFORE 1882

(This article, Brother Ankrum's historical article for this month, was first delivered by Brother Ankrum as a message at the Brethren Minister's Conference held at Ashland, Ohio, in April, 1954.)

A WANDERING, HOMELESS, dispossessed and displaced group of individuals sought a haven from persecution. They had two things in mind, to find peace of soul and freedom to worship God and to construct homes for themselves and children.

Our Brethren forbears were God fearing. They had little if any fear of austere authorities or leaders of state, regardless of the position the said leaders occupied. It would be belittling the mentality of the little group to state that when that morning in 1708 they marched down to the banks of the Eder in Schwarzenau, that they thought that this was the end of their troubles. Certainly not a one of them thought now that the die had been cast and their decision made, that they had put oppression and persecution behind them.

Being well aware of conditions around them, the hymn of Alexander Mack, "Counting the Cost," must have been given full consideration with the feeling that they were at the beginning of endless persecutions. Even though the clouds of oppression hovered heavily over their heads, they must have rejoiced with light hearts when they returned to the humble home of Alexander Mack and changed their garments. The house could not contain their joy. From here it spread, likely much to the consternation of various authorities. Literally they became wanderers over the face of the earth, beginning not at Jerusalem, but at Schwarzenau. Could we not unmistakably state that this was in reality the spiritual Jerusalem of the little band?

Their beloved organizer, the young Mack must have counted the cost of family possessions. Around him on well tilled hills and in well cared for fields was the heritage that was his. Yet he counted the material of little worth in comparison with the spiritual.

Those who have visited the village of Schwarzenau, rich in history, state that in the village proper there stands an old flour mill where Alexander Mack is said to have worked. True, today it is a weaving establishment, but there is the atmosphere of the bygone days. Under the same roof is a residence or apartment where some

state that Mack and his little band met for prayer. Higher above the village is a level spot where tradition says Mack's house stood.

We can be thankful that the peaceful Valley of the Eder was never bombed during the past war, and stands unravaged in its pristine peace. An acquaintance of the writer, Dr. A. Stauffer Curry recently visited Schwarzenau and states, "On one occasion a part of our visiting group made a guess at which route our forefathers took from presumably Mack's home on the hillside to the exact spot—which they also guessed—where the baptism took place in the river Eder. They followed the route on foot and tried to relive, in their imaginations, the first baptism. Thus they saw the John Kippings, Andrew Bony, Lucas Vetter, George Grebi, Mrs. Mack and perhaps another baptized by Mack, after he had been three times immersed by one of them.

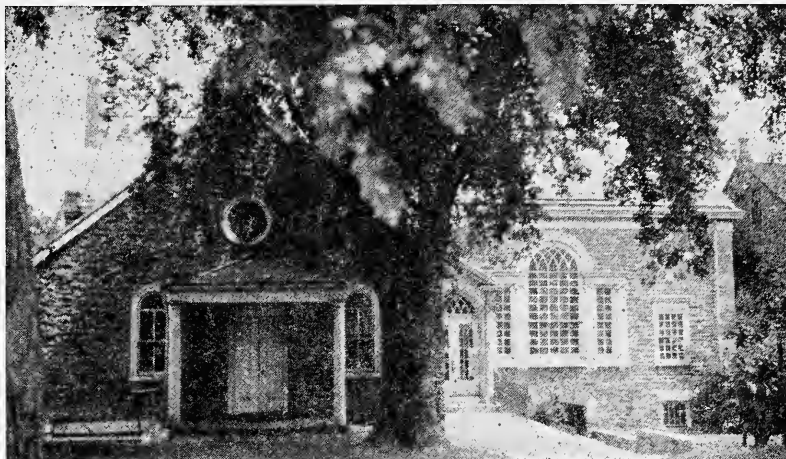
"I heard of one visiting group which held a love feast at the spot they thought the first baptism took place. As is well known, baptism and the Lord's Supper are the two sacraments common to Christendom. Obviously Schwarzenau has become to many people the symbol of man's relation and duty to God. It is generally believed that the 'Count-the-cost' scripture of Luke 14 was read on the occasion of the first baptism. Our fathers approached the new life with a tremendous sense of duty and sacrifice. They apparently regarded the preaching the gospel to others as part of their duty. 'Be fruitful and multiply' are words believed to have been used as our forefathers waded to shore after the baptismal service."

Time prevents a narration of the wanderings in the Fatherland. Nine years after the organization we find in 1719 a group of twenty families upon a hostile ocean bound for the land of opportunity. America had appeared for them to be the only land with a welcome and so in 1719 following a very stormy voyage during which the safety of the ship and passengers was dispaired of, they landed in the Port of Philadelphia. The passing had been so hazardous, and the need for homes so urgent in the new land that they scattered when they disembarked. For three years they were busily engaged in erecting dwelling places for themselves in their adopted home land. Yet they could not nor did they desire to remove from their minds the experiences of their religious convictions. In the year 1722 there welled up a religious revival as it were through which they were gathered to

## ORIGINAL CHURCH

GERMANTOWN, PENNSYLVANIA

BUILT 1770



gether. They had not located too far to be assembled together and so the public preaching gathered together the scattered individuals.

News came to them of the coming of a beloved Elder, Libe. He had been famous on two continents; and so when they had gathered in Germantown a meeting was held in the home of Peter Becker. Their religious fervor increased and six asked for baptism. Here was the real beginning of the church in America.

What could be a more appropriate time than on the birthday of our Lord, there should be born as it were the new church in a new land. So on Christmas day, 1723, activity ceased in the home of Peter Becker as they pondered the steps to be taken. Let us give the names of the first candidates to be baptized in America. They were Martin Urner and wife Catherine, Henry Landis and his wife, Frederick Lang, and John Mayle from what is called the Coventry district. These, with the seventeen members, prepared to hold the first baptismal service in America.

With all their enthusiasm, they were faced with a problem. Their Organizer, Alexander Mack was still in the old country. They had no Elder. The members met in Council. This has been the program from the time of the inception of the church. When problems arise, meet in Council and settle them or attempt to do so. At this meeting, Peter Becker was elected their Elder. This matter cared for, headed by the newly elected Elder, they marched in single file that wintry afternoon to Wissanickon Creek.

Let us listen to the voice of one long in authority, and which has been stilled to these many years; Elder and Ex-Governor Martin Grove Brumbaugh of Pennsylvania:

"Overhead the solemn sentinels of the forest fastnesses—the pines and the hemlocks—are stilled. The ice-bound stream utters strange, solemnly music. Curious eyes from the Kelpianites rest reverently upon the group. Peter Becker's voice breaks the stillness. The prayer is ended. The six candidates for membership in God's family are

led into the water and are baptized by triune immersion. The procession returns to Germantown. They assemble in the house of John Gomorry. It is evening now. The old time tallow dips are lighted. They gather around the long table, a hymn is sung, and in the silent, evening hour, with no witness but God and curious children, these people begin the observation of the ordinances of God's house on Christmas evening, 1723."

Following the singing of the closing hymn they wended their way to their humble homes. Here this Christmas evening, gathered in one humble home, were all the Brethren in America. When we are inclined to be discouraged and feel that we have labored in vain, turn back the pages of time and be an unseen guest in the John Gomorry home in old Germantown that Christmas night in 1723. Would you be interested in the names of the seventeen who were in attendance with the six new members?

Present that night were Peter Becker, John Jacob Price, Stephen Koch, John Hildebrand, Henry Traut, Henry Holsapple, John Gomorry, Jeremiah and Balser Traut, Daniel Ritter, John Kempfer, Jacob Kock, George Balser Gans, Maria Hildebrand, Magdalene Traut, Anna Gomorry and Joanna Gans.

Twenty-three warriors for God in a strange land. Eleven warriors for Christ among His closest leaders after His resurrection. Yet they accomplished more than this world ever dreamed. Could not very much the same thing be said of the room full in the humble Germantown, Pennsylvania home in 1723? The Apostles were scattered but they regrouped themselves. The Brethren were scattered when they reached the hospitable shores of America, but they also regrouped themselves.

Soldiers for Christ, they were. Wherever they went, wherever they established their homes, they thought of their faith which was so precious to them. They took it with them over the mountains, down the Valleys, across the prairies, and later on back over the seas. They built not for themselves alone but for others. Their humble

log homes were their first churches. Not satisfied with this in their zeal they sacrificed of their limited means and also their likewise limited time to build churches for their assembling. Few of them were trained "in the school of the Rabbis," but having sat at the feet of their Lord, they received even a higher Spiritual training. To state that they were zealous would be an understatement. They were zealous, some have said, to the point of contention.

Not only Westward the course of Empire wended its way, but to the Southwest. Though by today's means of travel it is not far to the Cumberland Valley, in those days it was a long and hazardous trip.

While they traveled to and fro, many an individual looked for the last time upon his or her Pennsylvania home when they departed for the new lands. Their method in the new country was always the same. First a home, second worship in the home and then build church houses. Spreading toward Central Pennsylvania, establishing Churches as they went, they continued on.

Not long after the close of the Revolutionary War, they wended their way to Virginia. They had previously settled in Maryland. From Virginia they pushed on into Tennessee, but for some reason they did not penetrate much farther South at that period. Ohio welcomed them with opportunities for homes and we find them in eastern Ohio, around Ashland, and in Muskingum and Perry Counties. It was not long until their churches were established in Indiana and Illinois and out on the prairies of the great West. There was a jump and we find them landing in the State of California. Groups settled in desirable spots, for the early Brethren were mainly agricultural, and from these groupings they sent out tentacles as it were, reaching into other localities.

The dark days of the Civil War were survived by the Church, during which it maintained its unity. Following those days there seemed to be tides of various movements which flowed with but little ebb. Even though the church was growing and continuing to reach out into new territories, it became torn more and more by movements contrary to the generally accepted polity of the Church. Each District Meeting, and each Annual Meeting found more and more those questions and problems looming up. It is not the intent to more than mention the fact of their existence in this article. When the Annual Meeting convened at Ashland, Ohio, in June 1881, there were thirty queries handled by the Conference, in the main dealing with movements in the church. The Progressive movement was headed by a 48 year old Minister at Berlin, Pennsylvania, H. R. Holsinger.

Holsinger was the publisher of the "Progressive Christian." The ultra-conservative element was headed by Samuel Kinsey, Editor of the "Vindicator." As previously indicated, the Holsinger faction insisted that the church should be more progressive, while the "Vindicator" insisted that the church was altogether too progressive. The difficulties were so general that the Ashland Conference which was attended by some 8000 delegates as it met on the Campus sent committees to the following churches with the intent of settling, if possible their difficulties: Bear Creek, and Wolf Creek, in Montgomery

County, Ohio; North Manchester and Eel River, in Indiana; Amwell, in New Jersey; Cold Water and Maquoketa Churches, in Iowa; Waddam's Grove, in Illinois; Ashland, Ohio, church; Middle Fork Church, in Indiana; Conemaugh Church, in Pennsylvania; Stillwater church, in Ohio; and the Berlin, Pennsylvania, Church.

Inasmuch as two different committees were sent to the Bear Creek Church in Ohio, there were a total of fourteen different disagreements to be handled following the adjourning of the Ashland Conference.

Though faced by many problems, we find this as one of the resolutions which they passed, "Resolved, That the thanks of the meeting be given to the Railroad Companies, that have given us favors, to the people of Ashland for their hospitality, and to the trustees of Ashland College for their generosity in granting the use of the college for the accommodations of the meeting."

The distant flashes of lightning which came upon their vision were followed by the ominous roll of thunder which presaged the coming of the Ecclesiastical storm. Without expressing an opinion or offering to sit in judgment we shall draw a curtain at this point and leave the judgment of judgments in the hands of History and a Higher Power.

St. James, Maryland.

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## DR. WARREN FILKIN TO SPEAK FOR NATIONAL SUNDAY SCHOOL ASSOCIATION AT GENERAL CONFERENCE

Dr. Warren Filkin, professor of Christian Education at the Northern Baptist Theological Seminary, Chicago, Illinois, for the past six years, will speak on "Foundation Stones of a Good Sunday School" at the General Conference of the Brethren Church, on Wednesday evening, August 18th, at 7:30, according to announcement by Dean Delbert B. Flora, program chairman for the service.

Dr. Filkin is vice president of the National Sunday School Association and constantly in demand as speaker for Sunday School institutes and conventions. A native of Kansas City, Missouri, he received his basic education in the public schools of that city. He is a graduate of the University of Kansas, the Moody Bible Institute of Chicago, and the Southern Baptist Theological Seminary, of Louisville, Kentucky, where he was awarded the master of theological and doctor of philosophy degrees.

Prior to teaching at the Northern Baptist Theological Seminary, Dr. Filkin taught Bible and related subjects at the Moody Bible Institute.

"Any church can have a good Sunday School and a large Sunday School anywhere there are people if it really wants one," said Dr. Filkin recently. The address on August 18th will tell how to build a larger and better Sunday School, Professor Flora promises.

# MISSIONARY DEPARTMENT

## THE BYLERS IN ARGENTINA



... Today is a big national holiday; so about four, the family together went out for tea with some friends. It is so seldom that we all go anywhere together that it is real news! We are all so anxious about the station wagon (ed. note: the station wagon is still not a reality for the Bylers, but we believe now it soon will be). We will all be grateful for whatever the Lord permits us to have. In fact, David and Stevie are both asking the Lord to "bless our station wagon, and thank you for it." Stevie's faith seems to falter sometimes though, and he adds, "but we don't have it yet, but we will get it one of these times." There are so many uses for it that it will certainly be a wonderful blessing.

The children are all well and seem to have adjusted well to the changed circumstances. Susie brought home a very fine report card and is proud of a few "excelentes" she has received on her papers. She still confides to us that she likes Grant Street School (in Ashland) ever so much better, and that Mrs. Benshoff was her best teach-

er; but to anyone here who asks, she is very kind and says she likes it all fine.

David and Stevie are picking up words slowly. They really don't care much. In fact, David gave us the solution which would be easier for all of us. "Mommy, why don't you tell all the people to learn English and then we can sing and talk just English." Tonight he told our hosts that he can't speak much Spanish, but that he knows English and Portuguese.

The radio programs are going fine. We are thrilled with all the letters that are coming in constantly. The new program can be heard perfectly all over the country and the hours are just right for the largest possible listening audience. The three half-hour programs are made up of more music than speaking and they are trying not to repeat too much.

Rob was gone so long that they did have to repeat quite a bit; so now they are hard at work to get new music. It is taking a great deal of his time.

Our tenor soloist has not been singing with them recently, but we're still praying for greater interest on his part. He's doing very well professionally and all too often that hinders one's growth spiritually. They do need our prayers. However, Rob is organizing a men's chorus with quite a few of the Institute boys helping, and that will vary the music...

This radio program is breaking down barriers and prejudices. It is a means to open up the way for further work, and needs personal follow-up like any large-scale presentation of the Gospel. Just this week, a priest up in Santa Fe province wrote in asking for a New Testament with the remark, "I hope it will help me in my apostolic ministry." We never know where the radio will reach.

## ARE WE SPIRITUAL SOMNAMBULISTS?



Are we spiritual somnambulists? Like the gentleman (?) above, do we snooze placidly while the needs for our stewardship are apparent?

Let's be consistent Christians: If we say "amen" to

the preacher's message—his appeal for Christian giving—let's accompany the "amen" with the tune of our tinkling silver and gold. Such music will attract many; they too will want to play the same tune.

**Sixty-Sixth  
General Conference  
of the  
Brethren Church**

**Ashland, Ohio  
August 16-22, 1954**

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**(Tentative Auxiliary Programs)**

**NATIONAL LAYMEN'S PROGRAM**

**Slogan for 1954—"Come out and Meet the Brethren"**

**Tuesday, August 17th, 8 A. M. to 9 A. M.**

Hymn Singing  
Devotions—Ohio District .....John Eck  
Business: Committee Appointments, Goals Report

**2:45 P. M. to 3:45 P. M.**

Panel Discussion:  
Topic—Righteousness exalteth a nation and our part as  
Laymen (Romans 1-16) led by: Midwest District—Les-  
ter Peck—W. George Grieve

**8:15 P. M. to 9 P. M.**

Inspirational hour sponsored by the Laymen  
Devotions .....I. Maxwell Miller  
Address .....William S. Livengood, Jr.,  
Somerset, Penna., Church of the Brethren Layman and  
Secretary of Internal Affairs, State of Pennsylvania

**Wednesday, August 18th, 8 A. M. to 9 A. M.**

Devotions .....Donald Bame  
Business: Missionary Home Report, New Projects

**2:45 P. M. to 3:45 P. M.**

Panel Discussion:  
Topic—The Mission of Laymen in these times of  
Stress and Confusion (23rd Psalm). Led by Laurence  
RuLon, Central District

**Thursday, August 19th, 8 A. M. to 9 A. M.**

Hymn Singing  
Devotions .....Walter Lichtenberger  
Business: THE BRETHREN LAYMEN

**2:45 P. M. to 3:45 P. M.**

Panel Discussion:  
Topic—Laymen's Organization or Lack of it. Led by:  
John Golby, Pennsylvania District

**Friday, August 20th, 8 A. M. to 9 A. M.**

Hymn Singing  
Devotions .....Elmer Franks  
Business: Election of Officers—Installation

**1:45 P. M. to 2:45 P. M.**

Inspirational Program Sponsored by Laymen

Devotions .....Isaac Litton  
Special Speaker—Professor W. H. Miley, Ashland College

**Saturday, August 21st, 8 A. M. to 9 A. M.**

Hymn Singing  
Devotions .....Fred Brant  
Business: Unfinished Business

**2 P. M.**

Executive Meeting of Laymen's Organization



**SISTERHOOD PROGRAM FOR GENERAL  
CONFERENCE**

**THEME:**

**"Seeking the Kingdom"  
Matthew 6:33**

**Tuesday—8:00-9:15**

"Seeking" .....Led by Pennsylvania District  
**Wednesday—8:00-9:15**

"Smiling" .....Led by Southeastern District  
**Thursday—8:00-9:15**

"Sharing" .....Led by Central District  
**Thursday Noon—12:00**

Luncheon .....Park St. Church  
Discussion .....Led by Mid-West District

**Friday—8:00-9:15**

"Sowing" .....Led by Indiana District  
**Saturday—8:00-9:15**

"Serving" .....Led by Ohio District



**BROTHERHOOD PROGRAM**

**THEME: "Preparation for Living"**

**Tuesday—8:00 A. M.**

Speaker .....Rev. Charles R. Munson  
**"HEARING THE CALL"**

**Wednesday—8:00 A. M.**

Speaker .....Rev. S. E. Christiansen  
**"ANSWERING THE CALL"**

**Thursday—8:00 A. M.**

Speaker .....Dr. Glenn L. Clayton  
 "GENERAL PREPARATION FOR LIVING"

**Friday—8:00 A. M.**

Speaker .....Professor Delbert B. Flora  
 "PREPARATION FOR FULL TIME SERVICE"

**BRETHREN YOUTH CONFERENCE PROGRAM****Monday afternoon**

1730 Registration  
 Student Union

**Monday evening**

1930 Vice Moderator's Address .....W. B. Brant  
 2100 Pow Wow .....Kenneth Howard

**Tuesday morning**

0800-0915 Sisterhood (See Sisterhood Program)  
 Brotherhood (See Brotherhood Program)  
 0930-1000 Singing together ....Phil and Jeanne Lersch  
 News .....Jerry Flora  
 1000-1015 Devotions .....The Ambassadors  
 1015-1045 Chapel .....Dr. Carveth Mitchell  
 1045 Joybells .....Phil and Jeanne  
 Margaret Lowery

**Tuesday afternoon**

1345-1445 Missionary Society Session in Chapel  
 1500 Recreation .....The Ambassadors

**Tuesday evening**

1845-1915 Vespers in Stadium .....Dr. Carveth Mitchell  
 1925-2100 Brethren Youth  
 Benevolent Board Session .....Chapel

**Wednesday morning**

0800-0915 Sisterhood Session (See Sisterhood program)  
 Brotherhood Session  
 (See Brotherhood program)  
 0930-1000 Singing together ....Phil and Jeanne Lersch  
 News .....Jerry Flora  
 1000-1015 Devotions .....The Ambassadors  
 1015-1045 Chapel .....Dr. Carveth Mitchell  
 1045 Joybells .....Phil and Jeanne  
 Margaret Lowery

**Wednesday afternoon**

1300-1345 Brethren Youth, 1955  
 Student Union  
 1345-1445 Attend service in Chapel  
 445 Recreation  
 1530-1630 Summer Workers' Tea  
 Student Union

**Wednesday evening**

1845-1915 Vespers in Stadium ....Dr. Carveth Mitchell  
 1925-2100 Meeting in the Chapel  
 2115 Camp Rally .....Sunday School Board

**Thursday morning**

0800-0915 Sisterhood Session (See Sisterhood Program)  
 Brotherhood Session  
 (See Brotherhood Program)  
 0930-1000 Singing together ....Phil and Jeanne Lersch  
 News .....Jerry Flora  
 1000-1045 Chapel .....Dr. Carveth Mitchell  
 1045 Joybells .....Phil and Jeanne  
 Margaret Lowery

**Thursday afternoon**

1345-1445 Prayer Meeting in Chapel  
 Brethren Youth in Charge

**Thursday evening**

1845-1915 Vespers in Stadium ....Dr. Carveth Mitchell  
 1925-2100 Session of General Conference .....Chapel  
 2115 To be arranged.

**Friday morning**

0800-0915 Sisterhood Session (See Sisterhood Program)  
 Brotherhood Session  
 (See Brotherhood Program)  
 0930-1000 Singing together .....Phil and Jeanne  
 News .....Jerry Flora  
 1000-1045 Chapel .....Dr. Carveth Mitchell  
 1045 Joybells .....Phil and Jeanne  
 Margaret Lowery

**Friday afternoon**

1500 Picnic .....Rev. William Fels

**Friday evening**

1845-1915 Vespers in Stadium ....Dr. Carveth Mitchell  
 1925-2100 General Conference Session .....Chapel

**Saturday morning**

0800-0915 Sisterhood Session (See Sisterhood Program)  
 Brotherhood Session  
 (See Brotherhood Program)  
 0930-1000 Singing together .....Phil and Jeanne  
 News .....Jerry Flora  
 1000-1045 Chapel .....Dr. Carveth Mitchell  
 1045 Joybells .....Phil and Jeanne  
 Margaret Lowery

**Saturday afternoon**

1300-1345 Brethren Youth, 1955  
 Student Union  
 1345-1445 Brethren Youth Musicales  
 Connie Hitchman, Director

(Programs continued on next page)



1500-1600 Tournament .....Student Union  
 1700 Brethren Youth Banquet  
 Edna Linsley, Mara Lee Eicher

**Saturday evening**

1845-1915 Vespers in Stadium ....Dr. Carveth Mitchell  
 1925-2100 Brethren Youth Rally  
 Play (to be announced)

2130 Saturday Night Roundup  
 President Clayton's Home

**Sunday morning**

0730 Communion—Park St. Church  
 Rev. David Rambsel, Carl Barber  
 0930 Sunday School for Youth .....Student Union  
 1030 Worship Service .....Chapel



**PROGRAM FOR THE NATIONAL MINISTERIAL  
 ASSOCIATION**

**Tuesday—8:00 A. M.**

Devotions .....Rev. Milton Robinson  
 Memorials.

**Wednesday—8:00 A. M.**

Devotions .....Rev. W. S. Crick  
 Minutes.  
 Election of Officers.  
 Address .....Dr. John Locke

**Thursday—8:00 A. M.**

Devotions .....Rev. Francis Berkshire  
 Minutes.  
 Business.  
 Report of Secretary-Treasurer.  
 Address .....Dean Delbert Flora

**Friday—8:00 A. M.**

Devotions .....Rev. W. B. Brant  
 Minutes.  
 Business.  
 Report of Committees.

**Saturday—8:00 A. M.**

Devotions .....Rev. Thomas Shannon  
 Minutes.  
 Business.  
 Last reading of minutes.

## INTERESTING ITEMS

(Continued from Page 2)

Brotherhood and Sisterhood organizations, followed games and a program, to which the public was invited.

**VALLEY BRETHREN, JONES MILLS, PENNA.** Hays Stahl was guest speaker the morning of July 4th. The Sisterhood presented their public program Sunday morning, July 11th.

**SMITHVILLE, OHIO.** Brother Robert L. Hoffman reports the baptism and reception of four boys into membership of the church recently; the boys having made their decisions for Christ at the Brethren young people's camp Zion.

Recent improvements in the church include a glassed-in nursery, and the installation of a sound system, having also hearing devices for individual use.

July 18th, Gene Caskey, another of the Smithville young men studying for the ministry, conducted the morning service and brought the message.

**PLEASANT HILL, OHIO.** Brother Floyd Sibert writes to the Editor, "We have just purchased an electric organ. It is already installed, and is a fine addition to our auditorium and worship service."

**NORTH MANCHESTER, INDIANA.** Services during the pastor's recent absence were cared for by the Laymen, Rev. John Wilmert, Dr. R. F. Porte, and Rev. Bert Hodge.

**BRIGHTON CHAPEL, HOWE, INDIANA.** The evening service on June 20th, was in charge of the young people,

and featured Rev. and Mrs. Kenneth Solomon, missionaries in preparation for the Argentine, who showed pictures and told of their work.

**MILLEDGEVILLE, ILLINOIS.** Brother Horace Huse, pastor of the Main Street Brethren Church, Meyersdale, Penna., was guest speaker on June 27th, in the Milledgeville Church. This is the home church of Mrs. Huse, the former JoAnn Hanna.

**CERRO GORDO, ILLINOIS.** The Pastor, Brother Wilbur Thomas, had the misfortune recently, while picking cherries to have the tree limb break. He fell, injuring his knee which had been hurt 13 years ago in an automobile wreck. At that time, his knee cap had been wired together, and in this fall, he tore out all the wiring. Following an operation, his knee was placed in a cast. Let us remember Brother Thomas and family in our prayers for his recovery.

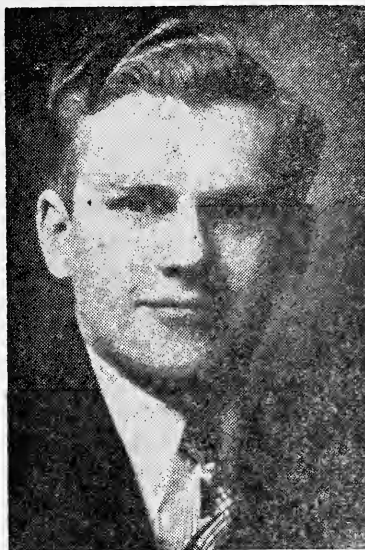
**SPECIAL.** We have received word from Brother Fred C. Vanator, of Sarasota, Florida, that Sister Vanator underwent an eye operation recently. The Brotherhood will remember that she was operated on about a year and a half ago for the restoration of sight to one eye, which operation was very successful. At that time they were living in Ashland. Now, living in Florida, they have been able to secure competent surgical help there, and the operation has been performed on her other eye. A card from Mrs. Esther Mohler, daughter of the Vanators, written on July 18th, the day after the operation reads, "Mother is getting along just fine. The doctor says everything went perfectly." Let us continue to remember the Vanators in our prayers that Sister Vanator's operation might prove successful.

## REV. JOSEPH SHULTZ RECEIVES DOCTOR'S DEGREE

Joseph R. Shultz, youngest son of Mr. and Mrs. Harry S. Shultz, of Berlin, received the degree of Doctor of Religious Education in commencement exercises May 7th, at Southwestern Baptist Theological Seminary at Fort Worth, Texas. The degree was conferred with honors as to grades, orals and thesis.

Dr. Shultz was graduated from Berlin-Brothersvalley joint high school in 1945. He entered Ashland College in 1946, majoring in Bible History and Psychology. He received his Bachelor of Arts degree in 1950, and his Master of Religious Education degree, from Ashland Theological Seminary, in 1952.

Joe was ordained as a Brethren minister in his home church of Berlin, Pennsylvania, in November 1949; officiating ministers being Dr. L. E. Lindower, and Rev. Percy C. Miller. He served as pastor of the Williams-town, Ohio, Brethren church from 1949 to 1952, while making his work at Ashland College and Seminary.



Joe is married to the former Doris Hart of Washington, D. C., who is also a graduate of Ashland College, having majored in music. Joe's home address is 720 South St., Berlin, Penna.

## GENERAL CONFERENCE MODERATOR, REV. VIRGIL E. MEYER, VISITS HOLY LAND

Rev. Virgil E. Meyer, Pastor of the Brethren Church at Nappanee, Indiana, and Moderator of the General Conference of the Brethren Church (1954), left July 25th on a five weeks' trip to Europe and the Holy Land. Funds for this trip were raised by the Nappanee church. Brother Meyer will visit three continents and ten countries before his return on August 30th.

The Winona Lake School of Theology sponsors this Flying Seminar which includes a group of about 50 graduate students, clergymen and tourists. Other Brethren, Professor Delbert B. Flora, Dean of Ashland Theological Seminary, and 1st Lt. Eugene J. Beekley, Chaplain at the Sampson Air Force Base, Geneva, New York, made this trip several years ago.

Air transportation will be by TWA Constellation from New York to Paris, to Rome, and to Beirut, Lebanon. Motor trips through the land marks of the Holy Land will then be made, with the group returning to New York by air, by way of Switzerland and London.

Brother Meyer's Conference Moderator's Address will be read to the Conference by last year's Conference Moderator, Brother Percy C. Miller, Pastor of the Hillcrest Brethren Church, Dayton, Ohio.



## News From Our Churches

### GLEANINGS FROM LOREE

This is Loree Brethren church, formerly a post office, but now the mailing address is Bunker Hill and the telephone is Peru. We are 8 miles directly south of Peru, on the rather well known Strawtown pike. While holding meetings with Rev. Gable in his pastorates we are able to look after our own pastoral work, which is an advantage to our work. We had planned a meeting at Loree with Rev. J. F. Locke our evangelist, but because of changes we are now planning a fall meeting with our esteemed brother Locke. We had three nights of meetings during Holy Week with Rev. Tom Weigand, Rev. J. M. Bowman and Rev. Charles R. Oberlin as guest preachers and communion on Thursday night. Of course Easter Sunday was a full house. We presented certificates of membership to eleven new members, representing 4 new families, 8 heads of families and 3 young people.

Easter Sunday evening, our choir rendered, in a most lovely manner, an Easter Cantata, "Our Living Redeemer." The church was filled with a very appreciative audience. Loree has a splendid choir. Another special activity was two weeks of Daily Vacation Bible School. We had

(Continued on Page 14)

# Prayer Meeting Studies

By C. Y. Gilmer



## ACCEPTED

'Tis not for works which I have wrought,  
'Tis not for gifts which I have brought,  
Nor yet for blessings that I sought,  
That I have been "Accepted."

'Tis not for tears that I have shed,  
'Tis not for prayers that I have said,  
Nor yet for slavish fear or dread,  
That I have been "Accepted."

'Tis not for these, however right,  
That God has formed intense delight,  
Nor is it these that have made white  
The robes of those "Accepted."

From these I turn my eyes to Him,  
Who bore the judgment due to sin,  
And by Christ's blood I enter in,  
And share in His Acceptance.

His precious blood was shed for me,  
And in that precious blood I see,  
The righteous ground, the perfect plea,  
For my complete Acceptance.

And as I gaze, my joys abound,  
For now on resurrection ground  
I see the Lamb with glory crowned  
Who died for my Acceptance.

And when within that circle sweet,  
Where God's eternal smile I meet,  
I'll praise Him for the work complete,  
Through which I am "Accepted."

—Selected.

**O**UR ACCEPTANCE among the beloved (Eph. 1:6) did not come about by our law keeping (Gal. 2:21). In our fleshly weakness (Rom. 8:3) we would be very foolish to ask for justice from God (Rom. 6:23; Ezek. 18:4). The law is defeated by man's "flesh" nature (Rom. 7:21) for the "flesh" has a determined mind of its own (Rom. 8:7). The words of the law are "dead works" (Heb. 6:1; 9:14). They leave the worker "under the curse" (Gal. 3:10), and fail to give favor with God (Gal. 2:16; 3:11; Rom. 3:20; 4:2-5).

Grace saves (Eph. 2:5), sustains (2 Cor. 12:9; James 4:6), and supplies life and the Holy Spirit, Who keeps us abounding to every good work (2 Cor. 9:8). Grace is God's undeserved favor in our behalf made possible by His placing Himself under the law and paying its penalties for our violations (2 Cor. 5:21; Gal. 3:13). Faith brings us over into the favor of God (Rom. 5:1; Gal. 3:11, 12). Faith claims the very life of God (John 20:31;

3:36). Faith possesses the Spirit of God (Gal. 3:2), and claims the indwelling Christ (Eph. 3:17).

The life is in the blood (Gen. 9:4). The shedding of Christ's blood meant His life given (Lev. 17:11; John 1:29; 1 Peter 2:24). Without Christ's shed blood there could be no remission of sins (Heb. 9:22). He purchased our redemption (Rev. 5:9), and gave us release from Satan's ownership (1 Peter 1:18, 19). His blood has power to protect us from sin's penalty (Exodus 12:12, 13; John 5:24). His blood gives us right to approach the throne of a holy God as worshippers and petitioners (Heb. 10:19, 20). His blood gives us present-day cleansing power (1 John 1:7). His blood alone is our trust for victory (Rev. 12:11). And so we have forgiveness "according to the riches of His grace" (Eph. 1:7; Col. 1:14).



## Lesson Comments by Fred C. Vanator

Lesson for August 15, 1954

### SELF-DISCIPLINE FOR GROWTH

Lesson: Matthew 16:24-25; 1 Corinthians 9:24-27;  
Hebrews 12:1-4

**T**O MOST PEOPLE the only thing that discipline means is restraint from doing what they want to do. Therefore when we speak of disciplining an individual we think of it as a mode of punishment, of restraining them from doing what they would normally like to do. It is the lack of restraint (discipline) that has brought this world to a place where we do not know what is coming next. Freedom has come to mean to far too many people the right to do as they please, regardless of what it does to the other fellow. Someone has rightly said, "Your freedom ends where my nose begins."

Now it has been proven time and again that mere restraint of the individual will never be a turning point in that person's life. There must be an inner compulsion that disciplines the life or it is never changed from what it has become. A pathetic case came to my attention the other day, wherein a man who has been an alcoholic for many years was seeking to break this terrible habit, but he had never been able to do so. As I listened to his story it struck me that here was a man who had never learned to discipline himself in any way. But the worst part of his story was that he was seeking to win the victory in his own strength. I thought that if this man would take the words of Jesus, as they are given in our Golden Text, "If any man will come after me, let him deny himself, and take up his cross and follow me," and realize its meaning; then add the next verse, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it," he could solve his problem. The best translation of the words "whosoever will save his life," is "whosoever wishes to save his life." This man seemed to wish, but he did not seem to desire

to submit. What he needed was some self-discipline, inspired by some of the presence of a Higher power than his own.

Self-discipline is hard work. Do not let any one tell you it is not. Paul tells us it is a constant fight, a fight to keep the body under the control of the spirit.

Here again, as in last Sunday's lesson, it is a matter of choices. The late Dr. J. Allen Miller often used to express it this way, "To choose a lesser good in the presence of a greater good is sin to you." It is constantly seeking the "higher" in the presence of the "easier." A "good" may be good, but not "good enough" to fill your life with the means of self-discipline. Paul emphasizes that life is a race in which we are constantly forced to do our best in order to win. He puts it this way, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." He is referring to the great Greek races, but he leaves the inference that we can all come to the end of the course as winners in the race for life. The race in which we all run is different.

We are in a divine race, the course being laid out by the Master. It is a race that calls for sacrifice, but a race that has a great prize at the end—the prize of the high calling of God in Christ Jesus. We grow in grace as we, through self-discipline, run the course of the race that is "set before us," but we must "look unto Jesus."

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## *Brethren Youth Crusaders* *Devotional Topics*

*Clarence S. Fairbanks      Topic Writer*

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Topic for August 15, 1954

### PARTICIPATING IN DISTRICT YOUTH GATHERINGS

Scripture Reading: Psalm 111

IN EVERY AREA in which we find Brethren Churches, there should be periodic gatherings of their young people for fellowship, inspiration, and work. These meetings can be held in the various churches and conferences of the districts. There are many different arrangements under which these gatherings can be held, but the important thing is that our young people get together at least three or four times a year in well planned meetings of fellowship, fun, and work.

Perhaps, you ask, "But why should we have youth meetings in our district? What is to be gained by them?" Well here are a few of the reasons for having regular district youth rallies:

**I. NEW FRIENDS.** Have you ever gone to a large youth meeting and not met a single new friend? If you have, then you have missed an important part of the meeting. Isn't it a wonderful feeling on Sunday morning to know that when you are going to Sunday School and Church that people that you know in other Brethren Churches are also doing the same thing? It makes our work in the church so much more pleasant to know that

others whom we know are sharing in our ideals and in our work.

Making new friends can be a lot of fun. At one meeting we meet someone and from that time on the youth meeting is so much more exciting that we begin at one to plan on attending the next meeting. Then, too, you will find that friends you make in church and at youth meetings are the ones that will mean most to you all through life. Christian friends prove often to be the best friends that we can make.

**II. SHARING IDEAS.** A very important part of our district youth meeting should be an opportunity to compare notes on how we can better conduct Christ's work in our own churches. Your youth meetings and work for Christ in the local church can be improved by talking with others on how they do their work.

One youth organization may have worked out a worship service that other youth groups could use with profit. Another youth group may have discovered a unique way of raising money for their project. Still another society may have found a new way of doing home mission work that would be effective in other churches. All of these ideas and programs should be discussed sometime in a youth meeting so that all could profit from the experiences of young people in every Brethren Church.

**III. SHARING INSPIRATION.** Often people ask the question, "Why go to church when I can hear a better service on the radio or television?" A major part of the answer is that you do not get nearly as much inspiration out of a radio or television program as you do out of a church service. Likewise, we find that there is a great amount of inspiration when a group of young people from several churches get together. What a thrill it is to take part in the group singing and worship. As you sit there and take part in the service, you suddenly feel like going back home and putting on a real program for your own church.

**IV. UNITED EFFORT.** There are things that one person cannot do alone and there are projects which the youth of one church cannot accomplish alone. When a business concern finds that there is something it would like to do but cannot do it alone, it joins with other business concerns in an effort to get the work done. Just so with youth organizations in the local church. It may be a new building at Lost Creek or a new piece of equipment for Africa. No youth group in any of our churches could ever hope to put up a new building in Kentucky, but all of our youth groups working together could do it in a very few years of time. There are many projects in our denomination that should be put into effect but they can only be accomplished by all of us working together.

**V. A LARGER VISION.** Another important reason for participating in youth gatherings is that they give us a larger vision. Many times we get the idea that our group is the only one that is working or that has problems to meet. Youth meetings show us that others are helping in the great kingdom of our Lord.

Youth meetings also enlarge our vision by challenging our imagination so that we can see out into the large fields of the world. There is need for Christian workers everywhere—at home and abroad. Truly Jesus was right when He urged the disciples to pray the Lord of harvest

for more labourers for the harvest is ready but the harvesters are few.

**VI. LEADERSHIP TRAINING.** Just as the local youth organization in your church prepares you for leadership in your local church so participation in the district youth meeting prepares you for leadership in your district and in your denomination. Here you have an opportunity to do your best because you are working with the leaders and the best young people from the churches of your district. This work will give you poise before large groups of people and it will help you think better while on your feet. Here is a real opportunity to do work for your Master. Don't fail Him. Take your part in the youth gatherings of your church, district, and denomination.

## NEWS FROM OUR CHURCHES

(Continued from page 11)

a faculty of 15, and an attendance of about 70. We had 75 enrolled and 60 of these had perfect attendance. Twelve of these made that good confession of faith, and most of these will become members of the church. The closing event of the D. V. B. S. was a lovely Children's program to a full house on June 6th.

Loree is a rural church, but has a full schedule of services, a good choir with organ and piano for each service, a lovely parsonage and a large field of people to serve. Plans are under way to add another room to supply needed class room. We are concerned in the growth of every church and solicit an interest in your prayers, that we may preach the gospel boldly as we ought to preach it.

Claud Studebaker, Bunker Hill, Indiana.



### DEACON AND DEACONESS ORDAINED AT PERU, INDIANA

On the evening of June 6, 1954, Mr. Roy Gasaway and Mrs. June Clingaman received the rites of ordination to the holy office of deacon and deaconess. Mrs. Clingaman is the wife of Charles D. Clingaman who passed away last August. He was a faithful worker in the Peru Church and held the office of deacon for many years. Now his wife will carry on this important and sacred office.

The program was as follows:

Prelude .....Mrs. Harold Parrett  
Hymn—"O Jesus I Have Promised"  
Invocation—  
Hymn—"He Hideth My Soul"  
Offertory—  
The Call of the Church for Ordination—

Clarence Keplinger, Moderator

Scripture Reading: 1 Timothy 3:1-13; Acts 6:1-6; Titus 1:7-9"  
.....Rev. J. M. Bowman  
Ordination Sermon .....Rev. Austin Gable  
Charge to the Candidates

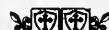
Prayer with Laying on of Hands:

Rev. Bowman assisted by Rev. Gable  
Hymn—"Take My Life and Let It Be"  
Benediction .....Deacon Gasaway  
Postlude.

This service was very impressive. Rev. Gable spoke on the great theme of "The Church." He told of its great value, what it cost God and Jesus Christ. The wonderful relationship between the Father, Jesus the Bridegroom and the Church as His Bride. Its mystical relationship and divine origin and what a privilege it should be to serve in the important capacity of deacon and deaconess in this holy organization brought into being through the momentous sacrifice of the Son of the Living God.

The pastor and people of the First Brethren Church of Peru wish for Mr. Gasaway and Mrs. Clingaman God's richest blessings as they labor faithfully for Christ and His Church.

J. M. Bowman, Peru, Indiana.



### GRETNA BRETHREN CHURCH BELLEFONTAINE, OHIO

Our building program, which involves two large Sunday School rooms, indoor lavatories, and a basement, is some two or three months ahead of schedule. Originally the plan called for immediate excavation and the laying of the basement walls.

The framework was not scheduled to go up until late summer. However, the framework is up, the siding on, and they are shingling the roof. The work on the inside has not been started, but we feel the Lord is blessing our work and that nothing will hinder the completion of this fine addition to our church.

George W. Solomon, Pastor.

## THE EDITOR'S PULPIT

ON TO GENERAL CONFERENCE

(Continued from Page 3)

and Christian grace, and there is nothing that can stop us in our ministry of the gospel at home and abroad.

We positively believe that The Brethren Church is now facing its greatest challenge and its greatest opportunities. This year, we must definitely be led of the spirit of God into tomorrow's fields of service, bring glory to Christ our Lord, and salvation to many lost souls.

So, it's on to General Conference—1954! Come praying seeking, and giving. It is truly a sacred privilege we have, under God, to assemble in this the 66th General Conference of our beloved Church. It is our prayer that our appreciation might be manifested in our earnest desire to work together, pray together, give together, to the glory of God, to the praise of Christ, our Lord, and to the accomplishing of the soul winning work He has for us to do. W. S. B.

## REPORT OF THE OHIO DISTRICT CONFERENCE

THE SEVENTY-FIRST CONFERENCE of the Ohio District Brethren Churches convened at Bryan, Ohio June 17th to 20th, 1954. There were 102 present for the first evening session, as Vice-Moderator, Percy Miller, gave the address on the subject "Stir Up The Gift" in which he stressed the evangelism of the early church and pointed up this need in our churches today.

On Friday morning Moderator Clarence Stogsdill, gave a very inspirational address on "The Sign, The Spirit, The Strength of Brethren."

The Conference theme "That I May Know Him—In Service, In Fellowship, In Life, In Death" was nicely carried out in the Biblical addresses given by D. R. Murray, J. G. Dodds, George Solomon, W. S. Crick, respectively.

The Conference was privileged to hear Miss June Byler, missionary on furlough to the Argentine, on several occasions. Miss Byler presented the varied phases of her work as a missionary which were extremely interesting.

About thirty-five young people attended the first all Ohio youth rally in connection with State Conference. A highlight of their program was the Saturday afternoon picnic and the visit to Japan via slide strips.

Excellent special music and extra-fine congregational singing highlighted the conference this year.

Next year the Ohio District Conference will be held at New Lebanon, Ohio.

### CONFERENCE ORGANIZATION

Moderator ..... Percy C. Miller  
Vice Moderator ..... John T. Byler  
Secretary-Treasurer ..... Robert L. Hoffman  
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Statistician ..... Lester V. King

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W. S. Benshoff, Clarence Stogsdill, Floyd Sibert

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District Mission Board: 1955—Percy Miller, 1956—W. C. Berkshire, 1957—Floyd Sibert, 1958—(Elected for one year)—Elton Whitted, Myron Kem, E. O. Frank

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Resolutions Committee: W. S. Crick, Hazel Keiser, Mrs. Jack Carr.

Robert L. Hoffman, Ohio Dist. Conf. Sec.

### PASTORATE VACANT

There will be a vacancy in the pastorate of the Burlington Brethren Church beginning September 1, 1954. Those interested please write to:

Earl Oyler, Burlington, Indiana.

### PASTORATE VACANT

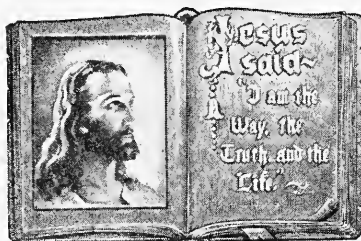
Our minister, at the North Liberty First Brethren, North Liberty, Indiana, has resigned, effective October 1, 1954. Any minister that may be interested in this pastorate, kindly contact:

John I. Oberly, Sec., Wyatt, Indiana.



# New . . . "Art-Wood" Plaques

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# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

## *Consecration*

Often I would ask my Saviour,  
If He had some task for me.  
"Is there not some great and wondrous  
Work, that I can do for Thee?  
Is there not some mighty battle,  
Many foes to conquer still?"  
Then I waited for the answer  
And He whispered, "Peace be still."

Jesus said, "My child, I love thee,  
I have bought thee, thou art Mine.  
Yield thyself to Me completely,  
Perfect peace will then be thine!"  
On my bended knee I told Him,  
"I now consecrate to Thee,  
All of self, all my possessions,  
Jesus, now take all of me."

There are times when I would falter,  
There are times I whisper, "No."  
But His voice comes clear as crystal,  
"Thou art Mine, I bid thee go."  
Troubles often come to tempt me,  
Satan tries me o'er and o'er.  
Then my soul cries out to Jesus,  
And He whispers, "Trust Me more."

I must go where Jesus leads me,  
I must go, I dare not stay.  
I must don the Gospel armor,  
Then go forth against the prey.  
I must put my faith in Jesus,  
Let Him lead where'er it be,  
I must give my all for Jesus,  
For His love constraineth me.

—Muriel Covert Smith.

## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

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day in September is featuring guest ministers, with laymen in charge of the services.

CUMBERLAND, MARYLAND. Guest speaker on July 11th, was Brother D. C. White.

BERLIN, PENNA. Dr. Joseph Shultz, a member of the Berlin congregation, and a 1954 graduate of Southwest

(Continued on Page 11)

## COMING EVENTS

Items for this column should reach us at least two weeks ahead of date of event, to insure publication time to be of value for the event.

## Sixty-Sixth General Conference of the Brethren Church Ashland, Ohio August 16-22, 1954

## Items of General Interest

HAGERSTOWN, MARYLAND. Brother D. C. White was guest speaker in the Hagerstown church Sunday morning, August 8th. D. C. White, Jr., was lay leader for the service.

The Hagerstown church during August and one Sun-

### SOUTHERN INDIANA LAYMEN

The Southern Indiana District Laymen will hold the regular quarterly meeting at the Peru Brethren Church on Monday evening, August 23, 1954. We especially urge a good attendance from all churches.

Supper will be served from 6:00 to 7:30 P. M., with a fine program following.

C. E. Keplinger, Secretary.

### ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

Fourth Quarter Order Blanks have been mailed. If you fail to receive one, please notify the office.

BE SURE TO RETURN THEM AS SOON AS POSSIBLE to insure receiving your Sunday School supplies on time. ORDER NOW, AND AVOID DELAY.

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# The Editor's Pulpit



## The Rapture

### SECOND IN A SERIES

SEVERAL WEEKS AGO, we presented an Editorial in which we called to mind the fact of the coming of the Lord.

This week, we want to continue along that same general theme, dealing specifically, in a non-technical manner, with the Rapture phase of the coming of the Lord. In Acts 1:11, we read about the disciples standing on the Mount of Olives right after Christ had ascended into heaven. While they were looking into the heavens we note the appearance of two men who stood with them, who said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In these words, we have both the promise of His coming, and the manner in which He shall come.

For some reason or other, there seems to have been instilled in our minds a sort of fear when we think of the coming of the Lord. Somehow, possibly from Christ's words in Matthew 24 and 25, we have learned to associate His coming with great earth shakings, wars, pestilence, etc. Then, reading also in Revelation of the great and terrible things to take place in the latter days, our fears are increased. As we shall shortly point out, there need be no fear for the true Christian surrounding this event. Nothing is further from the truth than that His coming should be feared—unless it is that sin dwells in our lives, which would prevent our meeting Him in the air when He comes.

There are two phases relative to His coming which we should carefully note. One is the Rapture, the other, His Second Coming to the earth.

Christendom's theologians have caused irreparable difficulty and confusion in the minds of millions of Christians by being themselves divided into two schools of thought on Christ's second coming. One school of thought—the post-millennialists—insist that Christ's return will follow the 1000 years of peace upon the earth mentioned in Revelation 20, and described in Isaiah 2:1-4. Post-millennialists believe that men, through intellectual achievement, will master the problems of war, producing a state of affairs upon the earth in which peace shall be on every hand, and we presume, over every back yard fence and in every family relationship). If we correctly interpret

the post-millennial view, Christ will, at the close of this 1000 years of peace, come to earth to dwell among a people, who (without Him, the Prince of Peace), have finally solved all the problems of war, hate, greed, aggression, jealousy, famine, pestilence, disease.

On the other hand pre-millennialists adhere to the fact that the scriptures denote the Rapture of the Church, the translation of believers, and the resurrection of the righteous dead; all three occurring at the same moment. Note passages of scripture, "In a moment, in the twinkling of an eye . . ." I Cor. 15:52; "When he shall appear, we shall be like Him; for we shall see him as he is." I John 3:2.

The strong deep seated convictions of multitudes of true believers in Christ is that He will come again—to receive us unto Himself. (John 14:1-6.) As a thief in the night to the world; with the shout of the trumpet to the true Christian, Christ will suddenly appear in the heavens (in

(Continued on Page 10)

## MARTHA E. HOLMES

MARTHA E. HOLMES, for many years, Registrar of Ashland College, and a member of the Park Street Brethren Church, of Ashland, died at 1:05 P. M., Wednesday, August 4th, at Samaritan Hospital, following a lingering illness.

Martha will always be remembered by all graduates and students of Ashland College who have passed through the doors of the Registrar's office for her cheerfulness and pleasant smile, and for her willing and efficient service at all times.

Funeral Services were conducted in the Park Street Brethren Church, Friday afternoon, August 6th, by Rev. Clarence S. Fairbanks, Pastor. Interment was in Fair Haven cemetery, in Wayne County, Ohio.

Martha, in the prime of life, was stricken with cancer, which eventually resulted in her death at the age of 46. Our prayers and words of eternal assurance go out to her mother, brothers and sisters, and other loved ones who survive. W. S. B.

# The Church In Today's World

Rev. J. Milton Bowman

(Vice-Moderator's address, Indiana District)

A YOUNG LAWYER was called for legal advice relative to the closing of a small church in a New England town. A few of the faithful, mostly women, were weeping at the thought of closing this church. It had so many memories. They had gone there to Sunday School, had accepted Christ there and had been married at the sacred altar. After talking to the few faithful, the young lawyer had a strange stirring in his soul; he too, began to feel that the church should not be closed. He was willing to come out from the big city and speak for them.

After some discussion it was arranged that a group was to come and help him clean, repair and paint the building; at the appointed time nobody appeared. On second thought, he felt it would be better to tear down the old building and build a new one. He got an ax and started chopping down the church. A man came by and asked what he was doing; he then offered Dan Poling one hundred dollars toward the new church. Another man came to Mr. Poling and asked the same question. He also asked what the other man had said. Upon getting the answer, he too, offered one hundred dollars.

This incident is not told to suggest that we start chopping down Brethren churches and rebuild. It simply indicates that here was a church that was about to be closed. Practically everyone thought it was hopeless to try to save it. The people themselves were not interested enough to come out after they had promised, to repair and help save their church. Yet here was a young man, a lawyer, whom the Lord tapped upon the shoulder, gave a vision of the possibilities who not only saved this church but became a great servant of the Lord. He wrote "Acres of Diamonds" which has helped thousands. He built a great University and Temple, in Philadelphia. Thousands of young men and women received higher education because of his spiritual vision and energy. God gives us men! Men who are on fire for Him. Men with right attitudes. Men with vision. The church needs men!

## TODAY'S CHURCH

The Church today has a tremendous task and a re-

markable opportunity. The same was true of the Apostolic Church. Dr. Charles B. Williams makes an interesting translation from Paul's letter to the Ephesians chapter 1:19-23 . . . "How surpassingly great is His power for us who believe, measured by His tremendously mighty power when He raised Christ from the dead, and seated Him at His right hand in heaven, far above every other government, authority, power, and dominion, yea, far above every other title that can be conferred, not only in this world but in the world to come? And so He has put all things under His feet and made Him the supreme Head of the church, which is His body, that is being filled by Him who fills everything everywhere."

The miraculous growth and amazing expansion of the early church staggers the imagination. Most of the nations of the world had been conquered by the military might of Rome. Morals had reached a low ebb, tax burdens were excessive, disease and suffering almost universal. God had not spoken through the prophets of His people for approximately four hundred years. In the midst of such conditions; in the midst of terrible darkness, the Light of the World was born.

Through the inspiration of the risen Christ, the early Church was born. It spread like a prairie fire. Men and women, filled with the Holy Spirit, went everywhere spreading the good news of salvation until even pagan Emperors and nations were won to the great cause of Christianity. The world was in dire need. Christ Himself was the answer to that need. With evangelistic fervor the early Church went forth conquering and to conquer. The spirit of God aroused both the clergy and the laity to a furious crusade and with fanatical zeal, the borders of Christendom were pushed out to the four corners of the then known world. Then something happened. The Church lost its nerve. "Nerve is the cutting edge of imagination." It is a little more than faith; it is faith in action. The cutting edge of the Church becomes dull. The dark ages resulted.

## AFTER THE DARK AGES

After the world emerged from the dark ages, the light of Christianity glowed again. A great forward movement began and missionaries spread to the dark places of the

world bringing hope, salvation, peace and power to the heathen. It was a wonderful experience. The Protestant Reformation came from the lower social strata, from peasants of humble birth. Luther and Zwingli were born and reared of peasant stock. Calvin's grandfather was a manual laborer. Melancthon was from the trades people. John Knox who shaped the Protestantism of Scotland was of lowly birth. The selling of indulgences by the Catholic Church might be compared to the bingo and gambling in the churches of today. Two New Jersey candidates for governor recently promised the churches entire immunity from the state laws against gambling if they were elected. Taverns, night clubs, ice cream parlors and other organizations would be fined for having lotteries, punch boards, roulette wheels, slot machines on their property. But the churches would be free to promote and indulge in these gambling devices in the name of Christ.

Luther, a German monk, after years of striving to overcome the desires of the flesh through mortification of the body suddenly realized that, "The just shall live by faith." He added the word "only" to the gospel statement. "The just shall live by faith only." This statement broke like a brilliant sunrise over his tortured soul. He saw that the Gospel could bring hope, joy and satisfaction if its tenets were put in simple terms and acted upon in faith. Luther was convinced that it was impossible to earn salvation through works of merit. Through simple faith the sinner knows Christ as his Saviour and thus comes near to the great heart of God. Faith to Luther was more than intellectual assent; it was a complete yielding of the entire personality to the love of God through Christ. Luther did not discount good works but felt that they were rather the fruits of faith, a response in gratitude to the wonderful gift of salvation through the sacrifice of Christ for our sins. The trappings of a sacramental system which controlled practically everything in the individual's religious life from the cradle to the grave were rolled away. By simple childlike faith—not by controlled thinking—the individual belonged to the priesthood of the believers.

The Bible was translated into the language of the common people and the Holy Spirit was to guide them into the way of truth. The individual now could "study to show himself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." Missionaries arose by the hundreds, spreading the simple Gospel of faith all over the world. The missionary budgets of the denominations increased in large proportions. Another great change in the mission of the Church had appeared. Thousands accepted Christ. Church buildings arose everywhere.

### ANOTHER GREAT TRANSITION

Now we are in another great transition. A babble of voices make all sorts of predictions of what is going to happen and what the Church must do. It is a case of civilization failing and sliding back into a blind alley and a dead pocket. Victor Hugo made the following prophecy: "In the twentieth century war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead, Man will live." How different that statement is from that of Albert Schweitzer thirty-one years ago. A missionary in dark Africa and

living today as one of the world's outstanding missionaries he predicted: "It is clear now to everyone that the suicide of civilization is in progress. What yet remains of it is no longer safe. It is still standing, indeed, because it was not exposed to the destructive pressures which overwhelmed the rest, but like the rest it is built upon rubble, and the next landslide will very likely carry it away."

These are just two quotations showing conflicting views of our age. It is true that man through wisdom knew not God. Man has fallen in love with himself. He has become too smart and has no need of God. The modern mind has overestimated the wisdom and power of man and underestimated the wisdom and power of God. Man thinks that he is the master of his soul; that he is the master of things. He has tried to build a world without God and failed. Man is crying peace and there is no peace. Christ the Author of Peace is generally excluded. We have the trappings of civilization but underneath are the fangs of the jungle. Without God man becomes bored with life. He cannot save himself.

William L. Laurence, science editor of the New York Times claims that four hundred deuterium-cobalt bombs would release enough radio-activity to extinguish all life on the earth." Lord Acton said, "Power tends to corrupt; and absolute power corrupts absolutely." We find as the cobalt bomb develops we are reaching the ultimate climax, for now the absolute in power is as practical as a can opener; and in both Moscow and Washington, the ability to give the final signal is held." We surely can see that the world is a far more dangerous place to live in than it was a few years ago. The cobalt bomb is even too dangerous to test out as the other bombs were tested.

### FOR A DEFINITE PURPOSE

The Brethren Church is in such a world and is here for a definite purpose. We are in the world. We must do something about it. Hiding our heads in the sand will not help. Smugly saying, "We have the true Gospel, come and get it," is not the answer. If civilization is on the verge of collapse as some think, there are several things of which we can be sure. First, **God is not dead.** He has not abdicated. God is still on His throne as sovereign ruler of the world. He is the great Source and Planner of the universe, the Architect of all He surveys. God is still at the controls even though man is running wild. The wonderful thing is that God is our Father and is interested in our personal welfare and loves us with a love everlasting. In time of distress we can rely on Him. As Paul says, "We may be troubled on every side but not cast down." 2 Cor. 5:8.

The second assurance is that Christ is a solid Rock upon Whom we can stand firm in the hour of trouble. We must as Brethren people earnestly lift Him up. "I, if I be lifted up will draw all men unto Me." Man is made in the Divine image and is destined for eternal life, but he became a sinner. Christ, too, is interested in the individual and is the solution for the spiritual diseases of our time. Our eternal destiny is in the hands of a loving God through His Son Christ Jesus. "The Eternal God is our Refuge and underneath are the everlasting arms." The Church is a society of redeemed people and only



Christianity has the answer to all the world needs in this day. Christianity has never been tried in its fulness.

The message of the Brethren Church is strong because it is Christ-centered and Bible centered, and truly fundamentally sound. The message is motivated by the power of the resurrection for we worship the Living Christ. The power of the resurrection was the generating force of the people filled with the Holy Spirit in the early Church. It should be ours today. There is no command in the scriptures which one cannot obey in our group if he wants to do so. Since the Gospel is "the power of God unto salvation to all who believe" and we have the true Gospel, what must we do to become more effective in this dangerous age?

### CHRIST MUST BE EXALTED

Any program of the Church which fails to exalt the Lordship of Christ or fails to enthrone Him as King is bound to fail. Since He is seated at the Father's right hand in heaven far above every other government, authority, power, and dominion, our work is hopeless without complete loyalty to Him. Our program must not fall short of the New Testament pattern. Christ is the administrative Head of the Brethren Church; we must give Him the preeminence in all things, in doctrine, in ordinances, in life. Since His life was a life of great concern for all people, His concern led to the great sacrifice of Himself on the cross for the remission of sins. We must accept Him in faith and love, otherwise our civilization is in eclipse. Christ's character is more brilliant than our sun, His resurrection and coronation gave Him all authority (Acts 2:36). In the four portraits of Him in may colors throughout the four Gospels we gaze in wonder and adoration. Why did He do it? Why did He leave His home in glory and take what He did for us? In His reply to Peter's remarkable confession Christ said, "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Matthew 16:18.) Christ is the supreme Head of the Church. He loves it with an everlasting love. In this dangerous age we should realize that fact as Brethren.

Our third need as Brethren people today is the witness of the Spirit. In the early Church, the Holy Spirit came into the hearts of the people as dynamic fire. The force of the impact was so great that it was impossible to keep them from witnessing; from bearing fruit. We as Brethren believe that our bodies are the temple of the Holy Spirit; if He has complete control, the result is a keen desire to tell others. We must go find someone else, win them to Christ before it is too late. As Brethren we have a strong message, but our presentation is weak, the cutting edge is dull. The greatest failure of the Brethren message as presented in this age when subversive forces are surging forward is its failure to stimulate to action. Halford Luccock says concerning the danger today, "Living a minimum life in a time of maximum demand." We need a desire to go, to witness, to love Bible study and unceasing prayer. Surely this age needs the maximum effort of the Brethren more than any other age in history.

According to Elton Trueblood, "Civilization will not be saved because there are men and women who make a

mere affirmation that God exists . . . what is needed is something that will set men's souls on fire. What is required is a vision of Man's life under God's Providence which so thrills us to the center of our beings that we are willing to commit ourselves, soul and body to the incarnation of that vision. We need power; spiritual power, dynamic enough to combat atomic power which may be used by ruthless Godless men. God never intended Christians to be fruitless and barren. "He shall baptize you with the Holy Ghost and with fire," Luke 3:16.

### REPRODUCING BIBLE CHRISTIANITY

Since the Brethren Church is a Bible believing Church, we should reproduce Bible Christianity in our lives. We dare not give merely lip service to the doctrines of the New Testament. Our hearts need to be pricked as they were in the early Church. Let us be fervent in prayer, serving the Lord with gladness. What all of us need above everything else is a visitation of the power of God!

Do we as Brethren realize the work of the Holy Spirit in our lives? He convicts the sinner of sin, righteousness and judgment. He draws the sinner to Christ and regenerates all who trust in the Saviour. He guides us into all truth and helps us understand the Bible. The Holy Spirit helps us to pray and brings to our remembrance God's Holy Word and helps us produce the fruits of the Spirit. These fruits are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control. The Holy Spirit drives us out with power to witness to others which in this age of the Cobalt bomb is the greatest need of the Brethren church and all Christian believers.

We have a great unfinished task in this desperate age. The world is dying for a little bit of love. The Church through Jesus Christ offers salvation, peace and power. The times call for great faith and great living. As the poet says we need to "Advance with Christ."

Heed the challenge of the King,  
Ye sons of vigilance,  
Let the song of triumph ring,  
And in His name advance.

All the realms of life invite  
The Saviour's loving tread,  
In His holy cause unite,  
And march with Him ahead.

Fierce the foes on every hand.  
Unseen by mortal eye,  
Strength to meet them we command,  
For He is always nigh.

Forward Then, His Spirit guides,  
And great is His renown,  
For the faithful He provides  
The everlasting crown.

Is there anything better to follow than the Gospel of Jesus Christ? This is the only course for the Church in the world of today.

Peru, Indiana.

# MISSIONARY DEPARTMENT

## BISCHOF'S STATIONED NEARER HIGI-LAND—Gulak

The work at Lassa for the first six months of this year kept us both quite busy. The new doctor and his wife certainly have been broken into their work very fast. It seems as though the hospital has been full all this past season and there has been a waiting list of people to have operations.

In April, Bea took a day off from the hospital and we decided to go down to Mubi. It was on a Tuesday, the day before the Mubi market day. Mubi is the largest African town in our area. There are a number of canteens here where one can buy some supplies, such as coffee, sugar, flour, some tinned foods, and cloth. We also wanted to go out to the government section and visit with the English people stationed there. We always enjoy dropping in and talking with the Westcotts and Bakers, who teach in the government elementary teacher's training school. We also like to stop and visit with the other personnel such as the district officer who is the local English government official, as well as some other English people, such as the agriculture officer and engineer.

We also stopped to see how the building was coming along at the Mubi Station site. At present the store and garage are completed and will be used as a residence until the house can be built. Mr. Kulp will occupy this station when he returns and start our work in this large village. The money to build this station has been raised among the missionaries on the African field from their the.

As we left Mubi and started on our journey to Lassa, about 7 P. M. darkness had settled in, and we were anxious to be on our way. It is about 50 miles from Lassa to Mubi, about 24 of which are over a main road; but it has become almost like a wash board by this time because of the many peanut lorries which travel over it. The last 6 miles from Uba to Lassa are little better than a bush road and requires 2 hours driving to reach Lassa.

As we were traveling along the road between Uba and Mubi, about 2 miles from Mubi, we came upon a lorry that had overturned. It evidently had gone around a curve too fast and turned completely around and overturned. There are no buses in this part of Nigeria; so people wanting to go from one village to another must travel by lorry. There were 31 people on this lorry, and miraculously no one was killed.

The people were scattered everywhere, and many of them were sobbing. We stopped, gave what first aid we could, loaded the persons we thought the most seriously injured into the Jeep station wagon and headed for Lassa. We drove slowly in order not to cause too much suffering for the patients. At Uba a stop was made to inform the District Head of the accident and have him send people to bring the people as far as Uba. The journey between Uba and Lassa this trip took over two hours as

most of the people had broken bones and every little bump caused them great pain.

Upon reaching Lassa and unloading these people at the hospital, Doctor Hamer, Mr. Bowman and I headed out again to bring in others who were injured. In all about 13 were brought to the hospital. Those with slight injuries were treated at Uba. We arrived in Lassa after this last trip about 4 A. M. The next day was spent in putting the people with broken bones in casts and caring for the other injuries.

In May the Lassa School finished the first term. The enrollment was quite good—about 300 finishing the past term. It ended in May so that the children may go home and help their parents plant the farms. Then school begins again in July after the planting is finished and will close in November during the early part of the harvesting season.

### Transferred to Gulak

At the Field Committee Meeting in the early part of April, the decision was made to transfer us to the Gulak station and the Bowmans, who were at Gulak, to Lassa. The Bowmans were assigned to Lassa so that they might work on translating some additional portions of the Scripture into the Margi language. It was felt that it would be good training for Bea and me to finish out our first tour on a one-family station. This will give us additional training for the future work and will bring us in closer contact with the Higi people living in the area where the station will be built.

Gulak is the station located farther east and north than any other station. It is located in the mandated United Nations' Trustee Territory, a distance of 15 miles through the bush from Lassa, or 25 miles by road. During the rainy season, that is, the height of the rainy season—August, September and the early part of October—Gulak is isolated from Lassa, except by messenger and by foot. Even now some of the crossings have been washed out and only a jeep can reach Lassa. We moved to Gulak last Wednesday, June 2, by lorry.

The road was quite good until we reached the Mayo Wandu River, about five miles south of Gulak. There the crossing had been washed out and the river was up a little. The jeeps could go across easily, but the lorry just bogged down. I took the jeep station wagon and drove on to Gulak and got Mr. Bowman with his jeep. We drove both jeeps back to the drive, hooked onto the lorry and were able to pull it out, go on to Gulak, unload our things and load Bowman's things and send the lorry back to Lassa.

We are now comfortably settled in our new home. Of course, in a way we hated to leave Lassa, since we were

(Continued on Page 14)

## PROGRESS REPORT

### ASHLAND COLLEGE BUILDING FUND

#### Cash received from Brethren Churches

#### July 1, 1954

**Southeastern District:**

|                  |             |
|------------------|-------------|
| Gatewood .....   | \$ 20.00    |
| Hagerstown ..... | 1,970.07    |
| Linwood .....    | 128.00      |
| Lost Creek ..... | 100.00      |
| Maurertown ..... | 250.00      |
| Mt. Olive .....  | 233.00      |
| Oak Hill .....   | 175.00      |
|                  | <hr/>       |
|                  | \$ 2,876.07 |

**Central District:**

|                             |             |
|-----------------------------|-------------|
| Lanark .....                | 4,665.00    |
| Milledgeville .....         | 2,676.46    |
| Udell .....                 | 445.00      |
| Waterloo .....              | 4,841.50    |
| Central Dist. W. M. S. .... | 200.00      |
|                             | <hr/>       |
|                             | \$12,827.96 |

**Mid-West District:**

|                  |           |
|------------------|-----------|
| Falls City ..... | 459.00    |
| Morrill .....    | 10.00     |
| Portia .....     | 10.00     |
|                  | <hr/>     |
|                  | \$ 479.00 |

**Pennsylvania District:**

|                     |             |
|---------------------|-------------|
| Berlin .....        | \$ 1,508.75 |
| Conemaugh .....     | 128.00      |
| Johnstown I .....   | 100.00      |
| Johnstown II .....  | 5.00        |
| Johnstown III ..... | 972.26      |
| Masontown .....     | 814.65      |
| Meyersdale .....    | 557.00      |
| Mt. Olivet .....    | 168.00      |
| Mt. Pleasant .....  | 20.00       |

|                         |             |
|-------------------------|-------------|
| Pittsburgh .....        | 505.00      |
| Summit Mills .....      | 25.00       |
| Valley .....            | 160.00      |
| Vandergrift .....       | 100.00      |
| Vinco .....             | 170.00      |
| Penna. Sisterhood ..... | 100.00      |
|                         | <hr/>       |
|                         | \$ 5,333.66 |

**California District:**

|                |           |
|----------------|-----------|
| Manteca .....  | 75.00     |
| Stockton ..... | 36.00     |
|                | <hr/>     |
|                | \$ 111.00 |

**Ohio District:**

|                        |             |
|------------------------|-------------|
| Ashland .....          | \$ 4,640.50 |
| Bryan .....            | 605.00      |
| Canton .....           | 1,276.35    |
| Columbus .....         | 25.00       |
| Dayton .....           | 6,476.25    |
| Fairview .....         | 37.00       |
| Gratis .....           | 783.65      |
| Gretna .....           | 1,200.25    |
| Louisville .....       | 2,310.50    |
| New Lebanon .....      | 1,620.00    |
| North Georgetown ..... | 365.00      |
| Pleasant Hill .....    | 164.89      |
| Smithville .....       | 6,677.50    |
| West Alexandria .....  | 175.00      |
|                        | <hr/>       |
|                        | \$26,356.89 |

**Indiana District:**

|                         |          |
|-------------------------|----------|
| Akron Cooperative ..... | \$ 51.50 |
| Ardmore .....           | 500.00   |
| Brighton .....          | 50.00    |
| Burlington .....        | 432.10   |

|                        |             |
|------------------------|-------------|
| Corinth .....          | 5.00        |
| Dutchtown .....        | 30.00       |
| Elkhart .....          | 1,082.10    |
| Flora .....            | 20.00       |
| Goshen .....           | 2,260.00    |
| Huntington .....       | 734.50      |
| Loree .....            | 417.00      |
| Mexico .....           | 720.00      |
| Milford .....          | 266.80      |
| Muncie .....           | 748.30      |
| Nappanee .....         | 1,844.00    |
| New Paris .....        | 1,211.20    |
| North Manchester ..... | 415.00      |
| Peru .....             | 345.00      |
| Roanoke .....          | 15.00       |
| South Bend .....       | 135.00      |
| Tiosa .....            | 347.00      |
| Warsaw .....           | 879.50      |
| Indiana District ..... | 77.00       |
|                        | <hr/>       |
|                        | \$12,587.00 |

**Twelve Leading Churches:**

|                        |             |
|------------------------|-------------|
| 1. Smithville .....    | \$ 6,677.50 |
| 2. Dayton .....        | 6,476.25    |
| 3. Waterloo .....      | 4,841.50    |
| 4. Lanark .....        | 4,665.00    |
| 5. Ashland .....       | 4,640.50    |
| 6. Milledgeville ..... | 2,676.46    |
| 7. Louisville .....    | 2,310.50    |
| 8. Goshen .....        | 2,260.00    |
| 9. Hagerstown .....    | 1,970.07    |
| 10. Nappanee .....     | 1,844.00    |
| 11. New Lebanon .....  | 1,620.00    |
| 12. Berlin .....       | 1,508.75    |

## FOOD FOR THE FAITHFUL

Brethren Youth is once more challenging you with an opportunity to do good.

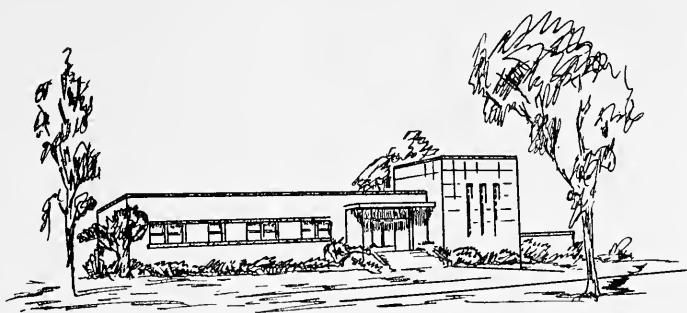
FOOD FOR THE FAITHFUL is in it's third year and each year has seen it growing. This is a chance to give a LITTLE where it will help a LOT of folks who have given MUCH in past years.

Bring, or send, your FOOD FOR THE FAITHFUL to General Conference.

Please bring non-perishable items, as they are most easily cared for until they reach our Brethren Home in Flora, Indiana.

**HELP YOUTH TO SERVE.**

George W. Solomon.



## DEDICATION OF NEW ASHLAND COLLEGE BUILDINGS: THE STUDENT UNION—THE NEW FOUNDERS' HALL

| DEDICATORY                            | PROGRAM         | RECOGNITION |
|---------------------------------------|-----------------|-------------|
| August 20, 1954                       | MEMORIAL CHAPEL | 7:30 P. M.  |
| President Glenn L. Clayton, presiding |                 |             |

|                                      |  |                                                                                   |
|--------------------------------------|--|-----------------------------------------------------------------------------------|
| Organ Prelude .....                  |  | Jeanne Lersch                                                                     |
| Invocation .....                     |  | Robert Hoffman,<br>Pastor, Smithville Brethren Church                             |
| Hymn .....                           |  | "Come Thou Almighty King"                                                         |
|                                      |  | Jerry Flora, President Ashland College Student Body, Conducting                   |
| Scripture .....                      |  | Robert Keplinger,<br>Pastor, Canton Brethren Church                               |
| Prayer .....                         |  | Lyle Lichtenberger,<br>Pastor, Berlin Brethren Church                             |
| In Appreciation .....                |  | Glenn L. Clayton,<br>President, Ashland College                                   |
| Recognition of Board Members .....   |  | Myron S. Kem,<br>President, Board of Trustees                                     |
| Recognition of Faculty Members ..... |  | Leslie E. Lindower,<br>Dean, Ashland College                                      |
| Organ Interlude .....                |  | Julia Tritch                                                                      |
| Dedicatory Offering .....            |  | Wilbur H. Miley,<br>Department of Speech, Ashland College                         |
| Hymn .....                           |  | "Lead On, O King Eternal"                                                         |
| Dedicatory Address .....             |  | Milton S. Puterbaugh,<br>Head, Department of Chemistry, University of Kansas City |
| Ceremony of Dedication .....         |  | Willis E. Ronk,<br>Pastor, Goshen Brethren Church                                 |
| Prayer of Dedication                 |  |                                                                                   |
| Closing and Benediction .....        |  | Delbert B. Flora,<br>Dean, Ashland Theological Seminary and Staff                 |

# THE EDITOR'S PULPIT

## THE RAPTURE

(Continued from Page 3)

a cloud of glory) the unsaved not seeing Him at this time). Then we which are alive shall be caught up, not prevently them which have died.

Dear friend, the scriptures speak for themselves and need no comment. It is perfectly obvious that the Word of God emphatically teaches the Rapture of the Church (true Christians.)

The Church, as the Bride of Christ, is composed on this earth of all true, washed in the blood of Christ, born of the Holy Spirit, Christians! Not all Church members are in this group, and they will be left behind, for Church membership alone is no guarantee that a person has secured eternal redemption through faith and obedience to Christ. The Church, as the Bride of Christ, is composed also of those who have died in Him, whose bodies rest in graves and whose spirits are now in the blessed reality and consciousness of an eternal fellowship with Christ.

The Rapture, for which no warning shall be given, either to the Christians ready to go, or the unprepared Church members and persons of the world, shall remove several things from this world. First, when Christ comes in the air, He will bring with Him the believers of all ages who died the physical death. Their bodies, long returned to dust, shall rise not in physical weakness, and pain, but in glorified immortality. The true Christians living on the earth at that time, shall be transformed, being changed into the heavenly nature of the body. Thus the bodies of the deceased saints, and the living saints, body, soul and spirit, shall be removed. Read about it in I Cor. 15:52 and following verses. All saints, with Christ, shall then go to the heavenlies.

Second, the Holy Spirit shall be removed. Present in the hearts of believers since the day of Pentecost, the Holy Spirit has empowered, protected and inspired the Christian, and has served as the restraining influence against sin and evil forces in this world. When He leaves, all restraint against sin and evil will be gone.

Then follows on the earth the seven years of tribulation—men's passion and hatreds inflamed, uninhibited, with punishments from heaven—even to the fact that, "except those days should be shortened, there should no flesh be saved." Matt. 24:22.

There is no fear for the true Christian in relationship to these coming events. There may be much in the way of persecution, hunger, and distress ere we are called home to glory; countless thousands have suffered and died for Christ in this way. But none of the fearful things of the tribulation period shall be experienced by the true Christians. A moment shall come, and the last moment of seeing through a glass darkly, shall be also the first moment of seeing face to face.

Following the seven years of tribulation, Christ, with His saints in glory (those raised at the moment of the Rapture, and those translated at that time) shall come to earth, to set up the millennial kingdom, and we shall rule and reign with Him for a thousand years.

(Facts concerning the tribulation and the establishing of Christ's millennial kingdom, we shall discuss in the next Editorial in the series.)

Today, Brethren, it is important that we recognize the fact of the Rapture. It is the next great event on God's calendar of the ages. Only He knows the moment when it shall occur. Let us so live that we shall be happy to meet Him, and privileged to meet Him in the air. W. S. B.

## INTERESTING ITEMS

(Continued from Page 2)

Baptist Theological Seminary, Fort Worth, Texas, is scheduled to bring the morning message in the Berlin church on August 15th.

Brother Lyle Lichtenberger reports an excellent service with 70 in attendance at an outdoor worship service in the Berlin Community Grove, on August 1st. The service, conducted by the Sisterhood, featured special music camp songs, and Bible Drama, followed by a fellowship hour.

CAMERON, W. VA., QUIET DELL, PENNA. Improvement work at the parsonage continues with the first section of the basement floor being poured recently.

Brother Cecil Bolton, Jr., has been given and has accepted the call of the church as Pastor for another year.

ASHLAND, OHIO, GARBER MEMORIAL BRETHREN. An inspirational program for the whole church was presented Sunday evening August 1st, at Mohican State Park. The service was sponsored by the Senior Brethren Youth, and featured a candlefloat on the river.

NEWARK, OHIO. Brother William S. Crick's bulletin informs us that the Brethren Youth Portable Chapel, which recently arrived from its former location at Wayne Heights, Penna., was scheduled for erection the last week in July.

NEW LEBANON, OHIO. The July 25th evening service was held on the parsonage lawn. The entire service was centered around camp activity. Layman Joe Brubaker, of the New Lebanon church, and a member of the 1954 Camp Zion staff, brought the message. A baptismal service followed the regular service, after which camp pictures were shown. An attendance of 125 is reported, with six young people being baptized.

DAYTON, OHIO. Brother Percy C. Miller reports that the new addition to the Hillcrest Brethren Church is soon to get underway. A brief description follows: "In the back part of the lot north of the Church, is to be erected a two-story Educational building. On the first floor are 3 class rooms, and 9 rooms on the second floor. To the front of the building is an auditorium, approximately 38 by 42, with a large stage. To the very front is to be a lounge

which can be used for prayer-meetings, weddings, class meetings, organization meetings." When bids are secured, the building is to be started.

**SOUTH BEND, INDIANA.** Mrs. William Monroe, a member of the South Bend Church, and a home mission worker at Walla Walla, Washington, was guest speaker July 18th.

**WABASH, INDIANA, COLLEGE CORNER BRETHRENS.** The Pastor, Brother G. B. Hanna, has been given and has accepted a two year call as Pastor.

**NORTH MANCHESTER, INDIANA.** Brother D. Richard Wolfe will be guest speaker at the city Union Services, Sunday evening, August 15th.

**ELKHART, INDIANA.** Brother J. D. Hamel, of the South Bend Church, exchanged pulpits with Brother Robert Higgins, Sunday morning, August 1st.

Brother Kenneth Solomon is in charge of Elkhart services over August 8th and 15th.

The W. M. S. Group I presented Miss June Byler, Missionary on furlough from the Argentine, as their guest speaker in the Public Service Sunday evening August 8th.

Brother Higgins has received a three year call as pastor of the Elkhart church.

**NAPPANEE, INDIANA.** Rev. W. I. Duker was guest minister in the Nappanee church on July 25th.

**COUNTY LINE, INDIANA.** The Pastor, Brother Herbert Gilmer, and family, moved into the new parsonage the week of July 25th. The building of the new parsonage has been a project of the County Line Brethren this summer. Brother Gilmer extends an invitation to stop in and look the parsonage over.

Brother Gilmer has been given a call to serve the County Line church for another year.

**WARSAW, INDIANA.** Seven new members were received by baptism recently.

**LANARK, ILLINOIS.** Brother H. Francis Berkshire writes in his bulletin that the Lanark parsonage has been sold. A new parsonage, closer to the church, was purchased earlier this year.

### PASTORATE VACANT

There will be a vacancy in the pastorate of the Burlington Brethren Church, beginning September 1, 1954. Those interested please write to:

Earl Oyler, Burlington, Indiana.

\* \* \*

### PASTORATE VACANT

Our minister, at the North Liberty First Brethren, North Liberty, Indiana, has resigned, effective October 1, 1954. Any minister that may be interested in this pastorate, kindly contact:

John I. Oberly, Sec., Wyatt, Indiana.



## News From Our Churches

### REVIVAL AT BRUSH VALLEY BRETHREN CHURCH

From June 21st to July 4th, evangelistic meetings and Vacation Bible School kept us very busy in the Brush Valley Brethren Church. These busy days brought many evidences of the mighty working of the Lord.

Brother Percy C. Miller was the able, genial, cooperative, forceful and true to the Word evangelist and we thank the Lord both for His own mighty working and for sending Brother Percy among us.

The attendance was said to be the largest since the days of Marcus Witter's labors in this field. It broke all the records known to this pastor. The count for the opening service of the series was 100. The greatest attendance of the meetings was 254. That, for a country church, from which no home can be seen in any direction, and which is on a dirt road, and surrounded by woods, is something for which praise is due to our wonderful Lord.

Response to the invitations also broke the records of some years standing. There were 31 first time professions of faith in the Lord Jesus, 1 who joined by letter, and 30 reconsecrations.

Still another record was broken by the decision to have services every evening of the two weeks. Heretofore we had had no service on Saturday evening during the Revivals known to this pastor in this church.

Attendance in the Vacation Bible School was also larger than any other held during my pastorate here. With the exception of a few days the attendance report was over the 100 mark.

So far, 22 have been baptized, 18 received into membership, 4 soon will be received, including one who is yet to be baptized.

On the second Saturday evening of the meetings a communion service was held at which there were 94 who communed and 14 who did not commune.

Several times, groups came from the Pleasant View Brethren Church, once a group from the Berlin Brethren Church attended, and many came from other churches. There were many fine Special Musical Numbers rendered by Brothers and Sisters from other churches, including Pleasant View.

Sister Miller, though not at all well, was present for part of the meetings and with her the boys. We were all glad for their fellowship.

Rev. William Schaffer, pastor in West Kittanning, rendered a very valuable service by announcing our meetings daily over the air during his broadcast from WACB, Kittanning. We are very grateful to Brother Schaffer for this fine help.

The two weeks flew by and seemed entirely too short. However we know that much seed was sown, and watered and "God giveth the increase." So, looking both back to

(Continued on Page 14)



# Prayer Meeting Studies

By C. Y. Gilmer



## GOD'S PATIENCE AND HIS WRATH

There is a line by us unseen  
That crosses every path;  
The hidden boundary between  
God's patience and His wrath.

To pass that limit is to die,  
To die as if by stealth;  
It does not quench the beaming eye  
Nor pale the glow of health.

How long may one go on to sin?  
How long will God forbear?  
Where does hope end and where begin  
The confines of despair?

An answer from the skies is sent:  
Ye that from God depart,  
While it is called today repent,  
And harden not your heart.

**T**HE MERCY OF GOD IS GREAT (Num. 14:8), abundant (1 Peter 1:3), and over all His works (Psalm 145:9). Mercy is His delight (Micah 7:18). His mercy is shown in His sending of His Son for our salvation (Luke 1:78; Titus 3:5), in His longsuffering (Lam. 3:22). It is shown to those who fear Him (Luke 1:50), to returning backsliders (Jer. 3:12), and to repentant sinners (Psalm 32:5).

The justice of God's anger cannot be questioned (Rom. 9:18, 20, 22), for His anger is righteous (Rom. 2:6, 8; 3:5, 6). His anger is aggravated by man's continued provocation (Num. 32:14). His anger is manifested in judgments and afflictions (Psalm 78:49-51; Heb. 3:17), which cannot be resisted (Job 9:13), and are specially reserved for the day of wrath (Matt. 25:41; 2 Thess. 1:8). However, His anger is averted from them that believe (John 3:14-18) upon the confession of sin and repentance (Luke 15:18-20).

God set a time limit on His mercy and patience in the time of Noah (Gen. 6:1-8). At that time He warned that His Holy Spirit would not continue indefinitely to strive, warn and plead with man in his godlessness. His attitude toward sin today is the same as in that day (Heb. 13:8). God gave the people ample warning prior to the flood (1 Peter 3:20; 2 Peter 2:5). He gives ample warning today (Prov. 1:23-27). That God does give ample time for man to repent is shown in His dealings with the Amorites (Gen. 15:16; Deut. 20:16, 17).

There is a limit to God's patience in dealing with His own people in their waywardness as Old Testament history shows in the Northern and Southern kingdoms being taken into captivity (2 Kings 17:22, 23; 2 Chron. 16:14-17). After seventy years, God in His patience allowed

a remnant to return to Jerusalem and all the Jews were allowed a homeland. And when the Saviour came He rejected (John 1:11). The Saviour's warning, though unheard, came to pass in 70 A. D. when Titus the Roman ended their nation and their temple worship (Matt. 1, 2). Ever since that time the land has been trod under the foot of the Gentiles (Luke 21:20-24). God allowed a horrible blindness to come over the whole Jewish race (Rom. 11:25). Meanwhile Israel's enemies were under a curse, and there will come a day when their eyes shall be opened (Rom. 11:26).

The anger of God is against those who forsake Him (Ezra 8:22). His anger is against sin in the saints (Isaiah 47:6). But His anger is tempered with mercy to the saints (Jer. 30:11) when it is borne with submission (2 Samuel 24:17) and leads to repentance (Isaiah 42:24, 25). The removal of His anger should be prayed for (Hab. 3:2). The resist the striving of the Holy Spirit is to commit the unpardonable sin (Matt. 12:31, 32). When the Spirit ceases to strive, destruction is imminent (Prov. 29:1).



## Lesson Comments by Fred C. Vanaton

Lesson for August 22, 1954

### GROWTH THROUGH CHRISTIAN GIVING

Lesson: 1 Corinthians 16:1-2ab; 2 Corinthians 8:1-9

**W**HAT IS CHRISTIAN GIVING? To far too many it means the placing of an offering on the offering plate when it is passed at the Sunday morning service. It seems to be the general attitude of most people that if they give a little out of their "much" they have satisfied the demands of Christian Giving. But let us go back into the thought of real giving. When Malachi asks the question, "Wherein have we robbed God?" the answer comes in two parts—"In tithes and OFFERINGS." The "Giving" part comes in the latter word—"Offerings." The Tithe is the "owing" part of our financial obligation to God; the "Offering" is the "gift" part of our lives and it is through both of these that we "Grow in Christian Giving."

Let us study this lesson by means of an acrostic: Let us build on the word "GIFT"—

G-race in giving  
I-nfluence upon others  
F-aith in God's providence  
T-ithing God's Plan

Our Golden Text says, "It is more blessed to give than to receive." Luke says these words were spoken by Jesus Himself. Blessed is he who finds that he is giving to others with no expectation of anything in return. A real gift is given with no thought of any return of a similar portion. We give to God because we love Him, and not

th the thought that we are appeasing Him to such an extent that He, in return, will shower blessings upon us.

When we make our offerings to the work of the Lord, the church service, it should be a matter of real worship. However, when we do place our offering in the plate is also acting as an influence upon others. They see our act and they too are set to thinking of their personal responsibility.

We give after we have paid. We are to lay by "in store God has prospered" us. Not lay it by for ourselves, but for God. When we do what God asks of us, He, in return, will do even "above that which we ask or think." God wants us to depend on Him for the providing of our needs, both physical and spiritual. It is as the poem puts it when we have found that we can say, "None of self and all of Thee."

Somehow or other this writer cannot fathom why people cannot take God at His word. He has said that He has a plan for financing the work of the church. He has made it plain that He expects us to follow that plan. That plan is "THE TITHE." When we have "PAID" THAT TITHE, then we can begin to grow in the Grace of Christian Giving. We will then begin to really GIVE the cause of the Master in every way. Let us remember that real giving is a Christian Grace. "God loveth a CHEERFUL GIVER." And above all our giving should be systematically.

## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

TOPIC FOR AUGUST 22, 1954

PARTICIPATION IN GENERAL CONFERENCE

SCRIPTURE READING: PSALMS 133 and 134

THIS PAST WEEK our church held its General Conference in the new Memorial Chapel at Ashland College. This was a grand opportunity to learn more about the work of our church and to participate in formulating the church's program for years to come. Every young person should begin now to plan to attend our General Conference in the next year or two. Here are some reasons why you should attend conference:

1. **Brethren Youth Meetings.** Each year the Brethren Youth Board plans a special program for the young people of the church. A special speaker who has the interests of young people at heart is imported to bring a special series of messages to the youth gatherings. Here special problems are discussed and many answers are found for your most pressing questions. These services are planned and promoted by young people.

In addition to the special services, the Brethren Youth Board plans recreational activities that are of interest to young people. There are ball games, track meets, hikes,

picnics, and many other interesting events. Brethren Youth are given a large and important place on the Conference program. Special Communion and Prayer services for young people also are a part of the youth program. Yes, you will enjoy and you will be inspired by the General Conference.

2. **Financial Reports.** Perhaps you have wondered how the money you give to the various offerings is used. Maybe you have asked why it is that year after year the various boards of our church ask for more and more money. At our General Conference each board is required to give a detailed report on all financial matters and to answer any questions that may be raised on the floor relating to its work. If you have any questions about the finances of any board or boards in our church, you should attend General Conference.

3. **Program and Progress Reports.** If you have ever wondered why certain boards do what they do and why they do not do certain other things, you may find your answer at General Conference when each board makes its report. Each board is required to bring a report of what has been accomplished in the past and what it plans to do in the future. All of these reports are discussed on the floor of the conference so that you may ask questions. Remember that the more minds there are thinking about the program of our church, the better will be our program and the quicker we can get the work of our Lord accomplished. You should attend conference so that you will understand our church's work and so that you can add to its effectiveness.

4. **Inspiration.** A large part of the General Conference Program is given to services of inspiration. Messages based on the Bible are presented by ministers of our church. Great doctrines of the church are presented so that we have a greater appreciation of our faith. It is a wonderful thrill to see and hear so many people from so many different churches singing and worshipping together at conference. As you participate in this part of the service, you will soon be saying to yourself, "This year I am going to do a better job in my church back home." Not only will you determine to do a better job during the coming year, but you will also find many new ideas to equip you for doing that better job.

5. **New Friends.** You have read in the *Evangelist* an article by one of our Brethren and after you have finished it you have said, "I wonder what that person is like." Here is a wonderful place to meet these people that you have come to know through the pages of the *Evangelist*. Then there are so many other people that you will come to know by attending General Conference. When we come to know each other, we will come to love each other better. When we learn to love each other, we will come to work together better in the kingdom of Jesus Christ. If you feel that you would like to do more for your fellowmen, for your church, and for your Lord, Conference will be a valuable place to begin.

(Note to the leader. If your delegates have returned from conference by the time you use this program, you might have them take part in this service by giving the topics and having them add to them their impressions of General Conference.)

## NEWS FROM OUR CHURCHES

(Continued from page 11)

those days of blessing and forward to still more "increase," we remind ourselves that, though those days are finished, and Brother Miller had to go to his other duties, yet,

"Say not, my soul, 'From whence  
Can God relieve my care?'  
Remember that Omnipotence  
Hath servants everywhere."

Paul M. Naff, Pastor.



### REVIVAL AT BRUSH VALLEY BRETHREN CHURCH

During the two weeks from June 21st to July 4th it was the happy privilege of the writer to hold a two-weeks' meeting at the Brush Valley Brethren Church which was also the writer's first charge when he entered the ministry. I want to say it was one of the most happy occasions I have experienced for a long time. Each day I would recall some past experiences, as well as to see many friends of the years during my pastorate there. The interest, and attendance were far beyond our fondest expectations. This church is a typical country church; not a house to be seen in sight of the church. As many will realize this is not a large church, but our attendance was 100 the very first night and never went below this at any time during the two weeks. In fact the attendance ranged from 100 to 255 during the two weeks. It was truly a two weeks of rejoicing. Decisions were made at each service except the first.

The hospitality of these good people was of the very highest. It was wonderful to be in these homes once more. Of course it was impossible to get into every home during the short two weeks. The writer had the privilege of staying in the Wilbert Bowser home the first week and in the Ivan Hooks home during the second week.

Only a minister who has had the privilege of holding a meeting in a church which he at one time served can fully appreciate the joy that was mine during this time. The two weeks went entirely too fast. This is another meeting added to my precious memories. It is my prayer that these good people may be richly blessed as they continue to work together for the up-building of the Kingdom of God. May your interest and zeal for the Lord and His Church ever grow and remain strong.

These good people love their Church. They take great pride in their church which they have every right to do. It is a strong church, even though not large in membership. They just recently made an improvement which was needed for a long time. The basement was dug out more completely; dividing it into class-rooms. A new furnace was also installed. The custom here is to have Daily Vacation Bible School during the meeting. The writer had the privilege of teaching the intermediate group. The basement was a great help to the Bible School. It makes

one wonder how we ever had Bible School before when classes had to meet in the Sanctuary.

It is always a joy to have delegations present at a meeting. Among these were several delegations from Vandergrift, which this pastor served on the circuit with Brush Valley from 1944 to 1948. There were two car loads from the Berlin Brethren Church which this pastor served from 1948 to 1952. To add to our joy was a car load which came to the church one day from our church here in Dayton. We certainly rejoiced to see all our dear friends again. May God richly bless all of you, is our prayer.

It was a privilege and joy to work with the pastor of the church and his good wife, Rev. and Mrs. Paul M. Naff. They took over the work of the Brush Valley Brethren Church and Vandergrift Church (now the Pleasant View Brethren Church) when this writer moved to the Berlin Church. They are doing a commendable piece of work. May God continue to richly bless you in your work in His vineyard.

Percy C. Miller, Dayton, Ohio

## MISSIONARY DEPARTMENT

(Continued from Page 7)

just getting to know the language well enough to talk with the people and were also getting to know the people, but we are looking forward to the work here at Gulak and the opportunity of meeting and witnessing to Margies and Higies in this area.

### Work at Gulak

There is a church of about fifty members, a school of about 40 pupils, and a new dispensary at this station. The dispensary was just dedicated this past Sunday, and Bea is already at work treating the sick people who have come to the dispensary. Together we will handle the school work, and I will handle the church and the outvillage work. At present there are five C. R. I. schools working out from the Gulak Church, and plans are to open two more before the second term begins.

I have a little lull in my school work at the moment but this will give me opportunity to visit with the people and work into the church program and visit outvillages together with Mr. Bowman.

This has certainly been a rambling letter, but I do want to add one further word. The Gulak Dispensary was built with money given in place of flowers, at the time of the death of Mrs. Bowman's mother last year. It stands as a living remembrance to a loved one who has gone to his heavenly reward, and it is a means of healing the sick bodies of our African friends as well as a symbol of the love of God to all mankind. As the people receive medicine for the healing of the physical bodies they likewise receive medicine for the healing of their soul sickness.

In His Service,

Bob.

# THE BRETHREN'S HOME

## Residents and their Birthdays ---- Flora, Indiana

Brother Elmer M. Keck, of Jones Mills, Penna., has recently furnished the following pictures of residents of the Brethren's Home, Flora, Indiana, and their birthdays. The pictures were taken August 10, 1953.

birthdays, as gleaned from the list furnished by the Pennsylvania District W. M. S. are listed below:

We feel it would be nice if you would file this list, and remember these people with cards on their birthdays.

Address them: % The Brethren's Home, Flora, Indiana.

AT THIS TABLE  
(left to right)

David Eller ..... July 7  
Hattie Mann ..... September 19  
Florence Brower ..... January 21  
William Cooper ..... October 11  
Mary Coin ..... April 28  
Mary Obenchain ..... June 14  
Emma Berkheiser ..... April 14  
Lula Shively ..... January 20  
Eva Shanefelt ..... June 18  
Orpha Beekley ..... April 6



AT THIS TABLE  
(left to right)

Vinnie Snell ..... October 23  
Cassie Mossburg ..... July 13  
Pete Rarick ..... August 4  
George Snell ..... August 23  
Arthur Bone ..... December 18  
Fannie Bone ..... December 19  
Bert Daniels ..... December 22  
Ella Sands ..... Deceased



### RESIDENTS NOT PICTURED

|                                  |                                   |                                    |
|----------------------------------|-----------------------------------|------------------------------------|
| James Ridenour ..... February 22 | Joe Tam ..... October 29          | Jennie Harrison ..... July 24      |
| Rilla Moore ..... September 18   | Margaret Watson ..... November 12 | Goldie Stonebraker ..... August 22 |
| Nancy Ridenour ..... October 2   | Ida Ege ..... December 30         | May Cripe ..... September 7        |
| Bessie Michael ..... October 28  | Ray Stonebraker ..... March 4     | Lydia Pettet ..... September 23    |
|                                  |                                   | Sidna Rodgers ..... November 15    |

# MORE GOOD NEWS *from your* Brethren Publishing Company.

## THE BOOK STORE

**THE BRETHREN PUBLISHING COMPANY** is in the process of enlarging their Book Store in order to render even better service to you. At Conference time, we hope to have many of the new books in stock. We invite you to come in and look around.

Any book, any religious item which we do not have in stock, we can order for you, assuring you promptness and efficiency in service.

## THE BIBLE CLASS QUARTERLY

THE NEW AND LARGER BRETHREN BIBLE CLASS QUARTERLY will soon be ready for the press. Re-evaluate your Bible Class Quarterly needs, and increase your order for this very excellent Quarterly, so that all your Adult scholars might have their own individual Quarterly. To be assured of receiving enough to meet your order, send in your order promptly. Read all about this new Quarterly on page 15 in the July 31st **Brethren Evangelist**, or, better still, contact the Editor of Publications, either on the General Conference grounds, or in his office, to learn just how this new Brethren Quarterly will fill all the lesson material needs of your Bible Classes.

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**Vice-Moderator—REV. L. V. KING**

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**Secretary—REV. C. Y. GILMER**

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**Assistant Secretary—REV. SMITH F. ROSE**

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**Treasurer—R. A. HAZEN**

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**Statistician—REV. W. S. CRICK**

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**Committee On Committees—REV. H. H. ROWSEY,  
REV. N. V. LEATHERMAN, WALTER C. WERTZ**



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The counting of Delegates Tuesday morning resulted in a total of 177 lay, 1 district, and 73 ministerial delegates, making a constituted body of 251 delegates against 246 a year ago.

That's just about all there is of general interest ite out of the Conference, of interest to the Brotherhood, except to report that the weather has been comfortably cool helping to make for a very enjoyable Conference. W. S. B.

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication time to be of value for the event.

### NORTHERN INDIANA DISTRICT LAYMEN

Meeting of the Northern Indiana District Laymen  
Ardmore Brethren Church, September 13th.

Supper served 6:00-7:30 P. M. Meeting at 8:00 o'clock  
Gail Sausaman, Secretary

\* \* \*

### SOUTHERN INDIANA LAYMEN

The Southern Indiana District Laymen will hold their regular quarterly meeting at the Peru Brethren Church on Monday evening, August 23, 1954. We especially urge a good attendance from all churches.

Supper will be served from 6:00 to 7:30 P. M., with a fine program following.

C. E. Keplinger, Secretary.

## GENERAL CONFERENCE NEWS

We are replacing for this week our regular column of Interesting Items to bring to you a few of the Highlights of the opening of the 66th General Conference of the Brethren Church, being held August 16 to 22, in Ashland, Ohio.

Conference opened Monday evening with an excellent attendance, and a very fine spirit. Brother W. B. Brant, the Vice-Moderator, gave an inspiring and challenging Vice-Moderator's Address at the opening service.

We have reported the results of the election of officers on the front page of this Evangelist. The results of the election were announced at the close of the Tuesday morning session. The officers, thus elected, were then installed by Brother W. E. Ronk, a member of the Rules and Organization Committee, in the absence of the retiring Moderator, Brother Virgil E. Meyer. Notable was the fact that all of the officers newly elected were present for this impressive installation service.

The Moderator's Address, prepared by Brother Virgil E. Meyer, was read to the Conference at the 11:00 o'clock hour on Tuesday morning, by Brother Percy C. Miller. Brother Meyer, is at the present time enjoying a five weeks' tour of the Holy Land as a member of the Flying Seminar, sponsored by the Winona Lake School of Theology.

### GENERAL CONFERENCE

### EXECUTIVE COMMITTEE

1954-1955

Southeastern District .....Guy Ludwig, John F. Loc  
Pennsylvania District..Elmer M. Keck, Lyle Lichtenberg  
Ohio District .....Alvin H. Grumbling, Floyd Sibe  
Indiana District .....Claud Studebaker, James Dav  
Central District .....H. H. Rows  
Mid-West District .....Edwin Puterbaugh  
Northern California District .....Cecil Johns



# The Editor's Pulpit



## People Of The Hour

A YEAR AGO, in our Editorial which appeared in the *Evangelist* which came out during General Conference week, we, in the closing thought, encouraged the Brethren Church to be "people of the hour."

Again, during General Conference week, we lift up the challenge.

It would do us little good to relist the events of the world since last we met in General Conference. These have been driven into our minds and thoughts by way of radio, television, newspapers and magazines.

The greater part of all that has transpired about us has been concerned with material security and personal safety.

The need of the hour is, of course, an emphasis on spiritual confidence. We Brethren can be people of the hour to our nation—awakening Americans to the folly of earthly security and peace. We can point men to Christ, the sure and eternal hope of all who become His.

It is sometimes difficult for us, who, being Christians, possessing the assurance of ever present help from God, through Christ, to realize the feelings of people who are without it. Yet many, many people do not know of the peace that passeth understanding."

Every man does have some kind of security. Christians have it in Christ—others have it in themselves, their possessions, or they trust in their national power for security. Of all these, security in Christ alone, is genuine.

Here is where we can shine as "people of the hour." A positive emphasis and expression by us of this security and confidence which we have in Christ, coupled with righteousness in daily living, will go a long way in making our national security and prosperity more certain. Truly we are the salt of the earth. Let us keep ourselves activated in the power of Christ that we do not lose our savour. We are truly the light of the world, and it dare not be hid under a bushel. Being people of the hour means that we will be witnessing to all who are around us, exemplifying the holy life in Christ. As others see Christ in us, they too, will be influenced, and, under the influence of the Holy Spirit, will, through our witness, find Christ as eternal Saviour and thus become part of this great eternal band of believers.

To be people of the hour, let us renew our covenant with God, going forward to new heights of glory and service for Him. The opportunity is ours—let us use it to accomplish His work and to glorify His Holy Name. W. S. B.

## CONGRATULATIONS—Indiana and Ohio District W. M. S.

WE CALL ATTENTION to the advancement being made by the Indiana and Ohio District Woman's Missionary Societies regarding their interest in *The Brethren Evangelist*.

A year ago, the Indiana District W. M. S., in response to our appeal of getting *The Brethren Evangelist* into more Brethren Homes adopted as goal four in their District goals, the following: "The *Brethren Evangelist* in the home of each Brethren W. M. S. member." We are glad to announce that the Indiana District W. M. S. has renewed this goal for the second year. We congratulate the Indiana W. M. S. for their interest in getting the news and programs and teachings of the Brethren faith into the

homes of their members by way of the *Evangelist*. We commend them for setting the pace, and for presenting a challenge to other Districts and groups.

The Ohio District has likewise caught the spirit, and this year has challenged their local societies, by means of making it a District Goal, to get *The Brethren Evangelist* into at least 50% of the homes of their members. This is a big encouragement to those of us who are responsible for getting the paper edited, printed and mailed out to the Brethren. It is a challenge to the entire brotherhood to give, by means of increased subscriptions, an increased reading of Brethren emphasis through *The Brethren Evangelist*. W. S. B.

# Moderator's Address

## 1954 General Conference of The Brethren Church



REV. VIRGIL E. MEYER

## THE FUTURE OF THE BRETHREN CHURCH

### TO THE DELEGATES OF THE SIXTY-SIXTH GENERAL CONFERENCE OF THE BRETHREN CHURCH

**D**ELEGATES AND FRIENDS assembled here for the Sixty-sixth General Conference of the Brethren Church, I count it a privilege to bring you greetings in the name of Christ our Lord. Though not with you in person, you may be assured that I am with you in thought and prayer and will remain so through the coming week as you deliberate and transact the business necessary to carry on the work of our Lord, in this, our beloved Church.

I count it an honor to have had the privilege of serving you as your Moderator during this past year and I deeply appreciate the trust that you have placed in me. May I assure you most sincerely that it was only after long and prayerful consideration that my decision to be absent from this Conference was made. A unique opportunity for travel and study presented itself and I felt that by taking advantage of it, I could better serve my Master and my Church.

As we reach the close of another church year, it is only fitting that we consider the many blessings that have been ours. "God who is the giver of every good and perfect gift" does truly bless His own. Individually we have much for which to give "thanks unto the Lord." Collectively, as a church, we also have much for which we must praise our God. Our mission work is moving forward, and we have young people preparing for the foreign field. Our Seminary is more nearly meeting the demands of the churches for ministers than it has for many years. An extensive building program is being carried on at Ashland College and will make the institution increasingly effective in the field of Christian education. For these and other blessings too numerous to list, let us be thankful.

It seems well to me that the executive committee of this Conference should have chosen the theme "Be Strong in the Lord." The text, "Finally, my brethren, be strong in the Lord, and in the power of his might" is one that I would like to emphasize very much in presenting what I have to say on this occasion.

Listen to the text and the verse immediately following:

"Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

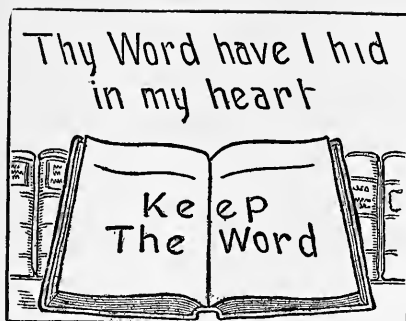
And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

For I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

—Ephesians 6:10-20.

These are admonitions from God's word that every Christian could well look to with every effort of understanding.

And now let us consider the future of The Brethren Church. To do this let us look around us at the world in which we live. Even though, Christ said, "we are not of this world," we are in this world. Certainly the plain people attempt today to live in this world without accepting the progress and change of it. Their lives often show such glaring inconsistencies that it borders on the ridiculous. Yes, we are in this world, so let us direct our consideration today to some current thought of the needs of our day. Will you come along with me to examine some of the needs of our world? We must recognize that as long as we are in the flesh we will have some very vital material needs. Most of us who are gathered here are from a chosen nation wherein there is much wealth and blessing that there is in the genuine want. It is difficult for us to remember that there is a multitude which numbers into the millions and millions, even unto half the peoples of the world who at this moment do not have enough to eat. Shall we prod ourselves to remember that the slum conditions of our cities are not better, much better, than the average for the rest of the world? The clothing that is worn by many of the peoples of the world could be compared rather favorably with the clothing that we would discard. When we study the records we find that the life expectancy for us who live in this country is greater than that anywhere else in the world. Science has brought us such great blessing of length of life and health. We point up our blessings to highlight the contrast to the rest of the world that we might see the material needs of mankind today.



As vast as the material need of mankind is, his spiritual need is infinitely greater. In spite of the efforts of the Christian church, after almost two thousand years, millions of people have never in any way been affected by the teachings of Jesus. The risen Saviour, with plain injunction, gave the church the responsibility of going into all the earth with the saving message of the Gospel and to witness for Him.

A part of the thinking of our day that will very much affect the world in which we live and in which our children will live is the trend toward more and more liberal thought in Christian circles. This liberal thought very often progresses from theological liberalism to social liberalism and then to political liberalism. Half of our world is under the influence of a communist system of avowed atheistic denial of the existence of God or the Savior of men. Now we know that a born again Christian could not believe that a man has worth only in direct ratio to his worth to a governmental state. It is perceived therefore, that a theological denial of God and His Son is at the basis of our world trouble and one that may bring us to the last world war and the end of the age.

Theological liberalism has reared its head in multitudinous times and in many forms. It is a recurrence of the Arianism of the fourth century of the Christian era. It is a syncretism of ancient Sadduceism, Arianism, humanism, rationalism and deism. The Liberalistic modernism is the devil's broom with which he would sweep the world clear of the last trace of supernaturally revealed religion. It is a system of philosophy, in

the name of modern reason, science, and scholarship, and denies the essential truths of the Christian religion. The diabolical notion of this system is that modern rational and scientific investigations have superseded and invalidated faith in any revealed religion. It seeks to fix the limit of the possible and knows exactly what is impossible. The extreme liberals deny most of the fundamental doctrines of Christianity; others accept most of the doctrines and deny only a little. But the heart of their thinking is at the point of genuine old-fashioned unbelief. Every basic position of the liberalist of today can be found in the false teachings of the centuries.

Anyone who wants to practice the religion of Jesus must begin where Jesus began, must believe what Jesus believed, and teach what Jesus taught. Listen to His words in Luke 24:15-27, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Here Jesus says that one who is even slow to believe "all that the prophets have spoken" is a fool. He says that the Old Testament unmistakably foretold that Christ would suffer these things and then enter into His glory, and this involves supernatural revelation of the future. Jesus applied this statement about the infallibility of the Bible and "all that the prophets have spoken" to "Moses and all the prophets" and to "all the scriptures." He is saying that all the Old Testament scriptures are divinely inspired and that any man who is even slow to believe them is a fool. That is what Jesus taught about the Bible! The Bible is the authority then, the infallible authority of Jesus Christ. True Christianity takes the Bible as the infallible revelation of the will of God, and anyone slow to believe it is a fool. Jesus put Himself on record. He called the Scriptures literally "every word that proceedeth out of the mouth of God." (Matt. 4:4). That is literal word for word, or verbal inspiration of the Old Testament scriptures. It follows then that one who accepts the absolute inspiration

of the Old Testament scriptures necessarily accepts the inspiration of the New.

Jesus claimed the divine authority of every jot and tittle of the law, saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18). Jesus Himself repeatedly quoted the Old Testament as the word of God. He believed in the direct creation of man and woman, male and female, as described in the first chapters of Genesis (Matt. 19:4, 5). Jesus plainly said that in the days of

Noah, "Noah entered into the ark" and that "the flood came, and took them (the wicked outside the ark) all away." Jesus clearly authenticated the Genesis account of the flood. Jesus believed also in the inspiration of the book of Jonah. He said, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." In the same connection He clearly said that His resurrection from the dead would be the sign of His deity. What He claimed by way of divine inspiration for the infallibil-

ity of the Old Testament, He also claimed for the New Testament. Matthew 24:35 He said, "Heaven and earth shall pass away, but my words shall not pass away." That means that Jesus claimed His words would be infallibly recorded, never to be lost. Here is the foundation. Here then is the very heart of the belief of the Christian religion. You must either discard the Bible and discard Jesus Christ with it, or you must accept the Bible and accept Jesus Christ with it. They are inseparable. The

(Continued on Page 8)

## VANATORS TO BEGIN BRETHREN WORK IN FLORIDA

**Starting Date—November 7, 1954**

No doubt many out over the Brotherhood have been wondering whatever has come of the proposed activities in attempting something for the advance of the Brethren Church in Florida. Let me say at the very outset, that these things cannot be accomplished in a short period of time. We have been in Sarasota, Florida, for a little over a year and a half. In that time more than one hundred Brethren from various churches in the North have called upon us. They came from every District in our Brotherhood except the Mid-West and Northern California. Many of these were merely "vacation visitors," here for a couple of weeks, or just passing through. But a number are "winter residents" and here for several months during the winter season. As to "permanent residents" as yet there are not too many, but the promise looms ahead for more and more being headed toward settling down here.

Then, too, Sarasota is a fast growing city, expanding in every direction, and especially is this true in the section where we are living. With the rapid rise in population the opportunity for church expansion is steadily increasing. A number of "new church buildings" have been erected in the past two years, but already their capacity is taxed to the limit. People really go to church here.

As we see it now, opportunity is knocking at the door of the Brethren Church, for there is no church of Brethren faith in Florida and only three congregations of the Church of the Brethren in the state. This means that either we seek to keep our people together in "the faith of our fathers," or permit them to unite with other churches, or sad to say, permit them just to drift away from church attendance altogether.

As many over the Brotherhood know, it has been our avowed intention to see if we could do something to bring our people together in a Brethren "get-together," having for our ultimate aim the organization of a church body here in Sarasota. To this end, now, with the coming of the fall tourist season, we are ready to "START SOMETHING." This will, of course, have to be on an experi-

mental basis, but for a start we are going to invite Brethren people and friends to meet in our home for worship and fellowship each Sunday morning, beginning on November 7th. We will start with Sunday School and Morning worship. Other activities will follow as conditions permit. We are very fortunate in having another retired minister and his good wife, Rev. and Mrs. O. C. Lemert, living close to Sarasota. They are permanent Florida residents, residing at Englewood a few miles south of Sarasota. They, too, are eager for the beginning of Brethren work and Brother Lemert and I have been working together, planning the conduct of our meetings. We will take turns preaching and will work together in planning for future programs.

We plan these meetings to be held in our home which we have built in such a way that it can be used for a place of meeting for the time being. Of course the ultimate desire is to increase in numbers so that we will be compelled to either rent another place of meeting or build a church edifice of our own in a suitable location. This we would like to see done in the very near future. We shall, however, be glad to share our home for these meetings as long as it will accommodate the group.

Watch for a more definite announcement through the columns of THE BRETHREN EVANGELIST in the near future.

**ONE WORD TO OUR PASTORS OVER THE BROTHERHOOD:** Please send the names of those of your congregation who are planning to spend any time on the west coast of Florida, in or near Sarasota, to me at the address below, and I will seek to contact them in one way or another.

**REMEMBER OUR OPENING DATE—NOVEMBER 7, 1954.** Be in prayer for our efforts.

Cordially yours,  
Fred C. Vanator,  
925 North Lime Avenue,  
Sarasota, Florida.

# MISSIONARY DEPARTMENT

## BISCHOF'S—FROM LASSA TO GULAK



Scene in Higi-land with Bischofs and other missionaries visiting with the Higi people.

During April there was the regular Easter schedule which is quite similar to the schedules followed at home. Many outvillages were visited; people were examined for the covenant and baptism. In the Lassa area during the Easter season, the following additions were made to the church:

Dille—4 people were baptized; 20 took the covenant

Lassa—24 people baptized; 42 took the covenant

Uba—5 people took the covenant

Tampul—7 people took the covenant

The Lassa Church had regular pre-Easter services with an African assistant pastor preaching every night. These

were quite well attended. Easter Sunday the school children put on the Easter play and then in the afternoon 155 people partook of the Love Feast and Holy Communion.

April 26, at Gashala (Kilba village) 29 people were baptized, and 45 took the covenant. In the afternoon, the Gashala people were organized into a church and now have their own church committee. In the future, probably after several years, they will select deacons and deaconesses to replace the church committee. There are now 189 baptized Christians in this village with about 130 others having the covenant. The day's activities were brought to a close with 137 people taking part in the Love Feast, foot washing and communion.

May brought the school to a close for the first term. Lassa with an enrollment of 300 and an average attendance of about 287. We felt this to be a very good term. May also brought the Grimleys back to us, for which we greatly thank God, and for their safe return. The latter part of May was spent in packing and turning over the work in Lassa to the Grimleys. Now we are comfortably settled in Gulak and beginning our new work.

Bea and I are glad for the assignment to Gulak. It will give us a taste of one-family station life. It will probably be a little lonely for us, since we have been at a station where there have been quite a few families, especially since we are now getting into the rainy season and soon will not be able to motor to Lassa. I am anxiously awaiting the arrival of the motorcycle. I have

(Continued on Page 11)

## WHAT ABOUT YOUR PURSE?



The "little character" with the pitchfork is quite gleeful that one of his pupils is following the impish policy of closing his purse to the Church's appeals. He isn't giving even a pleasant look—only a promise of battle.

If we want to be good stewards, we will open our purses to the Church's appeals and needs—cheerfully. Such an attitude will put to flight "his satanic majesty."



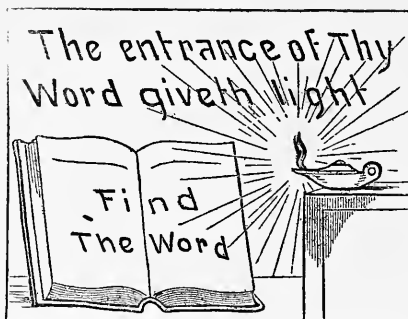
## MODERATOR'S ADDRESS

(Continued from Page 6)

religion of Jesus, His doctrine, His message, His spirit, are based on His absolute acceptance of the Scripture as the word of God, without error.

As Christ never went against the Bible and the Bible never has gone against Christ, so also we see that the message of Christ and Paul always perfectly agree. Jesus said concerning the new birth in John 3:5, "Except a man be born again, he cannot see the kingdom of God." In another place he said "Marvel not that I said unto thee, Ye must be born again." By these and many other teachings Jesus shows that he had a clear cut doctrine of salvation. The liberalist would teach that all men are naturally the children of God. But the message of Jesus is not that all will get to Heaven, but that only those who are born again, who have had a supernatural change of heart, shall be saved. There is a great war on in theological circles as well as in scientific circles, to emasculate from the Christian any belief in anything that is supernatural.

A short time ago a friend was telling me about his uncle, who is a part-time minister and a high school administrator. He was reared in and is a minister in a very conservative denomination. My friend was concerned because his uncle had been talking to him of some of his personal beliefs. As an educated man he cannot bring himself to preach about the virgin birth of our Lord. Moreover he confesses that he no longer can bring himself to believe in any need for the deity of Jesus or the necessity for a blood atonement. He believes that the world will ultimately get better and better because men all over are awakening to the fact that all men are the children of God just by nature of creation. The climax of this story is that the son of this liberal thinking minister is now being followed very closely in his activities because he is on the list of the Federal Bureau of Investigation, suspected of Communist activities. Again I say, it is just one short step from liberal theology to social liberalism and then to Communism.



If the Christian church disbelieves the gospel record that Jesus Christ was supernaturally born of the Virgin Mary, then it can easily forego the need of His being the saving Son of God. Then there is no need for supernatural atonement for sins. If we are not to believe in the supernatural, we must cast out the work of the Holy Spirit, belief in miracles, the voice from Heaven that said, "this is my beloved Son in whom I am well pleased," the star that shown in the heavens and the heavenly choirs that sang on the night of the "dear Savior's birth." Then there is no need for a bodily resurrection—without which Paul says our hope is vain.

The coming of this wicked unbelief is foretold in the Bible. We are clearly told that it is of Satan. Consider the following Scriptures: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 1:3, 4)

I Timothy 4:1, 2 says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron." Hear what Peter had to say in his second epistle, chapter two, verses 1 to three: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable here-

sies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you whose judgment now of a long time lingereth not, and their damnation slumbereth not." John has this to say on the subject: "For many deceivers are entered into the work, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

One might ask "where are these men who do not believe these fundamental things of the Christian religion?" To that we must answer, "almost anywhere." Several years ago Professor George K. Betts, of Northwestern University, sent a questionnaire to 436 ministers of the various denominations in the Chicago area. As reported in the press, the only religious belief in which all expressed faith was that God exists. Some twenty per cent, however, expressed disbelief of the doctrine of the Trinity, some thirteen per cent that God is omnipotent, some thirty-two per cent that God works miracles, some twenty-nine per cent doubted or denied the virgin birth of Christ, sixteen per cent His bodily resurrection.

Relative to the future life some forty-two per cent doubted that the eternal state is fixed by conditions existing at the time of death, while thirty-eight per cent doubted the resurrection of the body. Forty per cent denied the existence of a personal devil, forty-seven per cent the existence of hell and forty-three per cent the existence of heaven as a place in the Universe. Relative to the Bible, some thirty per cent doubted whether its inspiration is any different than that of other religious literature, sixty per cent that all parts of the Bible are authoritative and sixty-two per cent held that the Bible contains myth and legend. These are the views of men who stand in the front rank as religious leaders. What is most amazing is not alone the fact that so many men in the ministry are so uncertain and filled with unbelief, but that they remain in the ministry when the Bible ceases to them to be the "more sure word of prophecy." It goes to prove

the prophetic statement of Jude that certain men are crept in unawares."

What shall real Christians, Bible-believing Christians, who have the message and the spirit and the true religion of Jesus Christ—what shall they do about such liberalism? The second epistle of John tells us, "Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds!"

Now it seems to me that The Brethren Church as an orthodox Bible believing body of Christians needs to give some thought to the responsibility for keeping the faith. In this age of apostasy, when so many other ministers are preaching half-truths, Brethren ministers must stand up and be counted. When some of the other churches have confessed their unbelief in the atoning power of Jesus' blood, The Brethren Church must manifest its saving grace in every area of life.

The Brethren Church needs to give some profound thought to what we would do if there arose a crisis in one of our churches. What would we do if one of our Brethren ministers began to confess his unbelief in the great truths of God's word and began to preach his unbelief in one of our

church pulpits. Do we hear someone say, "But it surely will not happen to us?" Such a conservative church as the Southern Baptists had to face the problem this past spring. A board of inquiry questioned some of their students and young ministers and they either refused to answer or confessed their unbelief. A considerable number were expelled from the ministry and read out of the church. No doubt many thought it could not happen to them. Should not The Brethren Church give deep consideration to what we would do if a like situation arose?

Now with the injunction of Jesus Christ to go into all the world with the gospel, ringing in our ears, the faithful church can look around and find not only enemies of the saving power of His grace but we can find many friends. Thank God, he still has faithful churches carrying out this admonition to Evangelize. The Brethren Church needs to redouble its efforts to carry the gospel of salvation to all people. We must enter into with renewed interest and zeal the work of building new churches at home. May we ever be alert for any opportunity to form the nucleus of a new Brethren Church, particularly in some of the larger towns and cities. And while our work in the foreign mission field is progressing, we dare not rest upon our laurels, but must be constantly on the alert for new opportunities.

May each minister and laymen in The Brethren Church hold fast to our

heritage, to our message which is peculiarly Brethren. May we adhere to its doctrines and ordinances as practiced through the years.

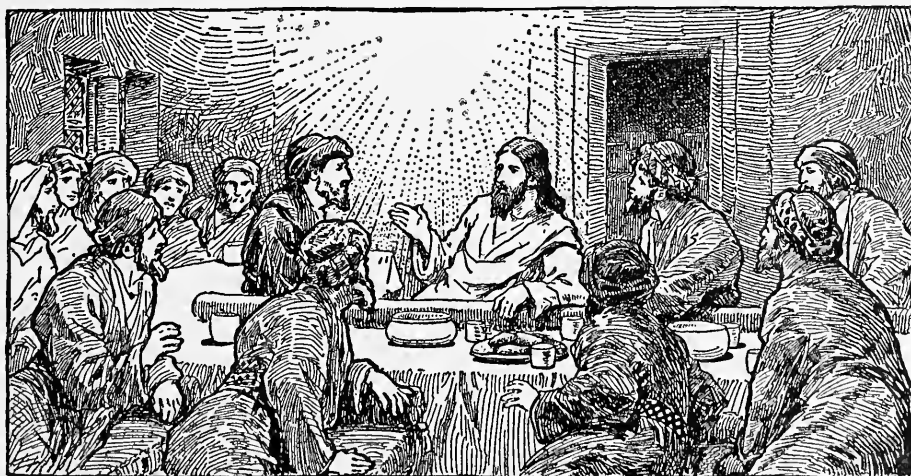
May we continue to minister to the material and spiritual needs of men through our institutions, such as our Brethren's Home. May we continue to teach and serve through our Publishing House, our young people's camps, etc.

Above all, may we spend much time in developing our own spiritual lives. May we grow strong in the faith and increase in the knowledge of God's Word. May we stand so firmly upon our heritage as Brethren that we may be able to evaluate in their true light the products of the world's unrest.

And this is the message that the Lord has laid upon my heart to bring to you. May God in His ultimate wisdom use it to His glory. May the Giver of all that is good look down upon us with forgiveness and mercy when we err. May His precious Word be our guide. May we submit ourselves to the direction of the Holy Spirit through this week and through the coming year. May our lives be ever subject to His will that He may dwell in us and work through us. This is my earnest prayer.

—Nappanee, Indiana.

(Read to the General Conference of the Brethren Church by Rev. Percy C. Miller.)



## A TRIBUTE TO A BELOVED FELLOW PASTOR—

**REV. E. D. BURNWORTH**

**By Rev. Claud Studebaker**

A call from Eaton, Indiana, on June the twenty-fourth informed us of the passing of an esteemed friend and brother in Christ, Rev. E. D. Burnworth, and asked me to share in the funeral service with the pastor, Rev. E. J. Black, to be conducted from the Brethren church at Muncie, Indiana, on the twenty-sixth.

We had heard the week before at District Conference that he was not so well but it came as quite a surprise and shock. His father, J. H. Burnworth was called to the ministry in 1884 in the Pony Creek Church of the Brethren which became the Brethren church. He was pastor of the same church for 6 years. This church was later disbanded and its members with others formed the Morrill and Hamlin, Kansas, churches and probably some to Falls City, Nebraska. This fertile agricultural area in Brown County, Kansas, became the homestead of many fine Brethren families who emigrated from Somerset Co., Penna. The road leading north from Morrill was called Pennsylvania Ave. because those who lived along that road all came from Pennsylvania. They were a fine type of people, who built a number of strong Brethren churches. My first pastorate was at Hamlin, Kansas, which called me to full time service in 1920, such a fine group of Brethren, but now the church is disbanded.

I have held the Burnworths in high esteem all these years. The two sons of J. H. Burnworth, E. D. and Ben, were both ministers, scholarly and eloquent preachers of the gospel. In his early ministry, E. D. preached in the Maple Grove church, Eaton, Indiana and was pastor at Goshen, Indiana, but later moved to the southland and was pastor of a college church of another denomination with a fruitful ministry, although not in the Brethren

church. Returning to the homestead near Eaton, Ind., he was called to the pastorate of the Muncie church.

The church had only the basement unit completed and was a bit discouraged as to proceeding with the super structure. However, Rev. Burnworth led them to a successful building of a fine sanctuary of worship. It was my privilege to preach the dedicatory sermon and share in the fine program of that day of triumph and joy. Rev. D. B. Flora, who was a former pastor, during which time I served them in two revival meetings, also Rev. E. M. Riddle, who was at that time secretary of the Missionary Board. Also Rev. Chester Zimmerman was already on the field to take up the work as Rev. Burnworth retired from the active ministry. It was a crowning glory to his ministry. He gave the new pastor every encouragement.

He moved back to the homestead near Eaton, leaving his membership in the Muncie church and retaining his interest in her progress. During his pastorate an exchange of the parsonage was accomplished which gives the church a very desirable home for the pastor. Rev. Burnworth was a man of keen intellect which was well trained in his field of service. He had an attractive personality and was to me a dear friend and brother. It is grief to give up your dear ones and our deepest sympathy is tendered the beloved wife and family circle. Our comfort is in the glorious hope of heaven, which is a very vital part of the gospel we preach. May our dear Lord bind up the broken hearts.

Bunker Hill, Ind.

## Pray

Pray.

Pray earnestly.

Pray reverently.

Pray the prayer of adoration.

Pray the prayer of thanksgiving.

Pray the prayer of supplication.

Pray, using the simplest words.

Pray, the prayer of faith, of love, of trust.

Pray, believing God hears and answers prayer.

Pray as you would to a very near and dear friend.

Pray as if God stood right before you, and you were talking to Him.

Pray, finally, "Nevertheless not as I will, but as Thou wilt."

—Religious Telescope.

## REPORT OF THE PENNSYLVANIA DISTRICT CONFERENCE

THE 64TH DISTRICT CONFERENCE of the Brethren Church convened Monday evening July 19th through Thursday evening July 22nd at the Masontown Brethren Church. Sessions of the Conference were in charge of the Moderator, Rev. Ralph Mills, of Pittsburgh. The song leader for the conference was Rev. Lyle Lichtenberger, of Berlin.

The message on Monday Evening was brought by Rev. N. V. Leatherman, vice-moderator of the conference. He used as his subject "The Church—God's Eternal Purpose."

Tuesday morning the Moderator gave his address which by vote of conference will be published in **The Brethren Evangelist**.

The inspirational messages were brought each morning following the business session by Rev. John Locke who spoke on the following subjects:

1. "This I believe"
2. "Passing Through"
3. "In God we trust."

These messages were all true to the fine messages always brought by Rev. Locke. There was much food for thought and if each one went home determined to live as had been pointed us we will have a more aggressive and spiritual church than we have experienced in the past.

There were a total of 93 lay and 15 ministerial credentials presented, besides an attendance of friends and visitors at every session.

Special musical numbers were brought by a number of people which was a very fine inspiration to all. The choirs from Masontown and Highland Brethren Churches sang several selections. Also special music by the Townsend Male quartet was enjoyed by all.

The conference officers for 1955 are as follows: Moderator, Rev. N. V. Leatherman; Vice-moderator, Rev. Lyle Lichtenberger; Secretary, Mrs. Elmer Keck; Assistant Secretary, Rev. Horace Huse; Treasurer, John H. Glessner; Statistician, Ida Kimmel. The place of next year's conference was left in the hands of the executive Committee, as invitations were extended by both the Meyersdale and the Cameron, W. Va. churches.

Dr. Glenn L. Clayton was there representing our College, giving to us very favorable reports. Rev. W. S. Benshoff represented the Brethren Publishing interests. Rev. Clayton Berkshire was with us to tell us about our Mission work. We were privileged to have remarks from Rev. Glenn Shank who with his wife and son plans to go to the Philippines soon. Rev. Delbert Flora was with us to speak in behalf of our Seminary. Jerry Flora was there representing the work of the National Sunday School Association. All of these men made a very fine contribution to the conference. We are praying that we who were there can go back to our churches and live up to the things of the past and to those things they cherished for us in the future.

One afternoon featured a very fine panel discussion with Rev. E. M. Riddle in charge, under the topic of "Brethren Church Extension—Where are We?" A number of people took part in this representing some of our newly erected churches in the homeland and also from our foreign field in Argentina.

We were very happy to have had Miss June Byler in our midst. We were privileged to hear her speak at both the Sisterhood of Mary and Martha banquet and the Woman's Missionary banquet. She was most interesting. I am sure that all regretted that her time with us could not have been longer. We wish her God's speed in her future mission work.

The evening messages were brought by the young men of the conference. Rev. Horace Huse, Rev. Cecil Bolton, and the final evening for the Brethren Youth program, Rev. Joseph Shultz. The young people of the Berlin Church presented a drama on "The Lost Church" which was very inspirational.

The people of Masontown are to be congratulated for their very fine hospitality. Their newly repaired and re-decorated church was an inspiration for worship. Conference as a whole was very fine and all left feeling it was good to have been there.

Mrs. Elmer Keck, Secretary.

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## MISSIONARY DEPARTMENT

(Continued from Page 7)

received word that it is in Lagos. And I hope that it reaches Lassa before the rains are too heavy. Gulak supervises the C. R. I. work in the area where we plan to build the Higi station, so we will be brought in close contact with the Higi people in that area.

Our address: We are living in Gulak, but since our mail has to come through Lassa and Garkida, there is no need to make any change in our address . . .

Love,

Bob and Bea.

## VERY URGENTLY NEEDED

### CONSECRATED, CHRISTIAN WOMAN NEEDED

We are in need of a consecrated, Christian woman, at Haddix, Kentucky, who is capable and able to assist in teaching the Bible to the school children, and also help in the Sunday School work, and the mission work in general.

School will begin August 30th.

If you are interested in Christian work, please write me soon.

Mrs. Myrtle Kessinger, Haddix, Kentucky.

# Prayer Meeting Studies By C. Y. Gilmer



## NO LIFE WITHOUT HIS LIFE

**T**HE LAW REQUIRES OBEDIENCE from men who are sinners by nature, and hence all are under its curse (Gal. 3:10). The Law requires continuous obedience in all its points (James 2:10). The intent of the Law is not a way of salvation but to show men the exceeding sinfulness of their sin (Rom. 3:20; 7:13; Gal. 3:19). The Law can only bring the curse of condemnation and death to sinful man (2 Cor. 3:7a). Christ in His Sermon on the Mount did not ease the matter by applying the Law to the sinful condition of the heart instead of merely to the outward act (Matt. 5:21, 22, 27, 28). Jesus demanded that the heart be right (Matt. 5:20).

Jesus, though sinless, allowed the Law to pronounce Him worthy of death and hang Him on the tree (Gal. 3:13; Deut. 21:23). He took our place under the Law (2 Col. 5:21), that He might redeem us from its curse (Gal. 3:13, 14).

Free from the law, O happy condition,  
Jesus hath bled, and there is remission;  
Cursed by the law and bruised by the fall,  
Grace hath redeemed us once for all.

Now are we free—there's no condemnation,  
Jesus provides a perfect salvation;  
"Come unto Me," O hear His sweet call,  
Come, and He saves us once for all.

Children of God," O glorious calling,  
Surely His grace will keep us from falling;  
Passing from death to life at His call,  
Blessed salvation once for all.

—P. P. Bliss.

Christ came to deliver us from the galling yoke of the Law (Matt. 11:28-30). But there are those who, like the Seventh Day Adventists, have a strange mixture of law and grace (Acts 15:10). They do not clearly distinguish between the Law and the Gospel (Luke 16:16). They fail to see that Christ in His completed work on the cross is the end of the Law as far as believers in Him are concerned (Rom. 10:4). We are now under a better covenant (Heb. 8:6). The Sabbath, which is a part of Old Testament ordinances, is "blotted out" (Eph. 2:15; Col. 2:14). We are no longer subject to Old Testament ordinances but to New Testament commandments (Col. 2:20; John 14:15).

The way into God's favor is grace by faith of Jesus Christ (Gal. 3:22). We cannot commend ourselves unto God by our imperfect law-keeping but we must have faith in our good Substitute (Rom. 3:28; 4:4, 5). We cannot be justified by the "law of Moses" (Acts 13:38, 39) but by Christ "Who was delivered for our offenses and raised

again for our justification." All that the Law can administer to us is death (Gal. 3:21). "What the law could not do" Christ came to do (Rom. 8:2, 3; 7:24).

The God Who gave man life in the beginning (Gen. 2:7), after the fall (Gen. 2:17) brought the Gospel of life again (John 10:10; 14:6). Even His Words are life (John 6:63). And we can only obtain this life as a gift (John 10:28; Rom. 6:23). The Law was given "because of transgressions," and "By the law is the knowledge of sin" (Gal. 3:19; Rom. 3:20). We think our conduct is good until the Law shows us up (Rom. 7:13). If the Law is to lead us to Christ (Gal. 3:24), the Giver of life, then we are no longer under the Law (Gal. 3:19) but delivered from the power of death and darkness unto "justification of life" (Rom. 5:18).

The Christian life is His life in us, for while the Son gave His life for us, the Spirit gave His life to us (Gal. 4:6; Rom. 8:15-17).



## Lesson Comments by Fred C. Vanator

Lesson for August 29, 1954

### GROWTH THROUGH CHRISTIAN SERVICE

Lesson: Galatians 6:1-2; James 1:22, 26-27; 2:14-17;  
1 John 3:16-18

**W**HEN CAIN PROPOUNDED THE QUESTION, "Am I my brother's keeper?" he set the stage for the attitude which men have had toward other men from the very beginning. Today we must ask ourselves the question, "Just how far should I go in the matter of doing service for those around me and just how far does the boundary of my responsibility reach?" In other words, "What is Christian Service?"

Let us look at our lesson and see if we can find the answer.

Our Galatian passage brings us squarely to the point of the lesson. Here we find the case of the erring brother and we are definitely told how to meet it in our relation to him. "Ye which are spiritual," tells us of our own relation to God and leaves no room for doubt as to our duty under the circumstances. We are to seek to "restore such an one in the spirit of meekness," for we are told that we should remember that we, too, might also be so "tempted." We are to "bear one another's burdens," even as Christ did for us. This does not mean that we are to bear the responsibility of the wrong doings of this brother, but to seek to help him over his difficult times, for we are told very plainly later in this same chapter that "everyone must bear his own burden" of personal responsibility.

Service speaks of activity. James tells us to be "doers of the word," and that we are not to be merely "hearers" of the word. The Lord very distinctly tells us that we are



o "do" as He commands us. The Great Commission is a "do" command, "Go ye . . . make disciples . . . teach them . . . baptize them." A better translation of our James passage would be, "but keep on being doers of the word." It is a matter of repeated service. It is not just one single act of service which we return to time again and again, "Look what I have accomplished."

We do not often think of service as having anything to do with that which we speak, but James admonished us to "bridle the tongue." More harm is done in this world by the unbridled tongue than in any other way. It is a very good rule to follow not to say anything about a person if you cannot say something good. But even when sometimes mere silence is more eloquent in estab-

lishing your feelings than the outspoken word. The mere self-satisfied smile; the smirk at the word of another; the uplifted brow—these can become just as bad as the unbridled tongue. Try to find some good in your brother and maybe the word you speak concerning him can help to put him back on the straight and narrow way. You may be doing more good than you think.

Someone has said, "There are many areas of life in which we can demonstrate our love for God and man. There are always the needy around us, who are in sorrow and those who have moral and spiritual difficulties. If we have within our hearts the true love of Christ, we will go to such ones in their hour of distress."

## Laid to Rest

**WHITMER.** Mrs. Ella Whitmer, wife of A. W. Whitmer died on June 18th. Life-long resident of the North Liberty community and a faithful member of the Brethren Church for forty-five years. The husband, two sons, Ray, of Riverside, Cal., and Carroll of Salt Lake City survive. Her's was a beautiful Christian life and her reward shall be great.

Last rites held in the North Liberty, Indiana, Brethren church, June 20th, conducted by the writer. The pastor, Brother Edgar Berkshire and Mrs. Berkshire furnished beautiful musical numbers for the service.

C. C. Grisso.

\* \* \*

**HACKETT.** Edwin C. Hackett, Hampton, N. J., passed away to be with the Lord, May 18, 1954. Member of Calvary Brethren Church, Pittstown, N. J. for 31 years. His decease occurred while the writer was spending some time in N. J. and I was called upon to preach the funeral message, assisted by the present pastor, Rev. Wm. Anderson. Brother Hackett lived nearly twelve miles from the church but seldom missed a service even when driving a horse and buggy. Served as trustee for 21 years.

Funeral services conducted from the Church on May 22, 1954. His many friends and relatives crowded the building to capacity.

E. J. Black, Muncie, Ind.

\* \* \*

**YOUNG.** John A. Young departed this life on June twelfth to be with his Lord whom he loved and faithfully served. Life time resident of this community; for many years a most faithful member of the Loree Brethren church. Funeral service from the church by the pastor. The male quartette sang the same hymns used at the service of his beloved wife six years before. Our comfort is in the glorious hope of heaven.

Claud Studebaker, Bunker Hill, Indiana.

\* \* \*

**HENSLEY.** Mrs. Sarah Catherine Hensley, died, July 2, 1954, aged 94 years. Formerly member of the E. U. B.

church, but joined Mt. Olive Brethren Church upon moving to the community. Survived by a large family of children, grandchildren, great grandchildren, and great-great grandchildren. Funeral from the Lindsay Chapel, Harrisonburg; interment in Keezletown cemetery.

John F. Locke.

\* \* \*

**SAINER.** Mrs. Samuel Sainer died on June 26th, aged 73. Born in Beaver County, Penna., she moved to Canton, Ohio, 35 years ago. Member of the Trinity Brethren Church, Canton. Survived by two sons, a sister, a brother, and three grandchildren. Funeral conducted by her Pastor, assisted by Rev. L. V. King, of Louisville.

Robert Keplinger, Pastor.

\* \* \*

**GUITTAR.** Mrs. Barbara Ellen Guittar, died, January 8, 1954, aged 80 years. Charter member of the Brethren Church, Canton, Ohio. Funeral conducted by Rev. John Dilling. Survived by one brother, two sons, and five grandchildren. Her one son, Donald, is the Moderator of the Trinity Brethren Church, Canton.

Robert Keplinger.

\* \* \*

**TEETER.** Homer Teeter, Johnstown, Penna., member of the Third Brethren Church, died suddenly May 27, 1954. Survived by his wife, Clara, three step-children, other relatives and friends. Services by his pastor from the Church, Sunday afternoon, with interment at Benshoff Hill Cemetery.

E. M. Riddle, Pastor.

\* \* \*

**EBERT.** Mrs. J. W. Ebert, died July 8th, aged 77 years. Resident of Wooster, Ohio for the past 40 years. Member of the Fair Haven Brethren Church. Survived by a son, a grandson, a sister, and two brothers. Services on July 10th by her pastor; interment in Wooster Cemetery.

Phillip Lersch, Pastor.

\* \* \*

**HEPNER.** Mrs. Clara Hepner, was laid to rest July 26th. Member of the Brethren Church for 33 years. At her death she was a faithful member of the Hillcrest Brethren Church, Dayton, Ohio. Former member of the Clayton Brethren Church. Survived by 6 children; 9 grandchildren and 8 great-grandchildren, one sister and



one brother. Interment in the Bear Creek Cemetery, with services by her pastor.

Percy C. Miller, Pastor.

\* \* \*

FISHER. "Bud" Fisher, born in Philly, Nebraska, Jan. 19, 1886, died June 19, 1954. Member First Brethren Church, Peru, Indiana. Survived by his wife, Alta, two sisters and one brother. It was while he and his wife were seated under a tree on their lawn a truck careened from Highway 31 and ran over him. Death ensued a short time later. Funeral by his pastor, Rev. J. M. Bowman.

Rose Mary Hassett, Church Clerk.

\* \* \*

CAMBLIN. Mrs. Ella Blanche Camblin, active member of the Falls City, Nebraska, Brethren Church, died July 8, 1954, aged 73, after an extended illness. Survived by eight children, six stepchildren, 21 grandchildren and nine great grandchildren. Funeral services at the church, July 10th; burial at Silver Creek Cemetery.

Edwin Puterbaugh, Pastor.

\* \* \*

WALTERS. Mrs. Idella Walters, died August 5th, aged 91 years. Survived by two daughters, one son, a brother and several grandchildren and great grandchildren. Member of the Brethren Church, Uniontown, Penna. Funeral Services conducted at Patience-Montgomery Chapel, Rev. Kenneth Muck officiating. Interment in Woodlawn Cemetery.

Ralph E. Mills.

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## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks      Topic Writer

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This week's material for our regular feature, "Brethren Youth Crusader's Topics," did not arrive at the Editor's desk in time to meet our printing deadline. W. S. B.

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## Wedding Announcement

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WATERS-DEISCH. Doris Waters and Roscoe Deisch were united in marriage at the parsonage on the eleventh of February. At home, 118½ W. Eighth St., Peru, Indiana.

\* \* \*

SOMMERS-CORRELL. Peggy Ann Sommers and Nathan G. Correll were united in marriage at the home of the bride's parents near Peru on the thirteenth of March. At home, 523 E. Fifth St., Peru, Indiana.

\* \* \*

LANDRUM-SOMMERS. Dorothy Landrum and Ernest

Junior Sommers were united in marriage at the parsonage on the fourth of April. Mr. Sommers is now in the armed services and now taking technical training on diesel mechanics.

\* \* \*

ARMSTRONG-OGLE. Dorothy Armstrong and William H. Ogle were united in marriage at the Loree Brethren church on the twelfth of June. At home, Market Street Bunker Hill, Indiana.

\* \* \*

We congratulate these lovely young couples and may the good things of life and the rich blessings of grace be theirs.

Claud Studebaker, Bunker Hill, Indiana.

\* \* \*

MOYERS-GARBER. Miss Eula Lennis Moyers became the bride of Howard Randolph Garber in a home wedding June 19, 1954, at 4:00 P. M. Only the immediate families of the couple witnessed the ceremony by the undersigning at the bride's home at Bergton, Virginia. The bride is a member of the Mathias, W. Va. Brethren church, the groom is a member, and Deacon in the Timberville Church of the Brethren. Mrs. Garber has been a valued member of the faculty of the Broadway High School, one of Virginia's newest Consolidated schools.

John F. Locke.

\* \* \*

NULL-KIRACOFE. On the evening of June 27th, Miss Barbara Null and Donald Kiracofe were united in marriage in the Gratis Brethren Church. The best wishes of their many friends accompany these fine young people in their new relationship. Ceremony by the temporary pastor, George H. Jones, Temporary pastor.

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## » » » » Our Poet's Corner « « « «

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### THE VENDOR AT THE DOOR

"Thanks for your deceitful lie," at last he wrote  
And left the message in his stead;  
The words amused her as she read the note  
And returned to her table full spread.

How long he had stood at her door and knocked!—  
His patience could scarcely be paralleled—  
The housewife once had the door unlocked  
But still he stayed, at negation rebelled.

"What item had he to sell?" curious I asked.  
"A trifling gadget I could not use";  
And apathetic in plenty she basked.  
My thoughts hastened the event to peruse:

Why his insistence? Why so long had he stayed?  
Was there hunger—days old—to be quenched?  
Were little ones whimpering? Rent to be paid?  
Was he with ample faith entrenched?

—Esther Kendig Black.

# Young Men and Boys' Brotherhood Program

Percy C. Miller—Topic, News Editor

Month of September

## Topic—FELLOWSHIP

Scripture Reading: Acts 17:10-15; 2:41-47

1. **A Scripture Fellowship, Acts 17:11.** After preaching in Thessalonica, Paul and Silas traveled to Berea by night in order to escape the mob. We find that the Bereans gladly accepted the word and eagerly searched the Scriptures for greater knowledge and understanding. While many Thessalonians believed and were converted, their eagerness to learn more about God and their diligence and earnestness to read the Scriptures did not compare with the Bereans. Like all other phases of life, the more effort we put into Bible study, the greater our reward.

2. **Early Christian Fellowship, Acts 2:46.** Nowhere will we find a more inspiring example of early Christian fellowship than in the account of the Day of Pentecost. These early Christians did four things which are essential to Christians today. They **CAME**, they **LISTENED** they **BELIEVED**, they **OBEYED**. Underscore the correct words: (We can, can not) have Christian fellowship like these early Christians and fail to attend church. Listening to the Word of God (is, is not) always essential to Christian fellowship. We (can, can not) believe the Word of God and still refuse to portray it in our daily life.

3. **Fellowship In Christ, I Cor. 1:9.** A review of history shows that each generation has had reasons to feel insecure. At present we have reasons to fear for the safety of our entire civilization. But the faithfulness of God shall always remain constant and unchanged. Two cakes were on display. The one was large, light, and looked delicious, the other one was flat, hard, and looked most uninviting. The only difference was the flat one lacked baking powder. There is the same degree of contrast between two lives—the life experiencing fellowship in Christ, and the life lacking it.

4. **Fellowship in Worship, Psalm 29:2.** Before we can experience Christian fellowship in worship, we must experience real worship—spiritual worship. "Our worship is spiritual," wrote Charnock, "when the door of the heart is shut against all intruders, as our Saviour commands in closet-duties. It was not His meaning to command the shutting the closet door, and leave the heart door open for every thought that would be apt to haunt us. Worldly affections are to be laid aside if we would have our worship spiritual . . . to be spiritual in worship is to have our souls . . . offered to God."

5. **Joy In Worship, Psalm 122:1.** A six-year-old, attending her first concert, suddenly jumped to her feet and applauded vigorously. "I just must do something!" she cried, "I'm so happy I'm here!" Do you suppose the psalmist had a similar feeling when he wrote the first verse of this Psalm? Do you have a similar feeling when you begin a prayer in private or enter a church on a Sunday morning? "It is for the sake of man, not of God, that worship and prayers are required—that man may be made better."—Blair.

## TEN COMMANDMENTS FOR MODERN PARENTS

1. Give your children the support of love and confidence, with appreciation of the individuality of each.
2. Plan for good times with your children, and try always to remember how they seem to a child.
3. Give your children a share in the tasks, plans, and creative activities of the home.
4. Look for good which you can praise more than for faults which you must condemn.
5. Value curiosity in your children and stimulate in them the love of all things true and beautiful.
6. Teach your children to convert obstacles into opportunities.
7. Develop in yourselves such qualities as you want your children to have.
8. Make your home a center of friendship and good neighborliness.
9. Share with your children in the fellowship of the Church.
10. Lead your children into faith in God through discipleship to Jesus Christ that they may be workers with God in overcoming evil and promoting good.—L. Foster Wood.

# MORE GOOD NEWS *from your* Brethren Publishing Company.

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THE NEW AND LARGER BRETHREN BIBLE CLASS QUARTERLY is now being printed. Please re-evaluate your Bible Class Quarterly needs, and increase your order for this very excellent Quarterly, so that all your Adult scholars might have their own individual Quarterly. To be assured of receiving enough to meet your order, send in your order promptly. Read all about this new Quarterly on page 15 in the July 31st **Brethren Evangelist**, or, better still, contact the Editor of Publications, either on the General Conference grounds, or in his office, to learn just how this new Brethren Quarterly will fill all the lesson material needs of your Bible Classes.

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# BRETHREN EVANGELIST

## *Give Again*

Hast thou comfort in affliction?  
Use it well, and pass it on,  
Keep not to thyself the blessing,  
Which thou findest in possessing  
Makes an earthly life of pain  
Borne for Jesus' sake a gain.

Hast thou strength in time of conflict?  
Use it well and pass it on.  
Don't forget the Lord hath sent it,  
For thy good His love hath lent it.  
Be thy brother what he may,  
Turn not from his need away.

Hast thou found that prayer is answered?  
Let the fact increase thy faith.  
May thy steady, calm assurance,  
Born of years of long endurance,  
Say to all, "Faint not, but pray."  
God will answer in His way.

Hast thou found the Savior precious?  
Tell to others the good news;  
Tell them that His love grows dearer,  
And the way grows brighter, clearer;  
Let none lose the blessed choice  
By the failure of thy voice.

—Fannie A. Kimball.

## THE BRETHREN EVANGELIST

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in the Hagerstown church, Sunday morning, September 5th.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETH-  
REN. Brother N. V. Leatherman reports the baptism of  
four persons recently. One of these was a lady who is al-  
most 94 years of age. She was brought to the church  
from her bed where she had been lying for the last four  
years, carried to the baptistry on a chair and received  
the ordinance as easy as any, according to Brother  
Leatherman. One additional member was received by  
statement of faith.

PITTSBURGH, PENNA. Baptismal services were held  
for three members on August 8th.

The Pittsburgh young people visited the home of one  
of the shut-ins, conducting prayer service along with the  
visit, recently.

NORTH GEORGETOWN, OHIO. Three young people  
were recently added to the membership of the church  
the baptismal service for them having been conducted  
as an outdoor service on July 25th.

Brother Spencer Gentle, pastor of the Waterloo, Iowa  
Brethren Church, was guest speaker in the North George-  
town church on August 15th.

SMITHVILLE, OHIO. John L. Carnochan, layman from  
the Hagerstown, Maryland, Brethren Church, was guest  
speaker in the Smithville Church, Sunday morning, Aug-  
ust 15th.

NEWARK, OHIO. Brother William S. Crick reported  
the baptism of a 92 year old man recently. The ceremony

(Continued on Page 11)

## REV. S. M. WHETSTONE

REV. S. M. WHETSTONE died suddenly on August 19,  
1954, at his home in Roann, Indiana. He was Pastor of  
the Brethren Church at Roann, having assumed the pas-  
torate several years ago.

Funeral services were held from a Roann Funeral  
Home at 10:30 A. M. on Monday, August 23rd, and at  
2:30 Monday afternoon, at the Brethren Church, Flora,  
Indiana.

Our prayers and sympathies go out to the wife, son,  
and other loved ones who survive. The prayers of the  
brotherhood arise to the throne of grace, that God might  
comfort and strengthen, in the sure and certain hope of  
life everlasting.

## Items of General Interest

GATEWOOD, W. VA. Homecoming Day was observed  
on August 1st. Brother Milton M. Robinson, pastor of  
the Oak Hill, W. Va., Brethren Church, was guest speaker  
at the afternoon service.

HAGERSTOWN, MARYLAND. Brother Glenn (Doc)  
Shank, Missionary in preparation, is scheduled to speak

## COMING EVENTS

Items for this column should reach us at least three  
weeks ahead of date of event, to insure publication in  
time to be of value for the event.

NORTH GEORGETOWN, OHIO. Revival Services—  
August 29th to September 5th—Rev. Charles R. Mun-  
son, Ashland, Ohio, Evangelist; Rev. Donald E. Rowsen,  
Pastor. Services begin at 8:00 P. M., D. S. T.

MULVANE, KANSAS. Dedication Service for newly  
enlarged Church—September 5th—J. Garber Drusha,  
Wooster, Ohio, guest speaker. Rev. J. F. Burton, Pastor.

OAK HILL, W. VA. Revival Services—Beginning Sep-  
tember 13th—Rev. L. V. King, Louisville, Ohio, Evange-  
list; Rev. Milton M. Robinson, Pastor.

### NORTHERN INDIANA DISTRICT LAYMEN

Meeting of the Northern Indiana District Laymen at  
Ardmore Brethren Church, September 13th.

Supper served 6:00-7:30 P. M. Meeting at 8:00 o'clock

Gail Sausaman, Secretary



# The Editor's Pulpit



## Back To Work



WE HAVE REACHED that season of the year when summer is about to come to a close, school is about to start, and we return to what we call a "winter schedule of activities." Many of our Sunday Schools about this time are planning for their Rally Days, and for Promotion time. There are some significant factors concerning these events to which we want to call your attention.

It seems to be a strange paradox that during the season of the year when all nature is growing and producing, that man is content to more or less ease off, as note, schools are closed, we take vacations during the summer, etc. During the winter, when nature rests, man seems to be inclined to do his hardest work. Perhaps some day someone will devote time and thought to analyzing this problem.

At any rate, the schools have more or less set the pace by closing down in early summer, training us to expect a change in plans and habits. This procedure carries over into adulthood as we take our vacations, as we plan to relax during the long summer evenings when our day's work is done. The great growth of vacation spots, state parks, etc., has also emphasized this trend

to "getting away," of doing less work during the summer.

Unavoidably, then, comes the impact of the trend on our church work. Memory brings to mind summer Sunday evenings of childhood when church was the regular thing. We went to church in the morning, we went to church in the evening. No matter how hot, or how oppressive the humidity, we went to church. When pastors began to be "granted" two weeks' vacation "during August," there started a trend to not have evening services during that time. Cited as dangerous in nature, the trend nevertheless continued until the whole month of August, for instance, saw the churches closed Sunday evenings. Churches then started to include July in their "summer schedule." Later the month of June. Yes, the trend has continued until now there are churches where evening services are discontinued after Easter, and not resumed until Rally Day.

Union Sunday evening services, have in a sense, offset this trend. However observing the often pitifully small attendance at such services in comparison with total protestant membership in a community, it almost appears as if the effort is heroic, to say the least.

There are yet many places where summer Sunday evening, and Mid-Weeks services are continued without a break. Any church able to maintain a full schedule of summer services is definitely to be commended.

But, taking the general trend as a norm, we find ourselves coming to this time of the year, when the reduced schedule of services is brought back to full strength. So, it is "back to work, in our churches.

How long will it take to get started at full speed again? That depends upon the desire of the people to work together in the spirit of God. Revitalizing the church will take more than a Rally Day, or an attendance campaign. It will take much prayer and meditation. It will take much waiting for the leading of the Spirit. It will take much planning and studying together. **BUT IT CAN BE DONE.**

Denominational reports indicate that this past Conference year has been a good one. It shows that Brethren have been working; that the enthusiasm and vision of last year's General Conference was kept going in our local churches during the year. There are even yet higher planes for us to reach. New heights can be gained by us

(Continued on Page 6)



## Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

# 17. Christ, The Great Intercessor

Rev. D. C. White

Text: John 17:1-26

THE GREATEST PRAYER that was ever prayed where men might hear it was the High Priestly prayer of Jesus in John 17. When we understand that all His hopes and aspirations for His disciples were included in it we realize that the height in prayer life has been reached.

This prayer requires months of study and then we would not have evaluated its implications nor fathomed its depths.

In the first five verses Jesus prays the Father to glorify Him that He might glorify the Father and give eternal life to His apostles. Verses 6-12, to preserve their unity of faith after His ascension. Verses 13-16, to keep from the evil. Verses 17-19, He intercedes that they might be sanctified by the truth and finally, in verses 20-26, that all who believed on Him through their word might be united in love and admitted to intimate communion with the Father and the Son.

This prayer has been the foundation of the church from its beginning, is now, and will be to the consummation of all things. Here Jesus speaks to God, in the presence of His disciples, unmindful of His own approaching suffering. Through it all he spoke as the incarnate Son of God in an attitude of reverent devotion. He addressed Him as Father, praying that He, the eternal Father, would glorify His Son. This God did by supporting Jesus in His human nature, through His suffering, by the appearance of an angel to Him in His agony in the garden, by the conversion of the penitent thief, the testimony

given by Pilate and the centurion, the fulfillment of types and prophecies in Him, the acceptance of His sacrifice, His resurrection and ascension.

In the third verse Jesus said, "And this is life eternal that they might know the only true God and Jesus Christ whom thou hast sent." This eternal life consists in the knowledge of the only true God and His Son Jesus Christ whom He has sent to be the Saviour of the world and cannot be acquired except through this knowledge.

Jesus next stated that He had glorified His Father on earth. He had glorified Him in perfect obedience and was about ready to glorify Him in His suffering. Thus He had a right to call upon the Father, to glorify Him with Himself according to the Glory He had with the Father before the creation of the world. This glory He had veiled during His earthly ministry under the form of a servant. Now He asks God to restore that Glory. In the most part of this chapter Jesus has His apostles in mind but in the 20th verse we read, "neither pray I for these alone but for them also which shall believe on me through their word." These apostles were to be His witnesses unto the uttermost parts of the earth. Thus Jesus uttered this High Priestly Prayer as their intercessor and not for the world but "for those which thou hast given me, for they are mine." Thus God would be glorified through their salvation and by their holy lives and labors. Jesus was approaching His hour of leaving the world and He says, "and now I am no more of this world." H

rejoiced in the thought of going to be with the Father but had a divine interest in His followers who were to continue in the world in the midst of danger and tribulations. He interceded with God as His Holy Father to keep them through His own name.

Before ascending to His glory at the right hand of God He prayed that His apostles and all their brethren might have His joy fulfilled in them. That is, the joy they had from His love for them, His presence with them and that care for them may, in His absence, be increased by the presence of the Holy Spirit. They needed this support, for Jesus had said, "the world hated me and will hate you." He did not pray that they be taken out of the world to escape the rage, contempt and enmity of ungodly men, for they had a great work to do for the glory of God and the good of man, and to ripen for their eternal home. He interceded with the Father to keep them from the evil—that is from the corruption and evil influence of the world that they might pass as it were through the enemy country in some manner as He had done.

Then Jesus prayed that they might be sanctified through the revealed word of God, every part of which is holy in its nature. This was important as He was about to send them forth to publish His gospel to the world. They were to present it in the midst of perils, suffering and death itself. They were to be consecrated to the work of their ministry.

In the concluding verses Jesus reaches the pinnacle of this great High Priestly prayer as He intercedes for all Christians in every age to the end of the world. This gospel was committed to them and from them it has been transmitted through succeeding generations of Christians to us and to posterity until the consummation of all things. On behalf of this company of believers, Jesus prayed that they might be united in the closest bonds of love as one body, under one head, motivated by one spirit by virtue of their union with Christ and the Holy Spirit dwelling in them.

The more closely His followers are united in judgment and affection, the more entirely they live in peace and harmony, professing the same doctrine and worshipping God with all their heart, mind, voice and strength, the more evidence do they show of the power of the gospel of Christ.

On the other hand, when those who in many respects are one and agree on the most important

matters, differ and dispute about things of inferior value, men are apt to say, "It will be soon enough for me to embrace the gospel when those who profess it are agreed among themselves of what it consists."

The union which prevailed among Christians in the beginning and for which Christ prayed to continue among them, sprang from the communion of the Holy Spirit and gave evidence to the world of the divine origin of Christianity.

Again Jesus prayed, "the glory which thou gavest me I have given them that they may be one even as we are one; I in them and thou in me that they may be made perfect in one. (Christ Jesus).

He was saying that thou God art in Me as mediator and I in them, by My spirit, working in them to unite them perfectly in one, both in themselves and in us. Regardless of any dissension in the early church, the disciples were perfectly joined in one mind to do the will of Him who called them.

In the 24th verse Jesus does not say I beseech or pray you but, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovest me, before the foundation of the world." Here he reveals an act of authority and wills that all who believe on Him should be brought to heaven, the place of His divine presence.

In the closing verses, Jesus claims God as His righteous Father. Righteous in justifying sinners through His obedience unto death, even the death of the cross.

The world has not and never will know God in respect to His righteousness for it is in a state of rebellion against Him. Jesus prayed that they might be one with Him and as members of His mystical body the love of God to Christ might abide with them also and being joined to Christ they might be filled with the fullness of God. With all man's effort to explain this chapter, he must confess that the light of heaven alone can clear it up to us.

Thank God that we sinners in these distant years are interested in this High Priestly Prayer of our Lord and Master. May we then endeavor to keep the unity of the spirit in the bond of peace for it was for this unity Christ prayed.

—Hagerstown, Maryland.

# THE EDITOR'S PULPIT

## BACK TO WORK

(Continued from Page 3)

every day. This Editor can remember when the total Denominational gifts for all causes did not exceed \$40,000.00. Yet, in one evening at Conference, Ashland College was able to raise more than that amount for the building fund. Brethren Youth, the next night, brought in more than \$4,500.00. This, along with good financial years reported by the other boards of our church, indicate the increased enthusiasm at work in our churches.

It is a self-evident truth that our per capita giving does not rate among the leaders of protestant denominations, but it is our firm conviction that we are on our way! (Of course, dollar abundance is greater now than it was years ago. We grant that.) Perhaps we can explain that even though there are more dollars available, that our giving is better on a percentage basis . . .

When in the history of our College have three new buildings been erected in less than five years, and a fourth contemplated? When before has our mission board been able to support missionaries on two foreign fields and have plans made to start a third? When in the past has it been true that home mission pastors have been paid a "living wage?" When in the history of our Publishing House has it been out of debt and moving forward as it is now? When before has our Brethren's Home experienced the financial soundness it now has in addition to building three new cottages for additional residents? When have Brethren Youth been able to raise project money to buy a portable chapel for starting home mission churches, besides other worthwhile projects? When have the laymen and women done as much in their respective organizations, financially?

This has been done without any appreciable increase in total denominational membership! The record of the

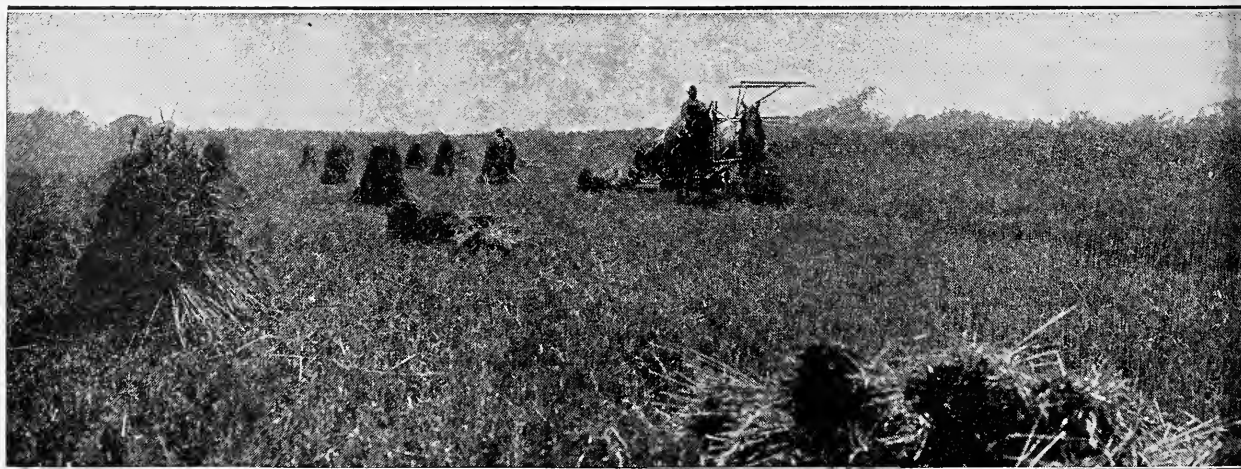
Brethren Church stands for all to see. The Spirit of God has truly been at work among us. True, there have been gifts and helps from others, but these have come because the Brethren have had faith enough in their denomination to put their own money into their church.

We dare not stop here. Remember we mentioned earlier that greater heights can be attained, if we are willing to trust God and launch out. We have heard complaint from some that the Brethren are campaigned to death. Nearly every month sees a Denominational offering being lifted, plus district offerings and organizational offerings, plus campaigns for building funds, etc. My, oh my it seems that we are "financed to death."

But do you know that a strange thing is happening? The more Brethren give, the more they seem to have to give. We cannot explain this on a purely mathematical basis, but when you turn to the Word of God and read that if we are faithful in giving that the Lord will open the windows of heaven and pour out such a wealth of blessings that we shall not have room to contain it, you know what we mean. This is the Lord's work, and when we remember to support it, then the blessings come, and we grow, spiritually, numerically, and financially.

What a wonderful thing to take God at His Word. I have simple faith and trust to follow in His way. So, it's back to work for another Conference year. The results of this late Conference astound us, spiritually and otherwise. It's true that new heights are to be gained every day. If we accept each invitation to district rallies as a challenge for spiritual growth; if we accept each financial appeal as a challenge to take God at His word; if we remember to be faithful at the services of God's house, and if we desire to develop and grow in grace, then next year at General Conference time, we can see the work of the Lord from the new heights which we as Brethren have attained in His power and in His grace.

Let's be "back at work," giving our full support to our church's work, for it's a great Church, growing greater as we continue in the will of God and for the glory of Christ, our Saviour. W. S. B.



ARE YOU GATHERING SHEAVES FOR THE HARVEST OF SOULS?

# MISSIONARY DEPARTMENT

## MORE NEWS FROM ARGENTINA

(From Rob Byler's Letter)

These recent days have been bringing new blessings and experiences to us and we'd like to share them with you briefly. (The temperature in my study isn't too far from freezing, and it is a bit hard to get my fingers to cooperate on this machine!)

For two months (April and May) Buenos Aires has been astonished at something that never happened here before. An evangelistic-healing campaign, sponsored and endorsed by various evangelical missions and local churches. These plus many non-evangelicals turned out to produce the largest mass meetings of a religious nature ever held down here or possibly anywhere (with so many present for so long a time).

In a football stadium, night after night with crowds beginning with 6 or 7,000 and reaching during the last month to well over 100,000 nightly, a North American pastor, (from California) Thomas Hicks, with an Argentine interpreter, preached and prayed for thousands of sick people, plus the other thousands who came. The Bible societies ran out of the stack of Bibles they had on hand by selling more than 35,000 Bibles plus thousands of New Testaments.

There were many testimonies of genuine healing, and hundreds of people raised their hands each night in manifestations of faith in Christ. There is no doubt that many of these conversions were just that—sincere conversions. Thousands of these who heard the Gospel preached during these meetings had never before in their lives heard such a thing. Some of them had heard in a very adulterated form.

It is notable that the government gave full liberty for the preaching with no restrictions; in fact they gave the campaign a complete open door.

As a result of the campaign, many new people in almost all parts of the city and even the country are at-

tending evangelical churches. Our own place here in Nunez is filled to overflowing almost every Sunday. If we had more adequate quarters, the crowds would undoubtedly increase. We have a list of well over 150 names and addresses of interested people in our vicinity. Jane has been looking after the women and girls' visitation and the students are helping me on the male names. A number of people have given fine testimony to their faith in Christ. There is a tremendous follow-up work of personal visitation and edification to be done! Jane began women and girls' Bible study a week ago Friday afternoon with a fine attendance to begin. This will be a weekly Bible class for the new women and girls. We are contemplating an early morning Bible study class for others. Jane continues with a week-day Bible class for the children too.

One thing seems evident: there is a real desire on the part of many to find the Truth. Some are also meeting already with opposition in their homes. Two children dropped out of the Sunday school after coming regularly because they were told it was a sin for them to attend and the parents are fearful of allowing them to continue. So the work has its problems as well as its joys.

The Lord also answered our prayers and sent us a fine Christian girl, Cicilia, who is now giving Jane a real lift with the household tasks. This is giving her more time to help in the visitation and some of the other work as well.

Tomorrow winter vacation begins with no more classes until the 20th. I shall be going tomorrow to Colon for special meetings, returning Sunday morning in time for the inauguration services at the Mennonite headquarters here in Buenos Aires. The quartet will sing morning and afternoon. Then Sunday night, as usual, we'll have our meeting here in Nunez. The following week I'll go to Victoria for some more meetings . . .

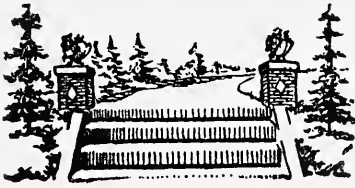
Rob Byler.

## MISSIONARY PLAY AVAILABLE

Those who attended the Brethren Youth program on Saturday night of General Conference will recall the play "Songs in the Night," depicting the work being done in radio evangelism by Adelante Juventud in which Rob Byler is working.

Since quite a number of requests were made for copies of this play, it will be mimeographed and sent out to those who want to use it. If you will send in your request

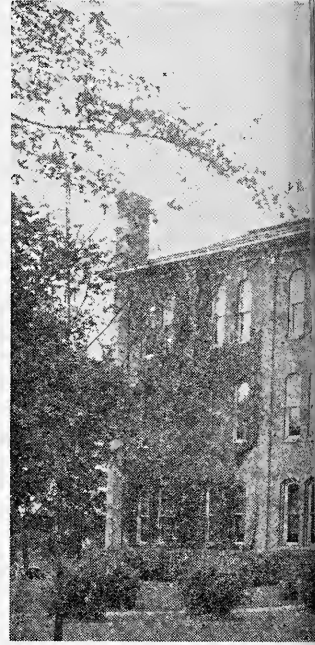
soon—in the event that you want to use it—the office secretary will know how many copies to make for distribution. A number of individuals made verbal requests and there is a possibility that they will be forgotten; hence you will be certain of obtaining a copy if you write to the office expressing your wishes to the Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.



# Ashland College



THE NEW FOUNDERS



A VIEW OF

DEDICATION CEREMONIES for the newly erected buildings on the Ashland College Campus were held during the Ashland College and Seminary program, held Friday evening of General Conference week, August 20th, in Memorial Chapel.

\* \* \*

The new buildings, impressive in their appearance and adding much to the beauty of the Ashland College Campus, will both be in use for the start of Classes this Fall. The Student Union was completed shortly after the start of school last fall, and the new Founders' Hall is now in its final stages of completion.

\* \* \*

The Student Union fills a long felt need for a place where students could gather between classes and in the evenings. The new Founders' Hall which replaces the original Founders' Hall, is designed to house the Administrative and Business

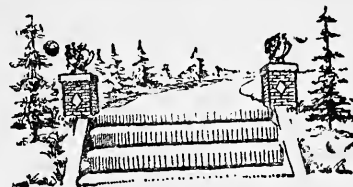
offices, which will be moved from their present location in the Library building. It also contains class rooms, and special department facilities.

\* \* \*

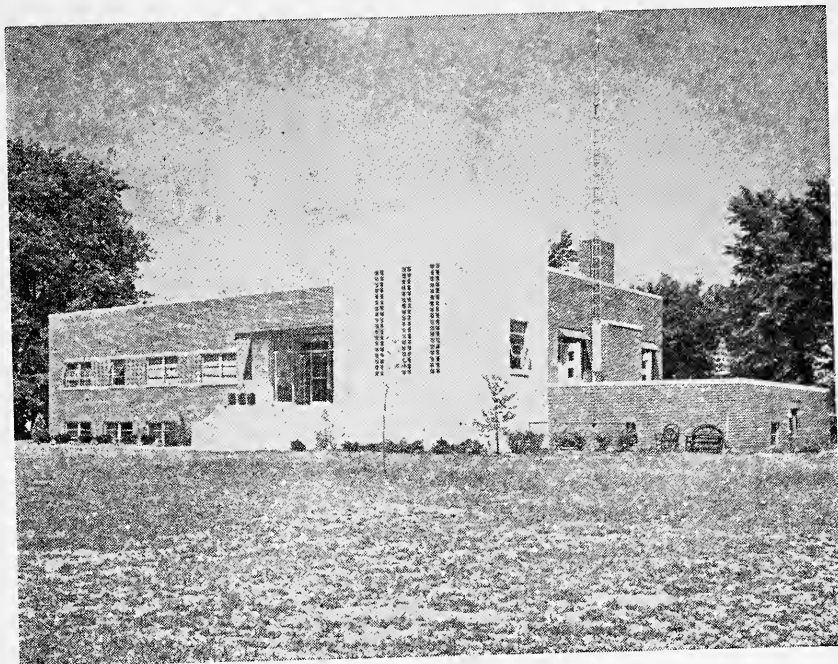
The Brotherhood has been aware that in order to dedicate the building debt free, approximately \$40,000.00 needed yet to be raised by The Brethren Church to complete its share in the building program. Friday evening, a special campaign was presented, under the leadership of Professor W. H. Miley, of the Ashland College Department of Speech, during which time more than \$40,000.00 was raised in cash and pledges. In this generosity is represented the interest of the Brethren Church in its own College and Seminary. The total to be raised by The Brethren Church was \$150,000.00.



# es New Buildings



L FOUNDERS



THE STUDENT UNION

Milton P. Puterbaugh, Chairman of the Ministry Department, of the University of Kan-  
city, and a graduate and former instructor of  
and College, was the dedication speaker. He  
l to mind the conditions existing on the cam-  
when he was in school at Ashland, and made  
of the calibre and importance of the improve-  
ts now being made.

\* \* \*

Recognition was given by Dr. Glenn L. Clay-  
to Lawrence Russell, architect, and to Rich-  
Bogner, contractor of the Theodore C. Bogner  
Sons Co., for their work on the new buildings.

\* \* \*

Also during the program, Myron S. Kem, of  
ton, Ohio, and President of the Ashland Col-  
Board of Trustees, presented certificates of  
gnition in appreciation for their services to  
college and to the Brethren Church, to the  
owing members of the Board: Dr. W. S. Bell,

Dr. W. I. Duker, W. H. Schaffer, U. J. Shively,  
Rev. E. L. Miller, E. P. Lersch, Dr. John A.  
Miller, Julius A. Lutz, Harvey J. Amstutz and  
A. E. Schwab.

\* \* \*

Dr. L. E. Lindower, Dean of Ashland College,  
presented award certificates to the following fac-  
ulty members in recognition and appreciation of  
25 or more years of service to the College: Dr.  
W. D. Furry, Dr. Raymond W. Bixler, Dr. E.  
Glenn Mason, Mrs. Clara Worst Miller, Mrs. May  
Pyle Andrews, Mabel Zehner and Lulu Wood.

\* \* \*

The Dedicatory Litany was read at the close  
of the service by Rev. Willis E. Ronk, Pastor of  
the Brethren Church, Goshen, Indiana.

\* \* \*

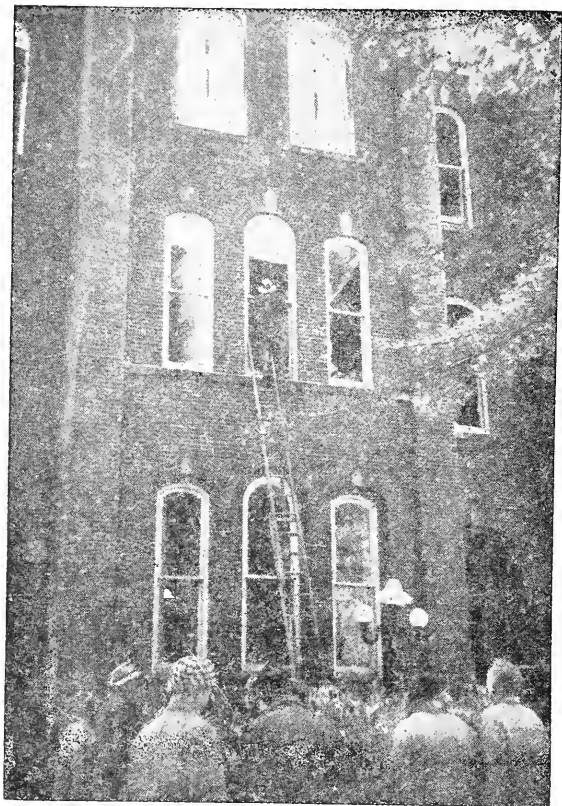
The old Founders' Hall, original building on the  
Ashland College Campus, was completed in Sep-  
tember 1879, featuring a large circular stairway



in the center of the building. This building was well built, for, after the destructive fire the night of October 19, 1952, the walls remained standing, and when being razed, were torn down with much difficulty. The bricks for the original building were made right on the Ashland Campus.

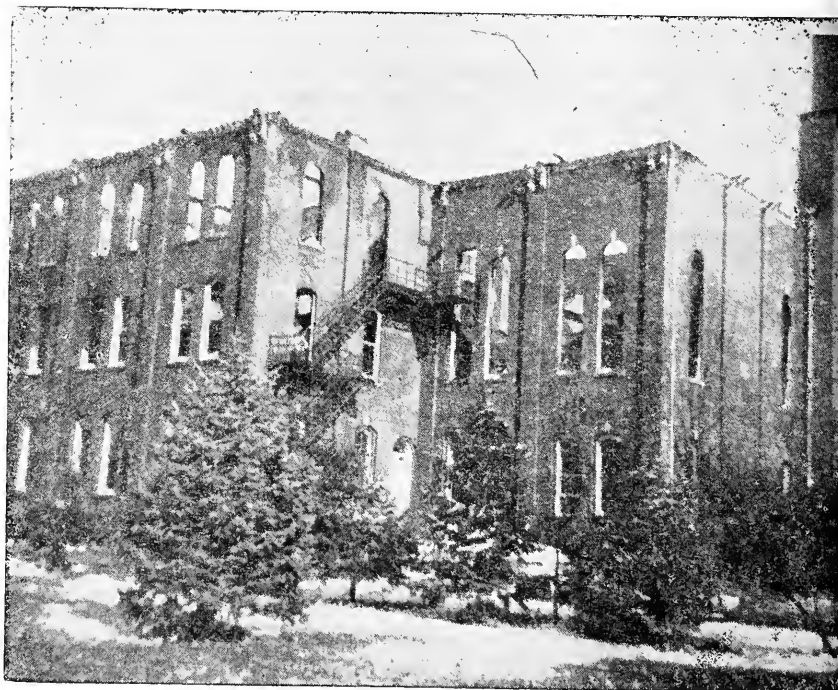
The new Founders' Hall, rising literally out of the ashes of the old, embodies all for which the old stood, plus the mark of the new as Ashland College continues its task of meeting the Christian educational needs of present day youth.

W. S. B.



PULLING DOWN THE WALLS

ABOVE, AND  
TO THE RIGHT  
VIEWS OF  
OLD FOUNDERS'  
AFTER THE FIRE



INTERESTING ITEMS

(Continued from Page 2)

s conducted in the private swimming pool of the Ed-  
rd Olson country home, near Newark. The ceremony  
s witnessed by several families and friends of the  
ewark church.

GLENFORD, OHIO. The Editor of Publications is  
cheduled to bring the morning message in the Glenford  
urch, on August 29th.

ASHLAND, OHIO, PARK STREET BRETHREN. The  
nion Sunday evening Service, held in the city park,  
ugust 15th, was under the sponsorship of the Park  
reet Church. The Pastor, Brother Clarence S. Fairbanks,  
as the speaker.

BRYAN, OHIO. Rev. and Mrs. Grumbling became the  
oud parents of Gary Lester Grumbling, on August 7th.  
he new baby weighed in at 7 pounds and 12 ounces.

SOUTH BEND, INDIANA. On Sunday morning, July  
1th, the worship service was attended by a reporter from  
he South Bend Tribune. The write-up in Monday's paper  
ollowing, gave a digest of Brother J. D. Hamel's mes-  
age; also a short history of the Brethren Church.

Brother Glenn (Doc) Shank, was guest speaker in the  
outh Bend Church the morning of August 15th.

ELKHART, INDIANA. Four new members were re-  
eived into the church on July 25th.

COUNTY LINE, INDIANA. Brother Herbert Gilmer  
eports that "Landscaping and sidewalks are the next  
projects at the (new) parsonage."

WARSAW, INDIANA. An exchange of pulpits for  
Sunday morning, August 8th, was effected between Broth-  
er Robert G. Holsinger, Pastor of the Warsaw church,  
and Brother Arthur Tinkel, pastor of the Oakville, Indi-  
ana, Brethren Church.

Dr. Robert F. Porte, of Warsaw, was the guest minis-  
ter in the Warsaw church, Sunday morning, August 22nd.

FLORA, INDIANA. The Union Service, Sunday eve-  
ning, August 8th, was held in the Christian Church with  
Brother C. A. Stewart bringing the message.

WATERLOO, IOWA. Guest speakers during August  
were Miss Glenda Mabrey on August 8th, and Rev. An-  
drew Hofer on August 15th.

MILLEDGEVILLE, ILLINOIS. Members of the Mil-  
ledgeville Grange were guests of our church, Sunday  
morning August 8th, in the worship service.

Guest speakers during August were Rev. William Ken-  
dall, on August 15th, and Rev. Thomas Cleworth on  
August 29th.

The laymen, in a recent meeting at the church spent  
time in painting screens, repairing benches, chairs and  
tables, and assembling a choir robe cabinet. The cabinet  
was a gift of Wayne Hawkins.

MULVANE, KANSAS. Mrs. Dwight Bischard, Corre-  
sponding Secretary of the Mulvane church, in sending in  
the notice of their Dedication Service, comments as fol-  
lows: "The original church at the present site was built  
in 1946. We are glad the growth of the church in this  
eight-year period has necessitated our enlarging the  
building.

"We praise the Lord for His divine guidance in the  
work here, and we solicit your prayers for our continued  
progress."

"OPINION"

H. A. Gossard

ONE OF THE NEGLECTS that will disturb the Con-  
science of many Christians is the Neglect of using  
the God-given obligation to use opportunities to influence  
the unsaved to become Christians . . . That first of all in-  
volves a God-centered life of the individual interested in  
the salvation of others; and that "individual" is not only  
the preacher or pastor, but every one of the flock . . .  
Praying for the unsaved is a glorious privilege and obli-  
gation; but to invite them into the Fold and win them is  
more glorious . . . It is up to the saved and the unsaved  
to act under the control of a God-directed Conscience . . .  
The lack of this is evident of yielding to Satanic influence.

WHO IS TO BLAME?

Who's to blame if one is lost?  
What's the value of a Soul?

Who can estimate the cost?  
World-worth?—Greater than the whole! !

Why then strive for treasures, vain:  
Things that end with us and time?  
Things which leave but rust and stain,  
When a Soul saved is sublime?

Something in us seems to say  
While we live for self alone,  
"Others near and far away  
Need Him who for sins atone."

Go, then Brother, Sister, go . . .  
What you do or say or give  
Might redeem a Soul from woe  
To with God forever live.

Ask not like Cain asked of God:  
"Am I my Brother's keeper?"  
And then strayed to the land of Nod  
And spent his life a sleeper.

H. A. Gossard.

# Prayer Meeting Studies

By C. Y. Gilmer



## CHRISTIAN LIBERTY

THE CHRISTIAN FAITH is liberating (John 8:32, 36). Fickle Christians, like the Israelites tempted to return to Egypt, can only face a severer bondage (Gal. 4:9). The full and blessed freedom can be only on the Lord's side (2 Cor. 3:17).

"I am not what once I was  
Nor am I what I want to be;  
But what I am I am by grace,  
And when I see Him face to face  
I shall be like Him perfectly.  
I once was dead yet though I lived;  
And, now I live, yet dead I am;  
I live in Him with Whom I died;  
I to the world am crucified,  
My life, my song, is Calvary's Lamb."

In Christ's day men were the victims of self-righteousness (John 8:33). So we are warned against self-commendation (Gal. 3:3). The Christian life is the forming of Christ in us by the Spirit (Gal. 4:19). With Christ we died, were buried, were raised to newness of life, and the cross is between us and our old life (Col. 2:20-23). The circumcision of the heart makes us responsive to the mind and will of God (Col. 2:11). We can only please Him by allowing the control of His indwelt Presence (Col. 1:27).

To fall from grace is to rely upon something other than Christ, and thus to be severed from Christ (Gal. 5:1-6). To be born of God is to become His free son and heir of all that God has (Rom. 8:32). Such are "blessed with all spiritual blessings in Christ" (Eph. 1:3). Christian liberty is to be justified by grace (Rom. 3:24), stand in grace (Rom. 5:2), disciplined by grace (Titus 2:11-12), growth in grace (2 Peter 3:18), know the riches of grace for time (Eph. 1:7) and eternity (Eph. 2:7). It is to know the sufficiency of grace for every trial (2 Cor. 12:9), to receive "more grace" (James 4:6), and to have all grace to abound toward us (2 Cor. 9:8).

Self-commendation is all a vain show (2 Cor. 10:18). But under grace Christ is in control and we depend upon His and not our own resources (John 15:4; 2 Cor. 6:16). In Romans 7 the pronoun "I" occurs 38 times. Romans 7 is a history of wretched failure (vs. 24). But in Romans 8 Christ is in control (vs. 2). When I am in Christ (vs. 1) He is in me (vs. 10). "We," the body, are yielded to our Head (Col. 1:18).

We are joined to Christ in marriage (Rom. 7:4; Eph. 5:31, 32). Love moved God toward us (Rom. 5:8). "The love of Christ constraineth us" (2 Cor. 5:14) so that love motivates all that we do (Gal. 5:6). To fall away from grace is to drop God's love out of our lives. "To live is

Christ" (Phil. 1:21). My responsibility is to "abide in Him" (John 15:6, 103.) As I abide in His love I am "I" by the power of God" (1 Peter 1:6).

## GREAT GRACE

His Grace is great enough to meet the great things,  
The crashing waves that overwhelm the soul,  
The roaring winds that leave us stunned and breathless,  
The sudden storms beyond our life's control.  
His grace is great enough to meet the small things  
The little pin-prick troubles that annoy,  
The insect worries, buzzing and persistent,  
The squeaking wheels that grate upon our joy.

—Annie Johnson Flint



## Lesson Comments by Fred C. Vanator

Lesson for September 5, 1954

### GROWTH THROUGH USEFUL WORK

Lesson: Colossians 3:23-24; 1 Thess. 4:10b-11; 2 Thess. 3:6-13.

WASHINGTON GLADDEN ONCE WROTE a beautiful hymn in which he said,

"O Master, let me walk with Thee,  
In lowly paths of service free;  
Tell me the secret; help me bear  
The strain of toil, the fret of care."

Paul says, in our lesson text, "Whatsoever ye do, do it heartily as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

In our study this morning we must remember that we are talking about work that is Christly in its entirety. Many people work, but it is done far too many times with only the thought that it is helping the individual himself. Too often work is not a task done for the good of all concerned.

Let us think of work today under the following heads: W-illingness to Help Build; O-pportunity for Service; R-esponsibility to God; K-nnowledge of the Task.

**WILLINGNESS TO HELP BUILD.** Useful work always builds for more than the moment. That is, real helpfulness in erecting for eternity. We are not just thinking of material assistance, but of the helping to build lasting character. A school teacher once told me that she was more interested in getting the elements of character into the life of her pupils than in seeing that they knew the contents of books, important though these may be.

**OPPORTUNITY FOR SERVICE.** That is, not waiting for the task to come to you, but going out to seek the thing which you know you can do for the Lord. It is so easy to say, "Yes, I will do the work if I am asked to do

but why should I go out of my way to find it?" Remember that Jesus said to His disciples, "For every one who asketh receiveth, and he that seeketh findeth, and him that knocketh it shall be opened." That is seeking service as God would have you to do.

**RESPONSIBILITY TO GOD.** Remember that Paul says our service is to be rendered "as unto the Lord, and not unto men." All responsibility is individual. Paul says to the Thessalonians, "... do your own business and work with your own hands." Too often we are more interested in what the other fellow is doing than what we are doing ourselves. We can see his failures to grasp the opportunity for doing things, while at the same time we

are permitting the very same task to go by us when we might be doing it even better than he.

**KNOWLEDGE OF THE TASK.** God's work is not a haphazard task. He has the plans and He has provided the specifications in His Word. We should be able to go to His Book and find the best way of completing the task to which we have been assigned. No two people work exactly the same way, nor do any two people have the same task assigned them. Therefore it is vitally necessary to know the way the task should be approached lest we build on a faulty foundation.

Above all remember that we grow through **USEFUL WORK.**

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## HINTS TO CHRISTIAN WORKERS

To be eminently useful, we must be eminently holy.

To be used of God, one must walk with God.

God's vessels must be humble, they must be clean.

Don't be ashamed of your Bible, or a shame to it.

Esteem it a privilege to carry a loaf or a crumb.

Be willing to do little things; they may prove great.

Be more on your knees than on your feet.

He teaches best who prays most.

Prove all things by the Word; from this there is no appeal.

Don't ask your scholars to do what you won't do.

Keep full. It is hard to pump anything out of a dry well.

Let your teaching be for the heart, rather than the head.

Use all good helps, but lean on the Lord.

Expect conversions. Ask, look, work for much fruit.

Be simple. You can't make clear what you don't see.

Be faithful. Don't skip hard places or cut off corners.

Be loving. Read often I Corinthians 13 and live it.

Be patient. Sow the seed; another may reap the harvest.

Be brave. Don't turn pale at powder, or dodge when fired at.

Teach to please God, if you don't please anyone else.

—Pentecostal Evangel.

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### *Brethren Youth Crusaders*

#### *Devotional Topics*

*Clarence S. Fairbanks      Topic Writer*

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This week's material for our regular feature, "Brethren Youth Crusader's Topics," did not arrive at the Editor's desk in time to meet our printing deadline. W. S. B.

#### PLEASE NOTE

#### CONSECRATED, CHRISTIAN WOMAN NEEDED

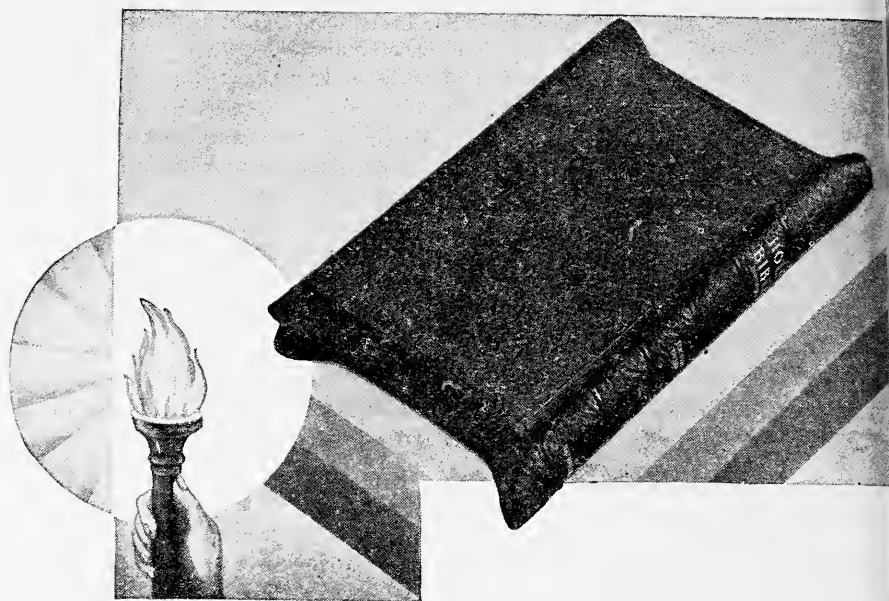
We are in need of a consecrated, Christian woman, at Haddix, Kentucky, who is capable and able to assist in teaching the Bible to the school children, and also help in the Sunday School work, and the mission work in general.

School will begin August 30th.

If you are interested in Christian work, please write me soon.

Mrs. Myrtle Kessinger, Haddix, Kentucky.

# The Books of the Bible in Verse



- 
- In Genesis the world was made by God's creative hand;
- In Exodus the Hebrews marched to gain the promised land;
- Leviticus contains the law, holy, just and good;
- Numbers records the tribes enrolled all sons of Abraham's blood.
- Moses in Deuteronomy records God's mighty deeds;
- Brave Joshua into Canaan's land the most of Israel leads.
- In Judges their rebellion oft provokes the Lord to smite;
- But Ruth records the faith of one well pleasing in His sight.
- In First and Second Samuel of Jesse's son we read.
- Ten tribes in First and Second Kings revolted from his seed.
- The First and Second Chronicles see Judah captive made,
- But Ezra leads a remnant back, by princely Cyrus' aid.
- The city walls of Zion Nehemiah builds again.
- While Esther saves her people from the plots wicked men.
- In Job we read how faith will live beneath affliction's rod;
- And David's Psalms are precious songs to every child of God.
- The Proverbs like a goodly string of choice pearls appear;
- Ecclesiastes teaches man how vain are all things here.
- The mystic Song of Solomon exalts sweet Sharon's Rose;
- While Christ, the Saviour and the King, the "rapt Isaiah" shows.
- The warning Jeremiah apostate Israel scorns;
- His plaintive Lamentations then their awful downfall mourns.
- Ezekiel tells in wondrous words of dazzling mysteries;
- While Kings and empires yet to come Daniel in vision sees.
- Of Judgment and of mercy Hosea loves to tell;
- Joel describes the blessed days when God with man shall dwell.

among Tekoa's herdsmen Amos received his call;  
 while Obadiah prophesies of Edom's final fall.  
 Nah enshrines a wondrous type of Christ, our  
 risen Lord;  
 Micah pronounces Judah lost—lost, but again re-  
 stored.  
 Nahum declares on Nineveh just judgment shall  
 be poured.  
 The view of Chaldea's coming doom Habakkuk's  
 visions give.  
 Next, Zephaniah warns the Jews to turn, repent  
 and live.  
 Haggai wrote to those who saw the temple built  
 again,  
 and Zechariah prophesied of Christ's triumphant  
 reign.  
 Malachi was the last who touched the high,  
 prophetic chord;  
 His final notes sublimely show the coming of the  
 Lord.  
 Matthew, Mark and Luke and John the Holy  
 Gospel wrote,  
 describing how the Saviour died—His life and  
 all He taught.  
 Acts proves how God the apostles owned with  
 signs in every place.

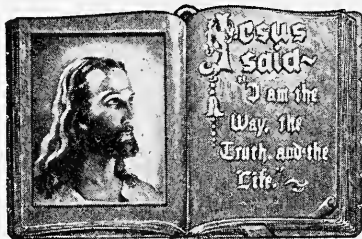
St. Paul in Romans teaches how man is saved by  
 grace.  
 The apostle, in Corinthians, instructs, exhorts,  
 reproveth.  
 Galatians shows that faith in Christ alone the  
 Father loves.  
 Ephesians and Philippians tell what Christians  
 ought to be.  
 Colossians bids us live to God and for eternity.  
 In Thessalonians we are taught the Lord will  
 come from heaven.  
 In Timothy and Titus a bishop's rule is given.  
 Philemon marks a Christian's love, which only  
 Christians know.  
 Hebrews reveals the Gospel prefigured by the law.  
 James teaches, without holiness, faith is but vain  
 and dead.  
 St. Peter points the narrow way in which the  
 saints are led.  
 John, in his three epistles, on love delights to  
 dwell.  
 St. Jude gives awful warning of judgment, wrath  
 and hell.  
 The Revelation prophesies of that tremendous  
 day  
 When Christ—and Christ alone—shall be the  
 trembling sinner's stay.





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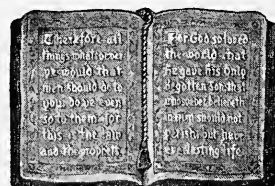
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# *The Brethren Evangelist*

Official Organ of The Brethren Church

## ASHLAND COLLEGE Dedicates New Buildings

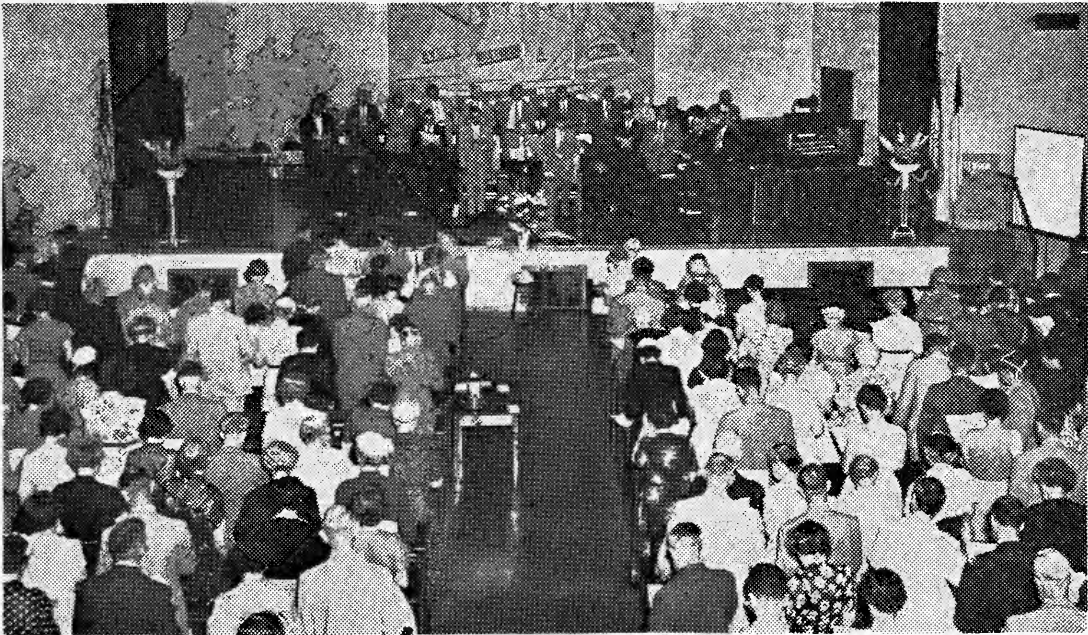


Photo by John Keck.

Cut courtesy Ashland Times-Gazette.

**PICTURED ABOVE** is a scene in Memorial Chapel, Ashland, Ohio, during the dedication ceremonies Friday evening of General Conference week, August 20th.

The full report of the Dedication, plus pictures of the new Founders' Hall, and the Student Union, appeared in last week's **BRETHREN EVANGELIST**.

## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

THE BRETHREN PUBLISHING COMPANY  
Ashland, Ohio

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ASHLAND, OHIO

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to north of the church on approximately the site of the old brick building, the erecting of an addition approximately 30 feet in length on the east side of the church with the remainder of the lot east of the church being prepared for parking facilities.

This represents the second expansion for the Bryan church, as a very much needed annex was added to the north side of the church in 1938.

**SOUTH BEND, INDIANA.** Congratulations are in order for Rev. and Mrs. J. D. Hamel, in the arrival of John Herbert Hamel, on Friday, August 20th. The new arrival weighed 8 pounds, 13½ ounces at birth. Brother and sister Hamel have one other child, a girl, Joan.

**TEEGARDEN, INDIANA.** Brother C. C. Grisso informs the Editor that he is closing his pastorate with the Teegarden Brethren, to devote his time to supply and evangelistic work. His address is 606 N. Wayne St., North Manchester, Indiana.

**NORTH LIBERTY, INDIANA.** Brother J. Edgar Berkshire will close a pastorate of 4½ years with the North Liberty, Indiana, Brethren, on October 1st, to take up the pastorate of the Teegarden, Indiana, Brethren Church. He will continue to live in North Liberty.

During the last year, the North Liberty Brethren have completely remodelled their church, to a cost of approximately \$5,000.00. At the present they are redecorating the interior; new pews were installed during August.

The Church is planning on getting new chairs for the basement S. S. rooms; building a new garage, and making extended repairs to the parsonage.

**THANKS:** Recent supplies of rags have come to the publishing plant from Mrs. Lulu Snellenberger, Warsaw, Indiana, the Conemaugh church, through Walter Wertz and from John Golby, Johnstown. Good quality, soft rags are a "must" in a print shop; we are very grateful to these donors for their thoughtfulness.

## Items of General Interest

**BETHLEHEM, MT. OLIVE, VIRGINIA.** The writings of Brother John F. Locke, as he writes for our Brethren Bible Class Quarterly under the department of "Lesson Applications" is receiving a wider circulation. In addition to their appearance in our Quarterly, Brother Locke's Lesson Applications have been appearing weekly in the "Daily News Record," of Harrisonburg, Virginia, for a number of years. More recently "The Shenandoah Herald," of Woodstock, Virginia, has begun publishing this same material each week. Congratulations are in order for Brother Locke as his ministry rendered to The Brethren Church in this manner, is thus enlarged in these two Shenandoah Valley newspapers.

We note also from information furnished us by Brother Locke, that Dr. Louis Glenn Locke, his brother, and professor of English at Mary Baldwin College, Staunton, Virginia, was named Bridgewater College's outstanding alumnus of the year. The honor was bestowed upon Dr. Glenn Locke, at the annual alumni banquet held earlier this year. Mr. C. E. May, who presented Dr. Locke with the Bridgewater distinguished service plaque, praised him as "an able teacher, a distinguished scholar, and a penetrating literary critic."

**BRYAN, OHIO.** A building project is getting under way at the Bryan church. In general, the plans include the razing of an old brick residence north of the church, and the moving of the parsonage from east of the church

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication in time to be of value for the event.

**OAKVILLE, INDIANA.** Evangelistic Meetings—September 19th to October 3rd—Rev. Floyd Sibert, Evangelist; Arthur H. Tinkel, Pastor.

**MULVANE, KANSAS.** Dedication Service for newly enlarged Church—September 5th—J. Garber Drushal, Wooster, Ohio, guest speaker. Rev. J. F. Burton, Pastor.

**OAK HILL, W. VA.** Revival Services—Beginning September 13th—Rev. L. V. King, Louisville, Ohio, Evangelist; Rev. Milton M. Robinson, Pastor.

### NORTHERN INDIANA DISTRICT LAYMEN

Meeting of the Northern Indiana District Laymen at Ardmore Brethren Church, September 13th.

Supper served 6:00-7:30 P. M. Meeting at 8:00 o'clock.

Gail Sausaman, Secretary



# The Editor's Pulpit



## Your Place

ONE OF THE MOST thought provoking facts to arise out of our Christian faith and our relationship thereto is that in this great business of God, He has a place for each of us.

The story of salvation, as we believe it, is that Christ came to earth and became the sacrificial lamb, shedding His own blood, and thus satisfying the requirements of God for the forgiveness of sin. His atoning work becomes the substitute for our own death for our sin. In other words, Christ died instead of us having to die for our sin. Christ did this primarily to redeem us (to save us) from man's awful, eternal curse of death. He died because He loved us, and wanted us to enjoy the richness of heaven's eternal glories from which we were banned by our sin. And so, because we have believed in Him as the Son of the living God, and have accepted Him as our Saviour Redeemer, we are thus freed from sin's bondage, and are new creatures in Him. II Cor. 5:17.

He has promised for us a place in His Father's house in heaven. It's a glorious hope for every believer to keep constantly in his mind.

It is a sad tragedy that far, far too many Christians have accepted the salvation offered by our Lord, and have failed to do anything more than believe and accept.

The responsibility of Christian service dare not be overlooked. While the gift of salvation comes to us through the grace of God, yet it remains that once we possess this salvation, we also receive an obligation of service. **Salvation and commission; salvation and witness; salvation and service ARE INSEPARABLE.** To try to possess salvation without accepting our responsibility to witness and to serve, is fatal to our salvation. James says it in better words, "Faith without work is dead."

The moment we become a Christian, we likewise become a servant. Duties are assigned to us, responsibilities are given to us. At that moment God gives us a work to do, which only we can do. We are given a place to fill, which, if we do not fill it, will not be filled.

This "work" is more than singing in a choir, becoming an usher, a S. S. teacher, a preacher, a missionary. These are the avenues, the framework, the tools, by which our work for Him is accomplished. The work which we are to do is to witness to the unredeemed concerning Jesus Christ, the soul's only hope! **There is no way, legally or otherwise, whereby any one who confesses faith in Jesus Christ can escape his or her responsibility.**

Rich or poor, sick or healthy, popular or unpopular, in the city or in the country, in a thriving church, or in one poorly attended, there is no escaping this responsibility. The men with the talents were made aware of this fact. They noted what happened to the one who had a talent and failed to use it. Many who once professed faith in Christ, even in our day, have fallen by the wayside simply because they failed to accept the commission part of their salvation.

Yes, the Lord has a work for us to do. It is some soul to whom we are to witness. One, if to whom we do not witness, will NEVER hear the story of salvation. It is our place, without necessarily knowing specifically who these certain individuals are, to be faithful in witnessing so that those who should hear the gospel from our lips shall surely have heard. The writer of the gospel song, "Will there be any stars in my crown?" was definitely on the right track when he likened stars in our crown as souls won to Christ through our witnessing.

Remember when the Lord said, "Separate me Barnabas and Saul for the work whereunto I have called them?" Acts 13:2. Today He is saying, Separate yourself for the task to which I have called you." It is our particular task, which if we do not do it, must forever stand as a monument of shame. By carefully seeking His guidance through prayer and communion, we can be assured of learning His will for our lives. We will then be assured of being in the place where He wants us.

Do you think your little bit will not matter? With so many ministers, teachers, missionaries, radio broadcasters, and Christian workers, do you think that your efforts will not be important whether or not you do what He wants you to do?

Consider the depth and importance of yourself as a worker in the great Christian army of Christ's workers in the light of the following verse:

"Little drops of water,  
Little grains of sand;  
Make the mighty ocean,  
And the desert land."

We may be only one person, as one drop of water, or one grain of sand. But we are important to God. He sent His Son to die for us; out of gratefulness, the least we can do is to be obedient unto Him by serving faithfully in the place of service "whereunto He has called us." W. S. B.

# Moderator's Address - - -

## 1954 Southeastern District Conference

*Rev. James E. Ault*

### THE NEW CHURCH

WE ARE ENJOYING the sixty-seventh Conference of the Southeastern District. The Lord has preserved us and blest us during this year, for which we give thanks. For many years now we could easily say that confusion seems to be the description of our time. But this, as history has taught us, is a part of the end or beginning of an era. Instruments of supersonic speed and multiple destruction have continually filled our consciousness and added to our feeling of insignificance. It seems unnecessary to enumerate these, for because of radio, television, and etc., you probably could name some that I could not. Technological development has changed our daily lives and this brings us face to face with the great danger of materialism in our day. Many people of the earth have accepted our material advantages but have not come to appreciate the moral and spiritual implications of the Judeo-Christian faith which would assure the use of technology for constructive purposes. Too, we are being tested as to how deeply those principles have become a part of our own being.

These facts we can not ignore for never in history have we been able to contact so much of the earth in so little time. As Trueblood states, man "has built up a complex civilization, but he may lose it because in his proud hour of achievement, he has so largely lost or never developed the inner resources that are needed to keep a possible boon from becoming a calamity."

No longer can our religion be a lip-service without relation to our daily tasks. Ideologies which have as their objective the enslavement of the very soul of man are pressing in upon us and we have reason to fear that which will kill both body and soul.

The church, "God's instrument of salvation" has a two-fold responsibility before her. First she must evaluate her

faith to meet the needs of a world that knows more fact about itself than at any previous time in history.

Secondly, the church can make her contribution as whole and not as small segments or units. A few years ago Jesse Bader said, "It is not what we do by ourselves but what we do with others that counts." Unless we realize this we can easily be working at cross purposes or promoting confusion in those minds that we are trying to reach.

At the nineteen thirty-eight Indiana District Conference, the late Dr. G. W. Rensch presented an address on the subject, "The Majesty, Mission and Message of the Church." Undoubtedly the alliteration helped me to retain the subject. But the spirit of the address has remained too. In it he exalted the church above the common and ordinary. Unless we do that the life that assures a fulfillment of God's purpose will be quenched and we will be the victims of selfish and ambitious men; a mere social club designed to make people feel good.

A church without a Christ that creates a concern for man's sin and fails to reveal God's love as seen in Jesus forfeits its right to the name. It is like a ship with the steering gear broken.

The consciousness that every Christian should possess must be that of being "in Christ." In the upper room preceding Pentecost the disciples, and others with them, had a strange feeling in their midst as they recounted their experiences with Jesus. Here were slaves, merchantmen, intellectuals, fishermen, and women from an economic or social standpoint, finding a unity through a Spirit that possessed them all. It is far more important that the Church be possessed by the Spirit than be in possession of the Spirit. The one will guarantee a fellowship and

city born of Christ while the latter promotes greed and selfishness in the name of the church.

The world we have described is reaching out to another, they know not what, that will save them. In this condition the Church has its greatest opportunity. However, when they ask for bread we dare not give them a stone.

I firmly believe The Brethren Church has a very real contribution to make to the present world. We are not bound by creeds but can respect them all because we accept the Holy Scriptures as a basis for faith and practices. The sacraments which we observe have at their very heart the developing and perpetuating the consciousness of being "in Christ," and of having "Christ in us, the hope of glory." It is time that we discontinue to defend our existence and give to out-reaching hands and hearts the Christ who said, "I came to give you life," a life that can only come by hearing the Word and observing the Sacraments.

Our Church, by its very name, should represent a group of God's children who prayerfully handle the Word of God with the utmost desire to be guided by His Spirit. Without question we will enjoy the fruits of the Spirit, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22). Our personal desire to achieve tempts us to dress our old prejudices and prejudices in a new coat of sanctimony. We drag the name, Brethren, in the mire and it becomes a word of reproach.

The first-century church had neither a Bible or a defined theology, but they did have leaders who had been with Jesus. These leaders could say, "That which was born from the beginning, which we have heard, that which we have seen with our eyes, which we have looked upon and touched with our hands . . . we proclaim . . . that you might have fellowship with us." This was not a privilege reserved for them alone but was and is the joy of anyone who names His name.

A personal contact with Christ and in Christ is a prerequisite to the declaring of all spiritual truth. The fruits of this experience will be sympathy, understanding and compassion, instead of pride and condescension. We will be Brethren in Christ.

If we can recapture the real and vital consciousness of the presence of Christ, our relation with the whole world around us will be changed. Theology alone will no longer be a test of fellowship, but a refined definition of the faith within. Much time is wasted and energy dissipated attempting to justify deterministic theology, fundamentalism to be exact, by the Holy Scriptures. The fellowship which is effected by the presence of Christ cannot be realized when any theology or doctrine becomes the instrument in the hands of greedy and ambitious men as an end instead of a means. To be more explicit, "Christ is the same yesterday, today and forever," but theology must change for it takes into account the knowledge that man has derived from his own experience in the world.

Dr. Paul Tillich says this better than I: "Theology, as a function of the Christian Church, must serve the needs



REV. JAMES E. AULT

of the church. A theological system is supposed to satisfy two basic needs: the statement of the truth of the Christian message and the interpretation of this truth for every generation." A living and vital relationship with Christ on the part of the scholars, leaders, and members will bring to reality a fellowship of unity which will be an exaltation of Christ and His Church. It becomes a light upon a candlestick instead of hidden under a bushel, representing prides, prejudices, and selfish ambitions.

As a result we will find ourselves appreciating the faith and work of other communions. A recent experience exemplifies the opposite of this: While walking on the street one day, I came across two little boys, one crying. To the one not crying I said, "How is your friend?" To which he replied, "He is not my friend, he is my brother."

This spirit does not present Christianity to the world in the true sense of its intention. Anything less than a personal, communal sense of being in Christ, and having Christ in us produces a condition which "becomes shallow, disintegrates, and produces a vacuum into which demonic forces may enter."

What will be the results in the local church when this idea becomes the impelling force? The individual members will come to a self-awareness that is constrained by the love of Christ. They will be conscious of themselves as members of the Body of Christ with a dedication of their talents, time and resources to its health and well-being. The Word, preached and taught will be a well-spring of inspiration and direction for life tasks. Norman Pittenger says it this way, "To be a member of a 'cell' in the Body of Christ means that the believer, along with his fellows, is opening his whole personality to the health-giving life of Christ himself, and, in so far as he is able, is seeking to be the instrument through which that life



flows out into the world in the particular sphere in which he happens to be situated, in work and play."

The "new society" from which the life of our day is emerging requires that the church reorientate much of its congregation's activities if it is to be a vital force in that society. Nothing that is good need be altered in content, but a wholly new spirit will enter into the life of a congregation that is thoroughly conscious of the stupendous fact that it is a "cell" in the Body of Christ with the vocation to be "Christ" to the particular community in which it is set.

This will correct many of the weaknesses that have developed in the Church over the centuries of its history. Each member will be known for their spiritual devotion to Christ without reference to their position in a secular and demoniac world. Ministers will not have the temptation to cater to people because of their self-appointed importance based on pride or self-indulgence. Class Churches are abhorrent because the hand of Christ beckons with the words "Whosoever will may come." If the church will do its work, it must increasingly give every member the sense of "belonging."

Why have so many people drifted from the fold of the Christian fellowship and have become members of storefront isms or pledged themselves to materialist philosophies such as Communism? Why have so many refused to give ear to the message of the church? The answer, is, I believe, to be found in the fact that we, the Church, did not satisfy their deepest needs; the feeling of insignificance was still there.

The individual soul will die unless nurtured in close relation to other souls which share a sympathy and understanding. The denomination will die that does not find itself breaking down barriers that prevent a united action against the forces of materialism with which we are all

confronted. The "In Christ" consciousness will assure the answer if we are willing to pay the price: a complete devotion to Christ at sacrifice of our own enlightened self-interest.

The teaching program will be altered to enhance the mind and heart of every member, child and adult alike with the spirit that drew the early Christians together without the aid of a Bible or a theology they could call their own. Their creed will be one which every child and adult will understand: "Christ is Lord."

Some may feel that I am confining myself to mere generalities but it is intentional. The inner resources of the Church will never be tapped by any pronouncement of an individual whose ideas receive blanket approval. Rather it will result from each contributing that of which they are spiritually capable.

I believe the Brethren can realize this because the history reveals this as an unreached ideal. The important fact is that it depends on you and me.

The following story illustrates what I have been saying: A sight-seer in Switzerland came upon a beautiful lake. He was told that the lake had no visible inlet. "How is it fed?" he queried. "It is fed from within," came the answer.

If the Church supplies the world's great need, it must look for and accept food from within.

Let us then be up and doing,  
With a heart for any fate.  
First pursuing, then achieving,  
Learn to labor and to wait.

Let us pray that God finds us acceptable instruments for the fulfilling of His purposes.

—Hagerstown, Maryland.

## REPORT OF THE COMMITTEE ON GENERAL CONFERENCE MODERATOR'S ADDRESS

Your Committee has carefully studied the Moderator's Address of the Rev. Virgil E. Meyer, and makes the following report.

(1) We commend the Moderator for his thoughtful and thought provoking address.

(2) We recommend that the Moderator's address be thoughtfully studied by both ministry and laity since it contains a challenging appeal for FAITHFULNESS to the authority of the Word of God, and to our Brethren heritage, and

to the proclamation of the message peculiar to Brethren faith and practice.

(3) We urge that this report be printed in the next regular issue of *The Brethren Evangelist*.

Respectfully submitted,

Committee on Moderator's Address

Gertrude Lake,  
H. E. Eppley,  
Myron Dodds,  
Edwin Boardman, Chairman.

**EDITOR'S NOTE:** Moderator Meyer's address appeared in the issue of *The Brethren Evangelist*, dated August 21st, which was printed, and distributed in Gen-

eral Conference on Wednesday evening of Conference week. It will appear again in the *Brethren Annual* number of *The Brethren Evangelist*, the latter part of October 1954. W. S. B.

*The New*

# BRETHREN BIBLE

## CLASS QUARTERLY

*is now ready!!*

ON WEDNESDAY AFTERNOON, August 25th, our Business Manager and Shop Foreman, Mr. Donald Burns, handed to the Editor of Publications, the first completed copy of the new Brethren Bible Class Quarterly, to come from the utter.

As many of you know who were at General Conference, the week before, and who visited the publishing plant the latter part of Conference week, the presses were running the quarterly and covers at that time.

Since then, the job of folding, assembling, stitching and trimming has been completed. By the time you read this, the new **Brethren Bible Class Quarterly** will be wrapped and ready for addressing and mailing.

This new Quarterly is really more than a S. S. Quarterly. In its present form, it is really a manual of Bible Study, containing the very best of thinking and study by Brethren Bible teachers. The men who write for this quarterly are men of high Christian calibre, sincere, and true to the Word of God.

The new **Brethren Bible Class Quarterly** is more than a quarterly to be used as a copy of the lesson texts on Sunday mornings. It is designed for home study of the lesson, and for teachers in preparing the lesson.

This new Quarterly contains the writings of Rev. Smith F. Rose, in Lesson Expositions, and of Dr. John F. Locke, in Lesson Applications, and of Rev. Henry Bates, in Lesson Backgrounds.

The cost of printing the additional 16 pages of lesson material is being subsidized by the National Sunday School Association of the Brethren

Church. As your increased use of these quarterlies is reflected in increased sales, the Sunday School Association will be able to reduce the amount of their subsidy, thereby having funds available for additional Sunday School literature in other departments of the Sunday School.

Therefore, it is a self-evident truth that it will be up to the Brethren to decide whether or not the field of Brethren Sunday School literature furnished by your Brethren Publishing Company, in cooperation with the Sunday School Association, will continue to enlarge.

To the 64 pages of lesson material, the Publishing Company has added a 4 page colored cover. This makes a 68 page Quarterly, crammed full of good, helpful, Sunday School lesson material. If you have already ordered for your Sunday School, and feel that you need more, just send in an "emergency order" for the extras you need. As long as our supply lasts, we will fill your orders.

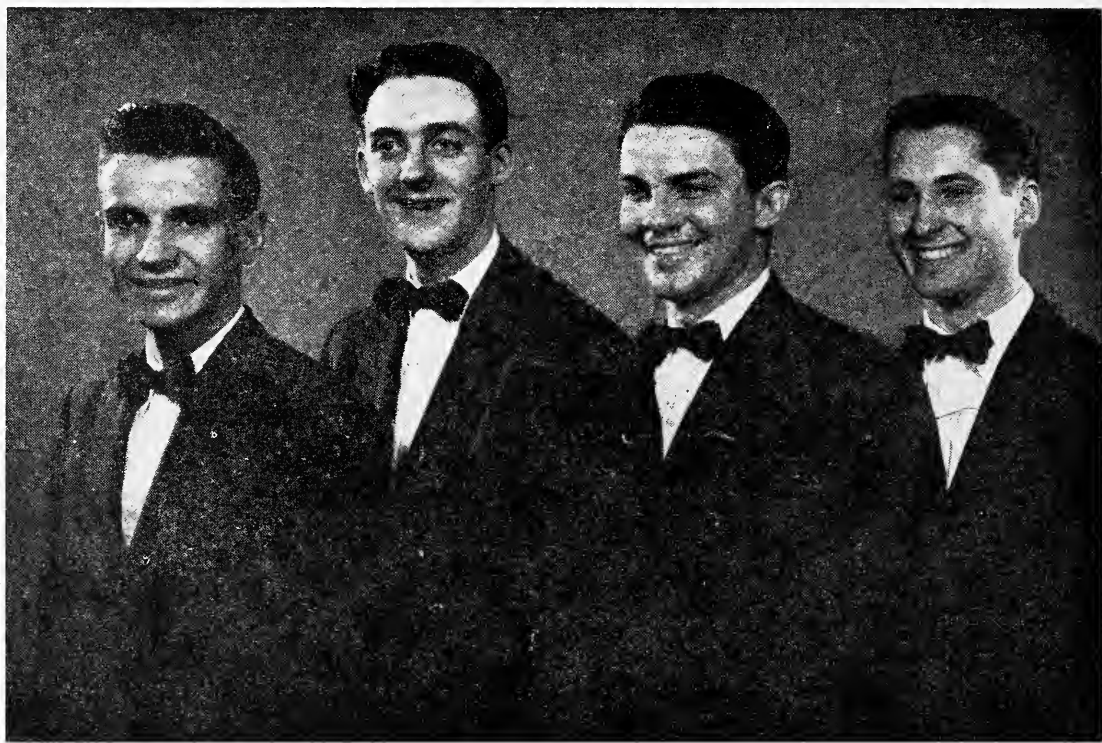
### USING THE NEW QUARTERLY

Ideally, each scholar in the class should have his or her own quarterly. This, along with the Bible, makes possible a thorough study of the lesson—not to be accomplished on Sunday morning in class, but to be done during the week, at home. When this plan is followed, the student is brought to a better understanding of the lesson, and is thus better prepared for the class lesson period.

Assuming then, that your Sunday School has supplied each adult and each young married person, and older young person with a copy of the

(Continued on Page 10)

## THE AMBASSADORS' REPORT



Glenn Grumbling

Marlin McCann

Ronald Ritchey

Charles Huff

**F**OLLOWING is a report of the Summer Tour of the Brethren Youth Ambassador's Quartet, as they wrote it day by day. We present the report here, for the gen-

eral interest of the Brethren, indicating in a measure the extent and the calibre of the work being done by this fine group of young men. W. S. B.

**July 11—Sunday 11 A. M.** First stop—Fremont, Ohio. Tested the new Station Wagon enroute. What an improvement! Bet it could even go 50 MPH if you floored it. With the schedule we have ahead of us we might have to floor it on occasions.

**July 11—Sunday P. M.** Ardmore, Indiana. A good crowd received us. Uneventful trip (no flat tires or breakdowns, such as one might expect on the old station wagon).

**July 12—Monday.** Spent part of the day at Camp Shipshewana. Had our evening meal at the Elkhart church. A large group of young people attended the service. Returned to camp after the service.

**July 13—Tuesday.** Spent another enjoyable morning at Shipshewana and an enjoyable evening with Bud, Jean and Joan Hamel. South Bend turned out our largest crowd thus far.

**July 14—Wednesday.** Bud showed us South Bend and the family took us to a park for a picnic lunch. Spent the evening with the Ronks and Glenn Shanks in Goshen. Held a service there—good reception.

**July 15—Thursday.** Back to Shipshewana. Ronks gave us the use of their cabin. Ed Thompson gave us a ride in a motor boat. Quite a thrill. Held a service in Nappanee. Relaxed with the Meyers family this evening.

**July 16—Friday.** Had dinner with the Studebaker's on their lawn. Set a new attendance record tonight. An ice cream social followed the service.

**July 17—Saturday.** Traveled to Milledgeville, Illinois.

**July 18—Sunday A. M.** Set another attendance record this morning at Milledgeville. Sunday P. M. Held services at Camp Blackhawk.

**July 19—Monday.** Were given a rather warm reception here in Morrill, Kansas. 106° to be exact.

**July 20—Tuesday.** Even warmer today—107°. It's been rumored that there is a heat wave on the way. Had a service in Falls City this P. M.

**July 21—Wednesday.** Here we are out in Cheyenne and a lot of traveling ahead of us yet. Had some unexpected visitors in our service tonight. Marlin's folks from Waterloo, Iowa.

July 22—Thursday. Traveled west all day. Saw the Rocky Mountains and the Great Salt Lake.

July 23—Friday. Crossed the desert today. They should have permitted the Indians to keep this territory. Finally made it to CALIFORNIA. It's just like having a dream come true. Held a service in Stockton. Stayed with Mrs. Charles Johnson. She gave us each a potholder for our rope (?) chest.

July 24—Saturday. Rested!!! Spent the night with the Gatts at Camp Berea.

July 25—Sunday. Held a service this morning in Manica. Visited Mrs. Huse this afternoon. Held a service this evening in Lathrop.

July 26—Monday. Traveled through San Francisco and came to the Pacific. Spent the night in Rev. Platt's cabin at Mt. Hermon. Had devotions with a group of Baptist campers here at Mt. Hermon.

July 27—Tuesday. The Baptist invited us to a free breakfast with them in exchange for a few songs—incidentally, this was our largest audience of the tour, thus far. Traveled through to Los Angeles. Spent the night in Santa Barbara, California.

July 28—Wednesday. Battled our way across the desert. Temperature 118° in the shade (and no shade). Spent the night in Phoenix, Arizona.

July 29—Thursday. We made it to Tucson. Held a service there this evening at an orphanage and another service at the church.

July 30—Friday. Traveled east all day. Visited White Sands, Arizona.

July 31—Saturday. Traveled in four states today: Arizona, Texas, Oklahoma, and Kansas. Arrived in Mulvane this afternoon.

August 1—Sunday. Held service in Mulvane this morning and another in Fort Scott this evening. Had special guests in our evening service: Mr. and Mrs. Walter Wertz, Conemaugh, Pa.; Rev. and Mrs. Spencer Gentle

and family, Waterloo, Iowa; and Rev. and Mrs. Stogsdill and Guen, Ashland, Ohio.

August 2—Monday. Had dinner in the church basement at Carleton, Nebraska and followed with a service in the evening. Left after the service and a bite to eat enroute for Cerro Gordo, Illinois. Spent the night in Marysville, Kansas.

August 3—Tuesday. Caught up with the Stogsdill's again in Cerro Gordo. Held a brief service, following the Sunday School Picnic at a park near Decatur.

August 4—Wednesday. The Ambassador Trio visited some of the towns close to Cerro Gordo in the afternoon. The Ambassador Quartet held a service in the evening.

August 5—Thursday—Traveled to Burlington, Indiana—held a P. M. service.

August 6—Friday. Traveled all of 12 miles today. Quite a relief after those long journeys out West. Held a service in the Flora Home in the afternoon and another in the Flora church in the evening.

August 7—Saturday. Traveled to Huntington and found the parsonage empty. About 5:30 P. M. the proud grandparents, Rev. and Mrs. C. Y. Gilmer, came home with news of a 7 lb. 12 oz. boy born to Mr. and Mrs. Alvin Grumblin. Held a service there in the evening.

August 8 A. M.—Sunday. Held a service at North Manchester. After a dinner in the church basement, we examined Rev. Wolfe's hunting and fishing equipment and tried out his De Sota with power brakes and power steering.

August 8 P. M.—Sunday. Went to Warsaw and held an evening service.

August 9—Monday. Stopped at Winona Lake this morning. Relaxed this afternoon in the home of Rev. Arthur Tinkel, Sr., in Oakville. Held a service here in the evening.

August 10—Tuesday. Visited a grain elevator and a canning factory near Oakville this morning. Held services in the evening at Peru. Relaxed and listened to an

(Continued on Next Page)

A picture of the  
  
NEW  
  
BRETHREN YOUTH  
  
STATION WAGON,  
  
a 1953-54 project  
  
of Brethren Youth



electric piano roll player in the home of Rev. J. M. Bowman, before retiring for the night.

**August 11—Wednesday.** Spent the afternoon at the home of Rev. Whetstone in Roann, relaxing. (Something we didn't have a chance to do out West). Found the industrious parishioners remodeling and adding to their church building. Held a service in the evening.

**August 12—Thursday.** Arrived in Teegarden this afternoon. Borrowed Mr. Maxon's guns and shot some mark. Held a service in the Teegarden Church in the evening.

**August 13—Friday.** Took a ride on Mr. Maxon's tractor this morning. Traveled to Tiosa in the afternoon. After the service this evening we left for Ashland and had our only flat tire of the trip enroute. Friday 13th??

**August 15—Sunday.** Took charge of the morning worship service at Mansfield, Ohio. Had our dinner at the parsonage and fine fellowship with the Barnett's this afternoon.

## THE NEW QUARTERLY

(Continued from Page 7)

new Brethren Bible Class Quarterly, for home and class use, the Sunday morning needs of visitors, and for those who left their quarterlies home, or who do not desire to carry their quarterlies back and forth, we suggest the use of the Brethren Bible Class leaflets. These are available in any quantity, and come in single sheets, containing the lesson texts, plus the Lesson Exposition comments by Smith F. Rose.

In our opinion, we have for Brethren adult and older young people a combination of Sunday School Bible study literature that is second to none. W. S. B.

## This 'n' That

By the Editor

Dates of the two October District Conferences are as follows:

**MID-WEST DISTRICT:** October 7th through the 10th. Place: McLouth, Kansas.

**CENTRAL DISTRICT:** October 14th through the 17th. Place: Cerro Gordo, Illinois.

We will have more to say about these Conferences in the near future.

\* \* \*

Churches desiring to have their Communion announcements listed in the Evangelist should send such information to the Editor as soon as possible. October 3rd is coming along rapidly, and we would like to let the Brethren around you know about your Communion.

\* \* \*

The Editor wants at this time to express his personal appreciation to the workers in the publishing plant for their extra special cooperation in getting out the literature the past several weeks.

Our normal printing day for the Evangelist is Monday, allowing ample time for printing, folding, stitching, trimming, wrapping, addressing and mailing by Wednesday afternoon.

With the General Conference issue (August 21st) being held up until after the election of new Conference officers, and thus being run Wednesday morning and

afternoon, it is to the credit of our shop force that the paper went into the mails Thursday afternoon, just one day later than the regular mailing date.

Last week's issue, which, because of the extra Editorial work on the new Quarterly, plus the Editor's attendance at General Conference sessions, was not run until late Tuesday. Again, we give credit to the efficiency of our staff, for last week's Evangelist went into the mail on schedule, Wednesday afternoon.

The Editor reminds The Brethren Church that in our Publication Company employees we have an efficient group that cannot be equalled anywhere else. The extra work involved in getting out the last two Evangelists was sandwiched in with the mammoth task of getting the new Brethren Bible Class Quarterly printed and ready for mailing.

From the Editor, this tribute of appreciation to the loyal corps of workers in our Brethren Publishing plant.

\* \* \*

**A READING Church  
is an  
INFORMED Church.**

**Read your  
Brethren Evangelist  
every week.**

# MISSIONARY DEPARTMENT

## A "THANK YOU" FROM THE MISSIONARY BOARD

The reports at General Conference give us an opportunity to evaluate our stewardship as a denomination. The reports this year indicate a growth in the stewardship of time, talents and possessions. This is both gratifying and encouraging and because the Missionary Board has assumed some responsibility for promoting steward-

ship, we feel that we would like to say "thank you" to the entire church.

Stewardship has been emphasized more in the local churches this past year and the results have been evident in every phase of our denominational work. Needless to say, the work on the local level will reap continuous benefits and blessings beyond measure.

## WHAT DOES A MAN GAIN?

The author of Ecclesiastes asked a searching question at the very outset of his book, when he inquired, "What does man gain by all the toil at which he toils under the sun? One can almost imagine he is hearing Jesus ask, 'What shall it profit a man if he gain the whole world and lose his own soul?'"

Possessions are so powerful, and at the same time they are so impotent.

They can become such useful servants and such imperious tyrants.

They can open heavy doors, and close up the sources of so much inspiration and happiness.

They will work so many wonders, and embalm so many high resolves and capabilities.

They will tell so many horrid things about us, or go preaching the Gospel of peace at our bidding.

We can give them orders, or we can surrender to their tyrannies.

It is all a matter of our own personal choice. The right to decide resides with us. It is a part of the gift of the image of God in which we were created.

One of the purposes of Jesus' brief residence with us was to teach us how to make use of possessions so that they might serve us, rather than enslave us. That is the reason He spent so much time talking about money, goods, possessions, talents, and responsibilities.

Imagine a lathe giving orders to a tool-maker, a test tube enslaving a chemist, a telescope absorbing an astronomer, or an automobile imprisoning a mechanic. These things are the tools, or instrumentalities, through which the man works. He is expected to be their master. As he compels them to do his bidding they become useful. Similarly, possessions may be the tools the soul uses in expressing its greatest measure of divinity. That's the meaning of stewardship.—Roy L. Smith.

## EVERY BRETHREN A TITHER

### IF EVERY BRETHREN WERE A TITHER

- ....The Brethren Church would receive greater blessings.
- ....The members would be better stewards.
- ....The outreach of the church would be extended.
- ....The financial problems, locally and denominationally, would be more easily solved.

### YOU KNOW THAT

- "The tithe is the Lord's. Lev. 27:30
- Every Brethren should be a tither
- You cannot make the decision for others.

### BUT FOR YOURSELF YOU CAN SAY:

I will tithe.

## WHAT IS CHRISTIAN STEWARDSHIP?

Christian Stewardship is the practice of systematic and proportionate giving of TIME, ABILITIES and MATERIAL POSSESSIONS based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love.

## AN ACCOUNT OF STEWARDSHIP

Henry Ford, Sr., used to tell the story of a woman who came to him asking for help for a school which she had established in the hills of Georgia. She had given her own fortune amounting to nearly two million dollars. She asked of Mr. Ford but ten cents.

Amazed, Mr. Ford gave her the dime, inquiring why she had asked for so little. Her reply was: "I want to prove to you our stewardship. With the dime she purchased a bag of peanuts, planted them and reaped the harvest, which the next year she replanted. Four years

(Continued on Page 14)



# Prayer Meeting Studies By C. Y. Gilmer



## "THE FRUIT OF THE SPIRIT"

"IN ADAM" we inherit the flesh; "in Christ" we inherit the Spirit. Each has its way of living, which is contrary to the other (Gal. 5:17). God says there is no hope for the flesh (Rom. 8:7). He has no confidence in the flesh (Phil. 3:3), and Paul joins Him in this thought (Rom. 7:18). The self-life finds expression in a variety of sins from the base to the more refined (Gal. 5:19-21). By these listings (Rom. 1:26-32; 2 Tim. 3:1-7; Mark 7:20-23) we may know of what we may be capable apart from the Spirit (2 Tim. 3:16). The Bible reminds us that we are capable of the deeds of the whole human race (Acts 17:26). And such misdeeds, regardless of how respectable they may be regarded in polite society are all equally in disrepute with God (Gal. 5:21).

"But the fruit of the Spirit" is God's answer to the cravings of the flesh (Gal. 5:22, 23). The Holy Spirit will magnify Christ in human living (John 16:14). If we "abide" in Him the Spirit will produce Christ-flavored fruit (John 15:1-5). "The fruit of the Spirit is love" (1 John 4:16). Jesus wanted us to have that "new" love which only the Spirit can supply in us (John 13:34).

"In my hands I bring no myrrh—  
Neither frankincense nor gold;  
Nothing earthly do I bring—  
Nothing that my hands could hold.

"To love's Author love I bring;  
It alone could ever be  
Fitting gift to offer Him  
Who so freely loved me."

Yieldedness to the Spirit brings the fruit of Joy (John 15:11). It is expected (1 Thess. 5:16). Such is the Christian's strength (Neh. 8:10). It is a supernatural joy demonstrated under trials (2 Cor. 6:4-10). Then, Jesus left us His peace (John 14:27). This peace will persist under any trial (John 16:33). You may worry, but the Holy Spirit does not worry (Col. 3:15). To worry is to deny your call to peace; it is to fall from the grace that ministers peace.

To develop Christ-likeness in us the Holy Spirit would bring forth longsuffering like unto that of our Lord (1 Peter 2:23). The Holy Spirit does not get impatient, and He alone can make us patient (Col. 1:11). The Holy Spirit would make us kind (Eph. 4:30-32). "If we are not kind, we are the wrong kind" (1 Cor. 13:4). It is the work of the Spirit to furnish us with goodness for there is none in us (Rom. 7:18). He would make His faithfulness a characteristic of God's children (Lam. 3:23). He wants His meekness to displace our pride (James 4:6). It is His business to give us an in-control so that we may be inwardly self-controlled. The work

of the Spirit is based upon the crucifixion of the self-life (Gal. 5:24; Rom. 6:6). Our responsibility is "walk in the Spirit" (Gal. 5:25).

"It takes a lot of living, dear,  
A lot of self-control,  
To have a conscience bright and clear  
And keep a godly soul,  
As day by day we live this life  
Upon a fallen earth,  
Amid the sinfulness and strife  
That never make for worth.

"It takes a lot of faith and prayer,  
A lot of love and grace,  
Along with patience that is rare  
If we would fill a place  
As men and women of the past  
Who lived for God and right,  
Whose usefulness will ever last  
To bless the world with light."

—Walter E. Isenhour.



## Lesson Comments by Fred C. Vanator

Lesson for September 12, 1954

### CHRISTIAN CITIZENSHIP AND CO-OPERATION

Lesson: Romans 13:1-10; 1 Corinthians 3:4-9

WHAT IS CHRISTIAN CITIZENSHIP? How does it differ from any other class of citizenship? And after all, what is citizenship anyway? I went to the dictionary to find the definition of the word "citizenship" and found this: "The status of a citizen, with its rights and privileges." Then I looked above at the word "citizen" and found its primary meaning to be, "One owing allegiance to, and entitled to protection from a government."

Now there is no doubt in any of our minds that we owe allegiance to the government of the United States of America; from this government we get our freedom, our protection—a government "of the people; for the people; by the people." We have a right, as citizens, to expect this government to give us the proper protection. Each citizen of this country, be he saint or sinner, has the right of such governmental protection so long as he obeys the laws thereof.

But now let us look at another citizenship. We are fond of saying that we are not only citizens of the United States, but also citizens of a better country; that we are in this sense "strangers and sojourners here," that our "citizenship is also in heaven." Our citizenship in this country is a material citizenship; our citizenship in heaven is a spiritual and more lasting one. If we truly believe this then it is incumbent upon us to so live our lives that we are, in truth, good citizens of the Kingdom of God.

I believe that first of all, in order to be a good citizen of the kingdom of God, we must be good citizens of our

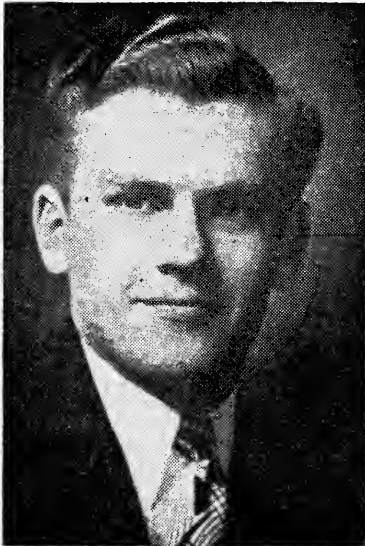
country. We must obey its laws; we must do everything we can to make this country a better place in which to live; we must have an interest in the cleanness of government; in our conduct as related to our community and state we must not let our activities go beyond the limits of law abiding citizens.

What applies to the above is also to be found in our relation to our fellowman in the realm of Christian Citizenship. To be a good citizen of our country does in no way unfit us for Christian citizenship. Christian citizenship should make us better material citizens. If we have responsibility in our normal citizenship to the people

who are round about us (and we have) then we have an additional responsibility as Christian citizens to seek to show those who live in our neighborhood that we are Christian by never doing anything which would disgrace our Lord through our activities. Never forget it, our neighbors are the best testimony as to our relationship to the Lord. They know through our everyday living, just what we are doing day by day and how we react to various situations that come to us. Can your next-door neighbor testify that you are a 24-hour-a-day Christian?

"It takes wisdom from above to hold your citizenship in heaven, and make good in your citizenship here also."

**DR. JOSEPH SHULTZ  
TO BE FIELD SECRETARY**



THE NATIONAL Sunday School Association announced at General Conference that it has engaged Dr. Joseph R. Shultz as full-time secretary for that board. This move is designed to expand the Association's services to the Sunday Schools and churches of the denomination.

Dr. Shultz graduated from Ashland College in 1950 with a Bachelor of Arts degree in Bible History and psychology. He received the degree Master of Religious Education from Ashland Theological Seminary in 1952. This past spring the Southwestern Baptist Theological Seminary (Fort Worth, Texas) awarded him, with honors, the degree Doctor of Religious Education.

Dr. Shultz was ordained as a Brethren minister at Berwyn, Pennsylvania, in November, 1949. From 1949 to 1952 he served as student pastor of the Williamstown, Ohio, Brethren Church.

Any church desiring to contact Dr. Shultz may write to him in care of the National Sunday School Association of the Brethren Church, Ashland College, Ashland, Ohio.



**News From Our  
Churches**

**NEW LEBANON, OHIO**

The New Lebanon people were privileged to have Rev. W. St. Clair Benshoff, Editor of Publications, with them one Sunday during June. His message, as well as his presence, was highly appreciated. His father was a pastor at New Lebanon more than 40 years ago.

Our attendance at Sunday School, also at worship services, has held up fairly well, especially during vacation time, even in spite of some extremely hot weather.

Sunday, June 22nd, June Byler was the guest speaker; she gave a very interesting talk concerning her work in Argentina. Rev. Byler spent two weeks at Camp Zion. A very successful vacation Bible School was held with an average of 114. The offering, amounting to \$75.00, will be used for missionary work. Our business meeting was held in July at which time Rev. Byler was called to serve the church for another year.

A group attending District Conference reported a very nice time. It is always a pleasure to meet old friends and make new ones; we came home feeling it was good to be there.

One Sunday evening service this summer was held on the parsonage lawn; it was somewhat of a roundup of the camp activities, colored slides were shown, eight young people were baptized and received into the church.

May we strive to serve our Lord and Master in a greater work during the coming year. May He richly bless each one of us.

Anna Cashour.



**MANSFIELD, OHIO**

July 10th was the first anniversary of the ministry of Rev. Harold Barnett in Mansfield. A great revival of souls has been seen within this year. At the time of this writing, 27 persons have become new members of the

church this year, with 5 awaiting baptism, and 3 awaiting admission by confirmation. Most of these new members are first time confessions.

The average attendance is increasing steadily. On July 11th, there were 100 in attendance. This is unusual this time of the year.

A very successful Bible School was conducted from June 14th to 25th, with the Brethren Youth Crusader Team from Ashland College as teachers. This team was composed of Frances Schneider, a senior, who resides in Ashland; Nancy Thomas, a freshman, who lives in Cerro Gordo, Illinois; Joan Rummell, South Bend, Indiana, a junior, and Carol Berkshire, from North Liberty, Indiana, who plans to enter Ashland College soon.

The total enrollment for Bible School was 96, with an average attendance of 75. This was one of the largest Bible Schools ever held in this church. The school closed on Friday evening with a special program, with fine attendance. A good offering for Brethren Youth was received on Sunday, July 20th, when the Crusader Team held their public meeting. These girls did a fine job and we are certainly grateful for their work. While here, two of the girls stayed with Mr. and Mrs. Dale Beal, and the other two stayed at the parsonage.

The Standard Teacher's Training Course, conducted by Rev. Barnett, came to a close with 11 receiving certificates for having completed and successfully passing the tests. Rev. Barnett presented the certificates Sunday, June 27th.

Rev. Barnett has been permitted by the official board to attend other Brethren Churches to present the need, and to solicit funds for the Lost Creek gymnasium-administration building. Those who have been filling our pulpit during his absence are:

July 4th, Rev. Clarence Stogsdill, National Brethren Youth Director;

July 11th, Rev. W. St. Clair Benshoff, Editor of Publications;

July 18th, Rev. W. Clayton Berkshire, Secretary of the Mission Board;

August 1st, Dr. Glenn L. Clayton, President of Ashland College;

August 15th, Brethren Youth Ambassadors Quartet;

August 22nd, Mrs. Russell Rodkey, National W. M. S. President, (W. M. S. Public Service);

August 29th, Rev. Delbert B. Flora, Dean, Ashland Theological Seminary.

A Boys' Brotherhood was organized recently with Charles Eichar serving as advisor, and Joseph Gleisinger as assistant advisor.

The interior of the church was painted the week of July 19th. The colors chosen by the official board were turquoise and Berkley Green.

The Brethren Youth recently purchased choir robes. They are maroon, spun rayon, trimmed with white collars. They are now working toward their goal for National Brethren Youth.

Two girls from our church, Sharon Eddy and Martha Buckingham, are planning on entering Ashland College this fall.

A Junior Choir has been organized with Sheilah McLister as director and Mrs. Hildreth as pianist. Ed York, who is a student at Ashland College, has been directing our Senior Choir for the summer.

Twelve young people along with the pastor, attended Camp Zion the week of June 27th. Rev. Barnett served as counselor, taught class and was in charge of campfire. The Sunday School paid half of each camper's food.

The Sunday School held their annual picnic recently with 60 in attendance. An enjoyable time was had by all.

At the Wednesday evening prayer service the Doctrine of the Brethren are being studied. The attendance has been running around 40.

A number of our Brethren Youth boys participated in the work camp at Lost Creek, Kentucky, this summer.

Mary E. Metcalf, Rec. Sec.

## MISSIONARY DEPARTMENT

(Continued from Page 11)

she repeated the process, planting each year the total crop. The fourth year the crop was valued at \$10,000. She returned to Mr. Ford and reported what had happened. Without hesitation he matched her stewardship . . . and gave the school another two million dollars.

—Clip Sheet, Disciples of Christ.

## POWER TO WITNESS

We live in a power age. Manifestations of power skin the globe—not the power which comes from a material dynamo but that which comes from the inbreathing of the Holy Spirit.

There is no supply of energy like it in all the world. We will do well to remember that God wants to fill us with this power. Unless there is some clog in the channel of our lives, His Spirit, when sought, will flow incessantly into us.

Then as we receive the continuous inflow of spirit-vitalized energy, we can mix with crowds and keep our virtue; we can walk with kings and never lose the common touch; we can be mighty for God in our spheres of service.

God gives us the power to witness for Him and the reward of witnessing for Him.—Herbert C. Gabhart.

## BRIEF DEFINITIONS OF STEWARDSHIP

—A perception and a performance.

—A man's response to God's providence.

—A practical expression of Christian experience.

—The right use of all wealth.

—The faithful administration of all that pertains to living.

—Faith in action.

—The uranium of the soul.

—Christian Stewardship, Disciples of Christ.

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

GUEST WRITER—Clarence Stogsdill.

Topic for September 12, 1954

### RESTORING THE APPRECIATION OF KNOWLEDGE

**BACK IN SCHOOL** again! It is a cycle which will never end. School is out in the spring only to give youth a chance to take a breather before advancing to a new year of study and learning—to say nothing of the many extracurricular activities and enjoyments connected with school.

Putting it in the question which our National Youth Conference speaker, Dr. Carveth Mitchell, posed to our young people at conference, we might ask: **What am I here for?** There is a great deal to be said in answer to this vital question. Dr. Mitchell asked it in reference to himself: **What am I here on earth to do?** What is expected of me, and what is it possible for me to do? But in reference to school, which is an important phase of the whole life, the answers, while related to the answers of life, might be more specific.

**1. WHAT IS KNOWLEDGE?** We moderns like to “split hairs” in our definitions, because while we do a lot of talking and discussing, we seldom mean the same thing our neighbor when we use identical terms. We like to draw a picture” of that which we are talking about.

What is knowledge? One thing is certain: it is much more than most people of the modern world think it is. That many people have that they call an **education** is merely a collection of facts, or at least, what they call facts. But **knowledge** is more than that; it is much bigger than that. The *American College Dictionary* says: **knowledge**—“acquaintance with facts, truths, or principles, as from study or investigation; general erudition.” But we believe it is more than that even.

**Wisdom** is the correct usage of knowledge. Therefore knowledge must be directly related to wisdom. And since “The fear of the Lord is the beginning of wisdom,” therefore true knowledge has a **direct bearing on one’s relation and standing with God.**

**2. TRUE KNOWLEDGE IS OF THE LORD.** Let all of us Christians remember as we enter school again this fall that real education and learning cannot be possible without the inclusion of God in that learning.

It is rather refreshing to think of taking up the continued study of subjects which we left off with last spring; also it is thrilling to take up new subjects and get acquainted with new ideas and new facts. God would have every person who would be considered a growing child of His to reach out for more knowledge and a deeper understanding of life (and that is what all of the facts mean: a better understanding of life and our surroundings).

How does your mind expand? How is it that this year you will be capable of learning things which last year

you were too young to understand? Who formed this mind of yours anyway? Was not God the One who performed this great miracle? Therefore young people ought to take Him into account seriously while they are developing in their learning about other things. We must ask ourselves the question “How is this fact related to my relationship to God” and answer it to our own satisfaction each time we add a new idea to our collection.

**3. THE TRUE KNOWLEDGE IS TO BE DESIRED AND PURSUED.** There are some people who look at the productions of colleges and universities of the world and see how far these individuals are from God even after attaining vast quantities of “cold facts,” and say that knowledge is condemning, education is not needed, “better off without it.” But God’s own Word tells us to pursue knowledge. We are to learn and praise God in the process. The Israelites of the Old Testament demonstrated many times what a dangerous thing it is to discontinue proper learning. In Hosea 4:6 we read, “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.”

Here the law of God is the education of the Israelites. They failed to relate all of the facts of life to the law of God. This was their destruction.

The warning here is: **PURSUUE KNOWLEDGE**—and don’t forget to **RELATE IT TO THE LAW OF GOD.**

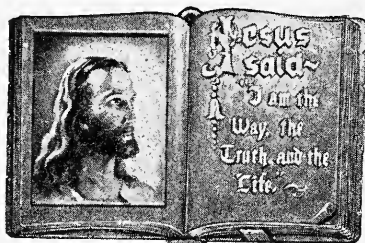
**4. THE HOLY SPIRIT IS THE SPIRIT OF KNOWLEDGE AND WISDOM.** Before Jesus was crucified He told His disciples that He had many things to say to them, but they would not be able to comprehend it. Then He, after giving the promise of the Holy Spirit, said “When He, the Spirit of truth is come, will lead you into all truth.” The Holy Spirit is the Spirit of Truth and Wisdom. He is the Guide who will lead the Christian into “all truth.” This means that if the individual is yielded to the Holy Spirit he can expect to be led in the ways of truth and wisdom.

This great truth is needed today. Individuals depend too much on their own understanding and ability to “think things through” and to decide for themselves. But unless the Holy Spirit is in command of the individual he will surely go wrong. He will go wrong on trivial matters first, then on more important issues, then finally to destruction. The Holy Spirit is standing by to point the way for the Christian. He is the Spirit of Christ who is the “advocate”—which, being literally interpreted, means the One who is “called along side.” This should be a great comfort and help to the Christian. He should take full advantage of it. If you are doing today as Pilate did as he sat looking into the face of Jesus many centuries ago—asking “What after all is the truth?” just remember the promise of Jesus, that “He (the Holy Spirit) . . . will guide you into all truth.” Life’s problems, the understanding of all that your teachers in school are trying to impart to you, will become clear and understandable if you depend entirely upon Him to guide you.

“Does any among you lack wisdom? Let him ask of God, who giveth liberally.” School, then, as well as church, should ultimately lead us back to God and His Christ, Our Lord!

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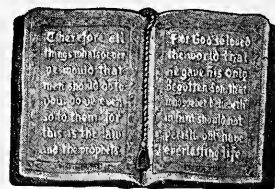
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# THE

Official Organ of The Brethren Church

# BRETHREN

# EVANGELIST

## All Hail The Power

All hail the power of Jesus' name!  
 Let angels prostrate fall;  
 Bring forth the royal diadem,  
 And crown Him Lord of all;  
 Bring forth the royal diadem,  
 And crown Him Lord of all!

Ye chosen seed of Israel's race,  
 Ye ransomed from the fall,  
 Hail Him who saves you by His grace,  
 And crown Him Lord of all;  
 Hail Him who saves you by His grace,  
 And crown Him Lord of all!

Let every kindred, every tribe,  
 On this terrestrial ball,  
 To Him all majesty ascribe,  
 And crown Him Lord of all;  
 To Him all majesty ascribe,  
 And crown Him Lord of all!

O that with yonder sacred throng  
 We at His feet may fall!  
 We'll join the everlasting song,  
 And crown Him Lord of all;  
 We'll join the everlasting song,  
 And crown Him Lord of all!



## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

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## Items of General Interest

BETHLEHEM, MT. OLIVE, VIRGINIA. Brother John F. Locke, in a card to the Editor, reports on the attendance of Brethren attending the Massanutta Springs Bible Conference the week following our General Conference. Brethren in attendance as noted by Brother Locke, were: Rev. Clarence S. Fairbanks, Rev. and Mrs. Vernon D. Grisso, Mr. and Mrs. Harvey J. Amstutz, Rev. and Mrs. N. V. Leatherman, and Rev. and Mrs. John F. Locke.

ST. JAMES, MARYLAND. Guest speaker in the St. James Church Sunday morning, August 29th, was Rev. Henry Bates, Professor, Ashland Theological Seminary, a former pastor of the St. James Church.

VINCO, PENNA. Brother Woodrow Brant has announced a "Personal Evangelism" Class on the dates of September 13, 14, 15, and 16. He says that they will meet at the church from 7:30 to 8:00 P. M., and then go out in groups of 2 and 3 to call.

CAMERON, W. VA. Brother Elmer M. Keck, Pastor of the Jones Mills, Penna., Brethren Church, presented colored slides and told of our Mission work at Lost Creek, Kentucky, Sunday evening, August 29th, in the Cameron church.

NEWARK, OHIO. Progress is noted in the erection and completion of the Chapel for the new Brethren Church

at Newark. No date for the dedication of the Chapel as yet been set, but Pastor William S. Crick notes that "It can't be too far off." Announcement of dedication will be given through the *Evangelist* in plenty of time enable area Brethren to make arrangements to attend services.

The Editor of Publications, enroute back to Ashland from a Sunday morning preaching engagement in Glenford, Ohio, Brethren Church, on August 29th, stopped by the site of the Newark Chapel site. We would like to add our word of commendation to what others have said that the chosen site both as to location and surroundings, is ideal, and promises a bright future for the Newark work under the leadership of Pastor Crick.

ELKHART, INDIANA. Brother Lyle Lichtenberg, Pastor of the Berlin, Penna., Brethren Church, brought an evening message on August 29th in the Elkhart Church his home church.

SOUTH BEND, INDIANA. Brother H. H. Rowse, father-in-law of the Pastor, Brother J. D. Hamel, and Pastor of the Milledgeville, Illinois, Brethren Church, was guest speaker in the South Bend church, Sunday morning, August 29th.

The South Bend Church is designating September and October as "Honor Roll" months.

BRIGHTON BRETHREN, HOWE, INDIANA. Brother E. M. Keck presented colored slides and a report on our Kentucky mission work in the Brighton Church the evening of August 12th.

THANKS: H. D. Hunter, of North Manchester, Indiana, has supplied the Publishing House with several bundles of nice rags for use in our press room. We express our gratefulness for his thoughtfulness.

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication in time to be of value for the event.

VINCO, PENNA. Special Services—September 17th, 18th, and 19th—Conducted by Rev. Gil Dodds, Wheaton, Illinois. Rev. W. B. Brant, Pastor.

MT. OLIVE, VIRGINIA. Revival Meeting—September 19th through October 3rd—Rev. John F. Locke, Pastor.

QUIET DELL, PENNA. Evangelistic Services—September 19th through October 3rd—Rev. Cecil Bolton, Jr. Pastor-Evangelist.

OAKVILLE, INDIANA. Evangelistic Services—September 19th through October 3rd—Rev. Floyd Sibert, Evangelist; Rev. Arthur H. Tinkel, Pastor.

OAK HILL, W. VA. Revival Services—Beginning September 13th—Rev. L. V. King, Louisville, Ohio, Evangelist; Rev. Milton M. Robinson, Pastor.



# The Editor's Pulpit



## Christ's Millennial Kingdom

### THIRD IN A SERIES

SEVERAL WEEKS AGO we presented the second in a series of Editorials relative to things to come. Today, in this, the third, we want to note, in a non-technical manner, some of the things which relate to the 1000 years of peace. The scriptures plainly teach the millennial reign of Christ our Lord. Just when it is to take place, and our status during that time, is our concern in this Editorial.

As we mentioned in earlier Editorials, The Rapture of the Church is the next great event in God's calendar. At that moment, the "dead in Christ shall rise . . . we which are alive shall be caught up." Then the flesh becomes immortality, and our imperfections shall be made perfect. We noted also that at that moment the Holy Spirit will also be withdrawn from the earth; permitting sin, passion, war, hate, greed, and lust to dominate. This begins the 7 years of tribulation on earth during which time the Anti-Christ shall be revealed and shall become the world leader. All the peoples of the earth shall follow him except the "remnant" of Jews. These faithful devotees to God, who, though not seeing Christ as Saviour before the Rapture, are, nonetheless, God's chosen people, and thus they are loyal to Him, still seeking and looking for the Messiah. Under the Anti-Christ, the armies of the earth are arrayed against these faithful ones, and at the moment that all seems hopeless, the heavens will open, and Christ, along with the armies of heaven, and all the saints, shall ride forth to conquer. Read about this terrible battle in Revelation 19:11-20, and Zechariah 14:1-15.

At that time, Christ shall become King, and, as it says in Revelation 20:6, we shall reign with Him during that 1000 years of peace. For a description of this kingdom, we suggest you read Isaiah 2:2-4; Zechariah 9:9, 10, and Zechariah 14:16-21.

Many have been the speculations and the imaginative descriptions of what it is going to be like during that time. It will definitely be this same earth, for the new heavens, the new earth, and the new Jerusalem do not come until later. Likewise, there shall be people on the earth who have survived the tribulation, both Jews and Gentiles, who were not Christ followers before the Rapture. There shall be nations, as note Zechariah 14:16ff. It will literally be the "world order" of which men have forever dreamed, but we note that law and justice shall be centered in Jerusalem in Christ.

There shall be no manifestation of evil in that time, since as we note in Revelation 20:1-5 the Devil shall be bound and cast into the bottomless pit for 1000 years. However, Christ will not have 100% cooperation and allegiance, for the hearts of some deceived by Satan before hand, shall not be changed. This is noted in Zechariah 14:17, 18, that on those who go not up to Jerusalem, there shall fall no rain, and plagues shall be upon them.

Briefly then, the pattern of things to come will see the Rapture of all Christians, the seven years of tribulation and the Anti-Christ, the battle of Armageddon when Christ and His saints make war on Satan and his hosts, and the setting up of Christ's millennial kingdom.

We have said nothing thus far as to what the Christians are doing during the seven years of tribulation on earth. This is one of the most beautiful periods in all time.

Faithful Christians shall see their loved ones again. "We shall know even as also we are known." We shall see our Redeemer face to face. We shall sing the glory song around the throne of God; the song as recorded in Revelation 1:5ff, "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." Do you want to get a taste of it now? Get your hymnals and turn to that immortal hymn, "All Hail the Power of Jesus' Name," and note the verses, one by one. Then note that last verse, "O that with yonder, sacred throng, We at His feet may fall! We'll join the everlasting song, and crown Him Lord of all!"

During this time, also, shall be the giving out of the rewards. Remember we are "Saved by Grace," but there are rewards to be given out to those who are "faithful unto the end." Revelation lists seven crowns to be given to those who have overcome, who have fought the good fights, who have kept themselves unspotted from the world. There shall be some who are saved, yet so as by fire, but because they did not work or because their works were stubble, hay or wood (worthless) they received eternal life, but were found short on the rewards end.

It is hard to be specific in the exact nature of these rewards for the Christians, since we are trying to fathom

(Continued on Page 11)

# Why Are Ye Fearful ?

Rev. Cecil Bolton, Jr.

(A message delivered at the 1954 Pennsylvania District Conference).



Matt. 8:26: And He saith unto them "Why are ye fearful, O ye of little faith?"

PERHAPS NO PASSAGE of the scripture more fully shows at the same time both the humanity and divinity of Christ than does this incident of the storm. Having travelled and worked for many days Christ had become tired and needed rest, just as any human needs rest. He had fallen into a deep sleep from which the fearful disciples awakened Him. Again it was only human that the disciples should be afraid. There is something about a storm that terrifies the bravest of us. The unleashed forces of nature are so great and powerful that there is little or nothing that human power can do to deter or control them. Certainly then we can not censor the disciples for their fear as they saw and felt the waves tossing their ship to and fro upon the normally quiet sea.

We note that, when afraid, they took their fears to the right source to have them calmed. However, it is doubtful if they knew what Jesus would do, but only went to Him because again it is human to want to share our troubles and fears with those who will sympathize with us. We know they marvelled greatly when the divinity of Christ was revealed to them through the fact that He not only felt no fear of the forces of nature, but was even able to control those forces as He did by quieting the waves and thus also stilling the fears of the disciples.

Today we may be said to be living in a fearful age. Harold Roupp says "Fear is private enemy number 1; for out of fear comes a whole train of evils." Why are we

fearful? And what are some of the things of which we are afraid?

May I digress here to say that fear is not always a bad thing? Sometimes fear can be very helpful. The fear of ignorance encourages us to study; the fear of poverty encourages us to save. The child who has been burned dreads and fears the fire, and this is a good thing, but it may be carried to extremes. He may, through fear of again being burned, refuse to use fire for its helpful purposes. Let us look at some of the things of which we are afraid and see if they are healthy fears, or if we are carrying them to extremes, and if we are what can be done about it.

Perhaps our primary fear today is an economic fear. We are afraid that there will be another depression. We are afraid that again there will be large numbers of unemployed walking the streets of our cities, afraid that banks will close again, properties will be lost, and we will be faced with starvation. I would not attempt to console you with the platitude that the people of God will never go hungry, even though the Psalmist said, "I have not seen the righteous forsaken nor his seed begging bread." I am convinced in my own mind that many good and righteous people have indeed been hungry. In fact, I was told by Carl Eschbach, a missionary who had been captive in a Japanese prison camp for sixteen months and whose weight had dropped from 170 pounds to less than 100 pounds that on the trip home after being rescued from prison, he stood on the deck of the ship and watching a half loaf of bread floating on the ocean remarked to one of his fellow prisoners, "Six months ago I would have killed you or you would have killed me for possession of that half loaf of moldy bread."

Economic fears, then, can be very real fears, and they can work to our benefit, but we must be very careful that we are not unduly fearful for to be so shows a lack of faith in ourselves, in our government and even in our



REV. CECIL BOLTON, Jr.

say that one out of every five marriages end in the divorce court that horrifies us, but let us turn the statement about and say that four out of every five marriages in America are successful and see how much better it sounds. So with our youth. Let us turn from looking at the follies and evils and look at the achievements religiously, educationally, and socially that the youth of our land are making. Rather than being fearful let us dedicate ourselves to the support and leadership of our youth in their worthwhile achievements.

There are also those who are fearful for the future of the church. In many places there seems to be a decline in attendance, a decline in interest, and a decline in the activities of our church membership. Indeed an outstanding church leader recently made the statement that it would not greatly surprise him if the organized church as we know it was on its way out in America. I can not agree with this statement, but if I could agree, I would still not be greatly fearful for the future of the church for I remember the great strength of the church in the days when it faced its most active opposition. Perhaps because of the lack of opposition we have become lax and unconcerned in the church. Perhaps we need a weeding out process. The church has never been strong because of the number of its members but because of the spiritual and moral fiber of those members whether they be many or few. No, I am not afraid for the future of the church, because Jesus said "Upon this rock I will build my church and the gates of hell shall not prevail against it."

There are those, and to my sorrow I must say even those in the church, who are fearful of the second coming of Christ. To me this is the most foolish of all fears. Is not this the event for which we as Christians should eagerly look forward? Is not this the event which we believe will be the culmination of all our efforts and desires? Why then should we fear the thing that we desire? I think of Revelation 22:20 in which the Revelator says "Even so, come, Lord Jesus." As Christians should we not say the same?

I realize that in this message I have not covered the entire category of fears and so in conclusion I would like to ask the question "Of what are you afraid?" It may be of none of the things which I have mentioned and yet there is a very real sense of fear in your life. I feel that I would not be bringing you God's message unless in closing I suggest to you a program by which we can master our fears. It is a simple program as given to us by Gaston Foote in his book *Living in Four Dimensions*. First, we must face our fears. Know and admit of what we are afraid. Look your fears in the face and do something about them. Abraham Lincoln's step brother, a shiftless fellow, always moving about from place to place, looking for chances for advancement was about to sacrifice his farm in Illinois and move to Missouri when Mr. Lincoln wrote him "What can you do in Missouri better than here? Is the land any richer? Can you there, any more than here, raise corn and wheat and oats without work? Will anyone there, any more than here, do the work for you? If you intend to go to work, there is no better place

(Continued on Page 9)

od. Jesus said "Seek ye first the kingdom of God and  
s righteousness and all these things shall be added unto  
ou."

Perhaps the second great fear that plagues our people  
oday is the fear of another great world war. This too  
n be a helpful fear if it encourages us to do something  
prevent it. We as Christians may ask "What can we  
?" This is a hard question to answer. Perhaps the  
reatest thing we can do is to follow the teachings of  
esus and to love even our enemies. Even if we do all we  
an, war may still come and yet we need not be unduly  
earful, for again Jesus has said, "Fear not them which  
ill the body." War at its worst can only kill bodies but  
here is a danger, and a very definite danger, that the  
o-partner of war, hate, will kill the souls of men and  
omen. Let us resolve before God that come what may  
e will not hate; then we need not fear.

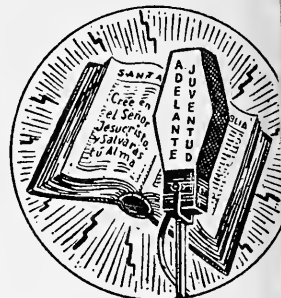
Many people are afraid of disease and death. This is  
ot an unnatural fear. We all dislike suffering and there  
s implanted in each of us a dread of the spectre Death,  
ut again let us be careful that we are not unduly fear-  
ul. The story is told of a man who, fat and forty, decided  
o take out additional life insurance. The doctor told him  
hat his blood pressure was slightly high and in order to  
et the desired insurance he must reduce the pressure.  
He became alarmed out of all proportion to his physical  
ondition and began to imagine his imminent death. He  
ent home, went to bed and hired a trained nurse to watch  
ver him night and day. He arranged his business in ex-  
pectation of sudden death. As a result of all this he died,  
ot of high blood pressure, but of fright.

We are afraid for our youth of today. The problem of  
venile delinquency is one that is indeed of concern to  
ll of us. Religious leaders, youth workers, social workers,  
riters for outstanding magazines, and others are deeply  
ncerned about the problem. In spite of all our concern  
doubt seriously if this problem is as great as we try  
o make out. Our newspapers and magazines are prone to  
arry only the stories of the depravity of our youth.  
here is much good that is not carried in the newspaper  
nd magazine articles. Many times our viewpoint can  
ave much to do with our fears. For instance when we

# MISSIONARY DEPARTMENT

## "ADELANTE JUVENTUD"

(Brethren people who are familiar with the work being done by the Bylers in Argentina recognize the term "Adelante Juventud" as the radio program which has been reaching so many Gospel-hungry people. June Byler, in the following paragraphs, explains some of the meaning of this work.)



### "Adelante Juventud"—(Onward Youth) Fulfills Its Goals with its theme, "One Soul More For Christ"

After two years of intensive efforts in evangelical radio activity throughout the Spanish-speaking world, "Adelante Juventud" raises its humble expressions of gratitude to the Lord for the fruits garnered in so short a time.

Many are those who have come to know the Lord Jesus as their Savior through Adelante Juventud. Among the countless letters that are received every week come the testimonies of those who, after listening to the program, have accepted Christ and are now expressing their decisions to follow Him faithfully until such time as He may gather them unto Himself.

#### The New Radio Program

From Radio Colonia in Uruguay every Sunday and Tuesday evenings at 9:00 comes the program with its theme, "One Soul More for Christ." A Thursday evening broadcast is being launched over a Buenos Aires station at the same hour.

The prayers and financial support of God's people are requested that these programs may reach out into the millions who even now stumble in the darkness of sin without a Savior.

#### Distribution of Literature

Thousands of New Testaments with selected Psalms have been sent to listeners who have written in. Moreover, there are thousands of other pieces of literature, tracts, bulletins, etc., that go into the mail every month. Three thousand records have been produced by "Adelante Juventud" under the name Maranatha Sacred Melodies expressly to be used for evangelization, and within weeks the entire stock was sold out through evangelical book stores.

Hundreds of letters containing the names and addresses of one or more who have written asking for New Testaments have been sent out to the churches throughout all of Argentina. This is in collaboration with the churches

of all evangelical denominations to notify them of such persons as have shown interest, in the hope that perhaps through a personal contact those individuals may be won for Christ through the efforts of the church nearest their homes.

#### Our Listeners Write

The volume of letters received is so great; so to give space to the greatest number, we write only parts of some, in order that our readers may also appreciate how God has worked and is working.

#### Federal Capital:

I write sincerely, that I enjoy your programs much that each time I listen I am filled with joy. It seems I am living in a spiritual world—or perhaps I could say it better thus: I seem to be transported into another world, where I have lost the weight of my sins. I only wish I had wings to fly to the place where those who worship God are met together, that I might join with them. I would greatly appreciate your sending me the book containing the New Testament and selected Psalms which you mentioned . . . etc.

#### Playa Fomenta (Uruguay):

It is my great pleasure to listen to the message of God, which is a great help to me as I have a little school where I teach God's Word. I trust that this program of the Holy Word will continue on the radio always. Would you please send me the New Testament which you offered on the program . . . etc.

#### Federal Capital:

With great pleasure I greet you again as I did in a previous letter. I would like to tell you about a brother who has written me from the interior of the country asking that I write to tell you that I

has also decided to follow Christ as I have. So I am asking that you send him a copy of the Scriptures in order that he would be able to be in touch with you; I wish you happiness and prosperity . . .

la (Entre Rios):

I address you, sirs, to ask that you send me without cost on my part, the New Testament you offer . . . I trust that it will be sent as soon as possible as I find myself greatly perturbed—my life is lost. I yearn to find help and refuge in a Savior which is Christ the Lord. For this I need strength and guidance as I strive to be with Christ . . .

Correa (Santa Fe):

Through these lines I wish to show my appreciation for the New Testament which you have sent me. Through reading it, I have found the Lord Jesus Christ and have accepted Him as my Savior. I also found in the Holy Scriptures the divine plan for human redemption. May God bless your program . . . May the Lord be with you . . . I am unable to describe such riches which in this way I have come to know His Word. I have consecrated myself to Him through that same Word and that beautiful radio message, "Believe on the Lord Jesus Christ." It reaches the depths of my heart . . .

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## FOUNDATION STONES

### of a

## GOOD SUNDAY SCHOOL

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(Digest of an address by Dr. Warren Filkin of Chicago, Illinois, delivered before General Conference on Wednesday evening, August 18, in the National Sunday School Association session.)

is more than likely adults . . . In your local community there are as many people over 25 as under 25." Therefore Sunday School pupils should be graded according to age all the way through the adult department.

1. A good Sunday School is a church-related school. Officers and teachers are elected or appointed directly or indirectly every year. Thus, the Sunday School is under church control. All Sunday School receipts go into the church treasury.

2. A good Sunday School is a Bible school. It teaches the Bible, the whole Bible, and nothing but the Bible.

3. A good Sunday School is a growing school. "75% of all conversions come from the Sunday School . . . 90% of all church workers come from the Sunday School . . . 85% of all ministers and missionaries come from the Sunday School."

4. A good Sunday School is a thoroughly graded school. The largest unreached constituency in your local church

5. A good Sunday School is a well-staffed school. It utilizes the following: teacher-training courses, inspirational workers' conferences, Sunday School conventions, a well-stocked Sunday School library.

6. A good Sunday School is a soul-winning school. "The Sunday School is the church's greatest evangelizing agency . . . 75% of all conversions come from the Sunday School."

7. A good Sunday School is a strong missionary school. Teach . . . Promote . . . Support . . . Challenge . . . Send.

8. A good Sunday School is a well-equipped school. Don't stop at less than the finest equipment money can buy. Make adequate provision for all age groups.

9. A good Sunday School is a well-promoted school. It uses enthusiastic salesmanship and dynamic advertising.

---

"The Sunday School is the church's greatest discovering agency."

"The Sunday School is the church's greatest contacting agency."

"The Sunday School is the church's greatest Bible-teaching agency."

"The Sunday School is the church's greatest evangelizing agency."

"The Sunday School is the church's greatest church-building agency."



# Elder

## S. M.

# Whetstone



WHETSTONE. Elder Sylvester Marion Whetstone, pastor of the First Brethren Church in Roann, Indiana, passed from this life to the life beyond, very suddenly at his home, at six o'clock Thursday, August 19th, of a heart attack. He was found by a neighbor where he had been mowing the lawn.

Rev. Whetstone was born in Carroll County, Indiana, October 11, 1887. His parents died when he was a small boy and he was placed in the home of Mr. and Mrs. Ammon Sink of Flora, where he grew to manhood.

On June 2nd, 1910 he was married to Gladys Umberhocker of Flora, by the pastor of the Flora Brethren church, the writer.

Those who survive are, his companion, an adopted son, William Wayne Whetstone, Dayton, Ohio; a grandson; one brother, L. E. Whetstone, Indianapolis, and a sister,

Mrs. Edward Clibbe. He was ordained to the ministry the Brethren Church in November 1929, and has served churches in Indiana, Iowa, Pennsylvania and Ohio.

The last rites were conducted in the funeral home in Roann and the Brethren church in Flora. The former service was in charge of the undersigned, who brought the message and Elder W. E. Ronk, who represented the Ministerial Association. The service at Flora was conducted by Elder C. A. Stewart and Elder J. Ray Klingensmith. A great throng of parishioners and friends were in attendance at both services. We commend the bereft companion the son and the entire family circle to the care of One who never errs in His dealing with His children.

The body lies in the family lot near Flora, Indiana, awaiting the morning of the First Resurrection.

C. C. Grisso.

### A TRIBUTE TO MY FRIEND, ELDER S. M. WHETSTONE

by C. C. Grisso

ONE OF THE MOST DIFFICULT TASKS this writer ever confronted was to administer in the last rites of my friend and brother Elder Sylvester M. Whetstone. In fact if it had not been for the earnest entreaty of the immediate family I would have taken my place with them. As I write these few lines I am certain that he would not desire that I should eulogize his life and min-

istry. Thus it is from the standpoint of a true friend that I write.

It has been my privilege to know him for forty-five years. For it was that long ago that it was my happy privilege to receive him into the fellowship of the Flora Brethren church, and where later to unite him in mar-

of the one with whom he walked hand in hand for forty-four years, his faithful companion in all his ministerial labors. Certainly it should be said that by her he was encouraged and his successful ministry enhanced. Then a bit later, he became the Superintendent of the Bible School and served in that capacity a number of years before entering the ministry.

Brother Whetstone began his ministry among the smaller churches. He came up the hard way. But through study and a diligence possessed by few he found himself pastor of our largest churches. And if we should take a journey through all these churches where he spent his ministry as a pastor and an evangelist I doubt if we would find one single enemy, for the testimony of all would be very much the same, namely, "He was a good man, a good Shepherd of the flock, and a true friend and brother all alike."

As I write I wonder if he knew how much we loved him, and how much we will miss him in our homes and our churches and in our conferences? Indeed, he was closely associated with our local churches, our District and National conferences, that to think of our church and its growth, and our ministry and our Boards and Committees, is to think of S. M. Whetstone.

Moreover, he was a great man in his household. His family loved him and all alike shall cherish to their dying day the memory of such a mighty prince in his household.

He never craved popularity, but in spite of such modesty, he was chosen many times to serve in the highest offices in the gifts of the church, having served as Moderator of our General Conference and on the Missionary Board for a number of years.

Brother Whetstone's labors continued unbroken to the day of his departure. This was his desire. He had often expressed himself as being anxious to remain in active service to the end. Thus on Thursday evening of our recent General Conference, at the Roann parsonage on the lawn in the evening time just as the sun was losing itself beyond the western horizon his spirit was winging its flight into the land where "hearts never fail" and the sun never goes down.

Thus today I am taking this opportunity of expressing the deep sorrow of my heart as well as that of scores of my fellow-ministers, for perhaps few friendships have been valued more highly than this friendship that is now broken. Earth means less, and heaven means more. The City, "built without hands,"—the City of our God—is becoming a place exceedingly desired as one by one, men like Sylvester Whetstone go sweeping through its pearly gates. We shall meet again in the light and joy and splendor of a new day.

The writer endeavored to comfort his own heart and the hearts of that great throng of sorrowing friends, and a now shepherdless flock, and that score of fellow-ministers that had gathered in his memory, with the words of St. Paul, "To depart and to be with Christ, is far better."

"Servant of God, well done

Thy glorious warfare past,

The battle is fought, the victory won,

And thou art crowned at last."

N. Manchester, Indiana.

## WHY ARE YE FEARFUL?

(Continued from Page 5)

man right where you are. Squirming and crawling about from place to place can do you no good." So it is with fear, dodging responsibility is the poorest of all anti-remedies.

The second step in the elimination of your fears is to do something about it. A young mother was troubled with many fears, chief of which was the fear of insanity. This fear persisted, and grew worse, after the birth of her first child. However, another child soon came to the family and another until there were six. Being so busy caring for the children and her household work she had little time to brood on her fears, so they gradually disappeared and now she looks back on them with amusement. No matter what you fear, do something about it. If you are afraid of being lonely do not withdraw from the world but make friends wherever you go. If you are afraid of personal failure, apply yourself to your work. Face your fears and you will find they disappear.

The third and most important step in the elimination

of fear is the substitution of a vital faith in God. The apostle Paul was able to face whatever dangers and difficulties might confront him because he had a deep and abiding faith in God. The story is told of an old Chinese merchant who in the early days of World War II was in his shop along with a number of customers when the Japanese planes flew over and began dropping bombs. The customers quickly scurried to bombshelters and places of promised security, but the old merchant went calmly back to work. After the raid was over one of the customers said "Weren't you afraid?" and the old merchant replied, "No, I am a Christian. If God did not want me to die as a result of a bomb then He would keep me safe, and if that was the way He had chosen for my death, then I should only go home to be with Him." The more fear we have, the less faith, and the more faith, the less fear. This is the substance of that phrase, "Perfect love casteth out fear."

Are you afraid of the future? Are you afraid of death? When the shadow of the cross was over the shoulder of Jesus He turned to His disciples and said "Let not your hearts be troubled: ye believe in God, believe also in me." Can we do less? Whatever may be our fears, let us believe.

Cameron, W. Va.

## REPORT OF THE SOUTHEASTERN DISTRICT CONFERENCE

**T**HE SIXTY-SEVENTH CONFERENCE of the Southeastern District of Brethren Churches was held at the St. James Brethren Church, St. James, Maryland, on June 22, 23, and 24, 1954. The Conference convened at 3:00 P. M., on June 22nd, and was called to order by the Moderator, Rev. James E. Ault. A welcome was given to those present by the Moderator of the host church, Myron Bloom. Departmental sessions took up the remaining time of the afternoon.

Rev. Freeman Ankrum of the host church, led in evening devotions. The vice-moderator, Rev. Milton Robinson, then presented his Vice-Moderator's address entitled, "What's Right With the Brethren Church."

The Bible lecture of this session was delivered by Dr. DeWitt Miller, pastor of the Hagerstown Church of the Brethren, entitled, "When Brethren are Brethren."

After devotions, led by Rev. J. Ray Klingensmith were given on Wednesday morning, the first business session was brought to order. Officers elected at this session were:

|                              |                        |
|------------------------------|------------------------|
| Moderator .....              | Rev. Milton Robinson   |
| Vice-Moderator .....         | Mark Logan             |
| Secretary-Statistician ..... | John L. Carnochan, Jr. |
| Treasurer .....              | Isaac Litton           |

Members of boards and committees elected will be listed separately in the Brethren Conference Annual.

At the afternoon session, devotions were led by Rev. L. O. McCartneysmith, after which the moderator's address, entitled "The New Church" was presented by the retiring Moderator, Rev. Ault.

Rev. W. St. Clair Benshoff brought greetings from the Brethren Publishing Company, and told of the work of that Board. In the absence of Dr. Glenn L. Clayton, Isaac Litton, presented the work of Ashland College and Seminary. Rev. Flora, assisted by his son, Jerry, then presented the viewpoints and materials of the National Sunday School Association.

The Wednesday evening session was conducted by Isaac Litton, on behalf of the District Laymen's Organization. The speaker of the evening was Dr. Clyde W. Meador, Pastor of the King Street E. U. B. Church, Chambersburg, Penna. He led in group singing, and then presented an inspiring address on "The Sunday School." After the closing of the scheduled session, Miss Veda Liskey showed colored slides of the Nigerian work.

The Thursday morning session was begun by devotion led by John Carnochan, following which Dr. J. Garth Drushal presented an exposition of the work of the Missionary Board.

Following the business session at which time all business was concluded, Conference location for next year was selected as Mt. Olive, and the dates, June 21, 22, and 23, 1955.

A presentation of their mission work and plans, was then presented by Rev. and Mrs. Glenn Shank, and Miss Veda Liskey.

This very successful Conference was closed Thursday afternoon, following departmental sessions.

John L. Carnochan, Jr. Secretary.

## This 'n' That

By the Editor

Dates of the two October District Conferences are as follows:

**MID-WEST DISTRICT:** October 7th through the 10th. Place: McLouth, Kansas.

**CENTRAL DISTRICT:** October 14th through the 17th. Place: Cerro Gordo, Illinois.

We will have more to say about these Conferences in the near future.

\* \* \*

The dates for the 67th General Conference of the Brethren Church, as established by the recent 66th Conference, are August 15th to 21st, 1955. Brethren who may be arranging their vacations to coincide with General Conference dates may keep these official dates in mind. Sessions will be held at Ashland College, Ashland, Ohio.



What's Doing  
in the  
Churches



### GRETN A BRETHREN, BELLEFONTAINE, OHIO

The week of services held from August 8th to 15th were well attended by our people. Rev. Harold Barnett, pastor of the Brethren Church, Mansfield, Ohio, did a fine job of leading with the singing, also in providing special numbers nearly every night. Many thanks to Brother Barnett for his fine services.

The undersigned did the preaching and also baptized 5 young people on August 29th as a result of these services.

Our new Sunday School addition received a coat of paint during the past week.

George W. Solomon, Pastor.

# THE EDITOR'S PULPIT

CHRIST'S MILLENIAL KINGDOM

(Continued from Page 3)

ternal things from an earthly viewpoint. The best we can say is as Paul declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Corinthians 2:9.

There also takes place the marriage supper of the Lamb, in which Christ, the Son of God takes unto Himself His Bride, the Church. Yes, the body of believers, of all ages, shall be the bride of Christ. Read about this great event in Revelation 19:6-10. At the end of these seven years, we shall return with Christ to rule and reign with Him for the 1000 years.

There is also another very important matter which is often overlooked in the consummation of this age and in the moment of His Second Coming to the earth to set up His kingdom. Remember, we as Christians are here to witness for Christ. We are in a spiritual war against evil. Our every effort and prayer are as one in the midst of battle. The armor of the Christian is described in Ephesians 6:11ff. The cross of Christ is our standard which we are to carry high in front of us. Christ is our Master and Leader. However, too often, we feel defeated. Evil carries on unabated. The righteous suffer, and Christian work is hindered.

Two forces are at work. Righteousness through Christians and the Church, under the power of the Holy Spirit, marches on, winning men and women to Christ, building new churches, sending out missionaries. Evil works under Satan, destroying the works of righteousness, causing wars, hatreds, divisions, and corruption. As long as this age continues there shall always be this warfare. The Christian can never presume to be able to lay down his armor while breathing the breath of this life. We must be faithful unto death. The day of victory shall come. We note that the rewards are definitely for those who have striven and who have been faithful unto death.

Many times, perhaps, we should like to "even the score," to see evil driven completely out. Many times we have wondered why the righteous must suffer persecution for their faith. Now, at the time of the battle of Armageddon, we shall see the turn of the tables. Armageddon will be more than a battle of armies. It will be the defiant efforts of Satan to overthrow God. We shall be justified in that day for all the persecution which may have come our way, for we shall see Christ victorious in defeat of evil. Remember what Paul says, "If we suffer with Him we shall also reign with Him."

This, in brief is a picture of the Tribulation period, and of Christ's establishment of His millennial kingdom. In a later Editorial we shall deal with the end of Christ's 1000 years of peace, and the coming of the new heavens and the new earth.—W. S. B.

## RECOGNITION SERVICE

for  
PAUL TINKEL

A RECOGNITION SERVICE for Paul Tinkel's licensure to the ministry, was held in the Gatewood, West Virginia, Brethren Church, Sunday afternoon, July 25th. Rev. Tinkel is serving the Gatewood Brethren Church as Pastor. He is the son of Rev. Arthur H. Tinkel, pastor of the Oakville, Indiana, Brethren Church. Rev. Milton M. Robinson, Pastor of the Oak Hill, West Virginia, Brethren Church, was in charge of the service.

The program follows:

Prelude

Invocation .....Rev. Robinson

Hymn .....Stand Up, Stand Up For Jesus

Scripture: I Timothy 3:1-16; II Timothy 4:1-5

Prayer

Charge to the candidate .....Rev. Robinson

Hymn .....Would You Live For Jesus?

Sermon .....Rev. Arthur H. Tinkel

Recognition

Right Hand of Fellowship

Hymn .....My Life, My Love, I Give To Thee

Benediction

Dear Teacher:

I love you very much. You are responsible for the way I feel about many things. You have taught me much concerning the love of God for me.

I have been wondering why it is that sometimes you don't come to Sunday School. I brought my cousin the other Sunday and you didn't come. The teacher who came did not know she had to teach and did not know the lesson either. Please don't miss any more. At least if you have to miss tell someone so they can study the lesson and be prepared to teach, not just read the quarterly.

I have been wondering about staying for the worship services. Our pastor says that all of us should stay; I've been wondering if it is important. Mother says I should, but you don't stay, so I wonder if it really is. I respect you and want to do like you do. You see, I just don't know what to do.

Your Pupil.

—From Rev. John T. Byler's Bulletin.

# Prayer Meeting Studies By C. Y. Gilmer



## THE SEPARATED LIFE

IF WE ARE ON the Lord's Side and not the world's side, we will have to be dead to the world, and the world will have to be dead to us (Gal. 6:14). The world that needs to be crucified unto us is composed of that evil triumvirate known as the world, the flesh and the devil. These partners in man's undoing occasioned the fall (Gen. 3:6), man's present estate (Eph. 2:2, 3), and the Christian's falling away from grace (1 John 2:15-17). The same evil triumvirate tempted our Lord (Matt. 4:1-11).

Christ came "that He might deliver us from this present evil world" (Gal. 1:4). He Himself overcame this world (John 16:33). He met its persecution with divine patience (1 Peter 2:23). He endured its cross for our sakes (Heb. 2:12). In His death He effected our delivery from death, and the judgment sentence upon the devil (Heb. 2:14, 15; John 12:31). If Christian people have any regard for Christ they would shun the world that hated Him (James 4:4).

The principle of separation pervades the entire Bible. Its violation brought the judgment of the flood when the Sethites intermarried with the Canaanites. When God called Abraham it was a call of separation (Gen. 12:1). Abraham's incomplete obedience in this was corrected in Gen. 13:9, 11). Then God could bless Abraham (vs. 14-17) and restore him to fellowship (vs. 18). God called Israel out of Egypt, the type of sin and the world. He called them to separation from the Canaanites (Ex. 19:5, 6); 1 Kings 8:53). The sin of their non-separation brought its harvest (2 Chron. 13:15-21).

Today the field is mixed with wheat and tares (Matt. 13:30). There is to be a great separation in the resurrection (John 5:28, 29). Those who are Christ's are not of this world (John 17:6, 14).

"It takes a lot of holy grit  
To stand against the throng,  
And never bow or yield a bit  
To anything that's wrong;  
But God can give us what we need  
To make us brave and true,  
If we will often pray and plead  
For strength to take us through."

It takes more than self-will to bring about a life of separation; it takes the cross (Gal. 6:14, 15). It requires an every day—a constant dying (1 Cor. 15:31). Freed from bondage to the world we give ourselves up to Christ in a life-union (Rom. 7:4), and we are peculiarly or distinctively His own (Titus 2:14). To be worldly is not to be God's but to be God's enemy (2 Cor. 6:17). The remedy for worldliness is utter devotedness to Christ.

The Christian behaves differently from the world because he is different from the world (Gal. 6:15). A necessary mark of the Christian is the new birth (Gal. 3:26). The difference between a Christian and all others is eternity-wide (Gal. 3:24). Through Christ the Christian has perfect standing with God, but they without Christ have no standing at all. His sinful "I" has been crucified with Christ (Gal. 2:20). The sinful promptings of the flesh are crucified (Gal. 5:24). The Christian's resources are not self-efforts but the indwelling Christ (Gal. 2:20) and the indwelling Spirit (Gal. 4:6). His resources are the unfailing and supernatural (2 Cor. 12: Matt. 28:20). Whereas all others are bound, the Christian is free (John 8:36). The Christian is to demonstrate his freedom (Gal. 5:1). He is to reproduce Christ (Gal. 4:19; Phil. 1:21) and bring forth the fruit of the Spirit (Gal. 5:22, 23). There is nothing between him and Christ (1 John 1:7, 9, and Christ is between him and the world (John 16:33).



## Lesson Comments by Fred C. Vanator

Lesson for September 19, 1954

### GROWING IN CHRISTIAN LOVE

Lesson: Matthew 5:43-48; 1 John 4:11-19

GENUINE LOVE IS THE FIRST LAW of Christian living. Paul says, "And now abideth faith, hope, love; but the greatest of these is LOVE." Jesus, when He wanted to show the relation of man to God and man to man, said, that the first great commandment is to love the Lord thy God with all thy mind, soul and body, and then He goes on to say that the second is like unto it, that we are to love our neighbors as ourselves. It is also to be noted that Jesus tells us a rather strange thing—that we are to "love our enemies and do good to those who hate us, and to pray for those who despitefully use us and persecute us." Rather a strange thing is LOVE.

With these thoughts in mind, let us seek to find out just what we mean by LOVE. Love is not mere affection; it is far more than that. It is not just "liking" a person or being drawn to one by some feeling of desire. Genuine love carries with it a desire for nearness; a willingness to sacrifice for another; the highest of spiritual affection. Love is much more than mere animal passion, but rather it is a holy and glorifying experience. What a world this would be to live in if everyone would show forth the manifestation of this sort of love. Instead there seems to be a constant suspicion of the other fellow and a seeking to overrule him by obtaining something for self at the expense of such an one.

First of all let us remember that we are Christians and that we have a place in this world that we must fill to the glory of our Master. The Christian is to "walk in love, as Christ hath also loved us, and hath given Himself for

an offering and a sacrifice to God for a sweet-smelling savour." We must grow in that grace—the grace of a loving—if we would expect to follow in the footsteps of the Lord.

We need remember that there is a lot of difference between "love" and "like" and that you cannot "unlove" any one even though you have every right to "dislike" them. Christians are followers of Christ. Did you ever say "follow the leader?" In that game you are expected to do everything the leader does and do it just like he does. In this life which is more than a game, we are following the great Leader and we are expected to do every-

thing just like He does it or as nearly like He does as is humanly possible. He says, first and foremost, you must really LOVE people. The greatest miracle worker in this world is LOVE. It has changed the lives of countless people; it has brought order out of chaos; it has lifted fallen man and woman; it has changed sinners into saints.

We know that when we grow in Christian Love we are growing in the making of Christian character. Our Christian character is dependent on just how much we let God take hold of us. In the proportion in which we love others, we are showing just how much we love God.

# My *Mrs. George Drushal* Diary *Lost Creek, Kentucky*

(EDITOR'S NOTE. By popular request, Mrs. Drushal is again supplying the readers of THE EVANGELIST with her day by day accounting of the work at Riverside Christian Training School, our mission at Lost Creek, Kentucky.)

(Began copying "May" notes from Diarybook, but decided they were too old) (May skip a lot of June)

**June 1, Tuesday.** Regular routine work of day in office and about the place. Papa and I to Jackson, then to see our 97 year old neighbour who is ill. She was one of our first converts years ago.

**June 2, Wednesday.** David Akens here from Alabama. David getting pictures for article he is writing on Riverside. Started Home Bible class at Joe Barnett's. Prayer meeting tonight at Will Landrum's home. Brother Will sick, so, after having prayer in his home, went out on porch for meeting. Stopped on way home to see Aunt Mary Jane. Gordon is sitting up tonight with Uncle Flint Davis, our 91 year old neighbour who is sick.

**June 8, Tuesday.** Adah left on 4 o'clock bus for Glomawr, Ky. where she has been invited by Presbyterians to help with their three day Bible Conference. She will give a message on Ephesians each night of the Conference. I am keeping Ada Lu while she is away.

**June 11, Friday.** Had a shower in dining room tonight for Evelyn and John Knutti. Adah had planned some games, then to keep up the old time traditions, we had a tin can serenade. John was given a rail ride, Evelyn a ride in the wheelbarrow. Very pleasant evening.

**June 12, Saturday.** Young folks to Youth Rally at Noctor. Tonight was Papa's time to preach at Haddix, but he had to be here for meeting of Advisory Committee. Had

good attendance at Advisory Committee meeting. Since it was a hot night, we all sat in a large circle in our yard. Very interesting and profitable discussions were held. Ways to raise money for the new building were discussed. At a previous meeting a loyal friend of Riverside had mentioned the plan of getting radio stars from Lexington to put on a program at Jackson and charge admittance. Tonight he reported he had contacted them and they were willing to come. This plan was quickly voted down. All appreciated the earnest desire of this man to do something, yet the majority felt it would be lowering standards to that of the world. Evelyn Knutti then made fervent speech urging we do nothing to cheapen Riverside.

Mr. Drushal announced that a letter from Brother Berkshire, Secretary of Mission Board, indicated the Board was sending out solicitors in each District for the building. It was suggested that an appeal be made to the Board to let some of our advisory committee meet those whom the Board delegates to go out as solicitors. The idea of this was to acquaint those who went out to speak for this project with the real situation here as few up North understand things. It was also suggested that our Committee offer their services to the Board, should they care to appoint two or three to act as solicitors. A number of splendid people were suggested for this job, if the Mission Board would like to use them. No one was decided on until we see if the invitation comes from the Board. All agreed it should be someone who has known the work from the beginning and could answer any and all questions which people are continually asking, and which few know how to answer. Carrie Stoffer, secretary of the Committee was asked to convey to Clayton Berkshire the wishes of the committee.

**June 13, Sunday.** Good attendance everywhere. At Rowdy, we reached the number (85) we were to reach before we would have a S. S. picnic.

**June 14, Monday.** Called on Mary Jane Hayes this morning. Unconscious and did not know us. Began D. V. B. S. here this morning. Large attendance—bring Leatherwood children down in bus. Nice to have so many of our local church people ready to help. Papa got material ready for school catalogue and we got Camp material ready for Gordon to mimeograph. After supper, Papa and I to Clay-hole to see about a girl who has applied for entrance to Riverside. They had so many questions to ask about the



Bible that we stayed longer than we had intended. Glad to take the time to give this help.

**June 15, Tuesday.** Gordon printed Camp announcements and mailed them out. Took school catalogue to printers.

**June 16, Wednesday.** In office all morning. To Bible Class at Will Landrum's after dinner. Back in time for Home-makers meeting which was being held in dining room of dorm. Had to leave before it was over for we had to have an early supper because of prayer meeting tonight. Prayer meeting up Hays' Branch at home of Sam Hays. Had to go in truck since road was in creek bed much of the way. Meeting was on porch and the long porch was full. Beautiful setting for a service of worship. The hill just across the Branch was gorgeous and as meeting was held just at twilight, it was lovely. Got home before dark.

**June 18, Friday.** Adah to Jackson to practice her organ lessons. Prof. and Mrs. Aquinauldo, here for supper at Adah's invitation. Mrs. Aquinauldo is Adah's organ teacher. Had a lovely time together. Miss Stoffer and we took a sudden notion to attend District Conference next week.

**June 19, Saturday.** Getting things done here in the home, especially in the office, writing letters, finishing up Camp plans, sending application blanks to prospective students, cleaning house, washing, ironing, so things will be out of the way if we are still in the notion of going to Conference Monday. Got so tired, could not keep going, but would lie down, rest a few minutes every so often, and could then go on. As I scribble these lines tonight, Satan is trying to tell me I am too tired to read the Bible and pray. May compose a little poem some day which has just been running through my brain. There! I have the first verse already:

"I'm really too tired to pray tonight,  
For I must have rest, you see  
The burdens today so heavy have been  
And tomorrow's the same, you see  
I really would like to talk with the Lord  
But He knows my work must be done  
He knows how full are the minutes and hours  
From the dawn till the setting sun."

I'll finish it up some time by saying in spite of all my work there is only one key that will open the great power house which, in store, holds everything we need. That key is not work, but prayer.

**June 20, Sunday.** HOT DAY. Bible School children gave their demonstration between S. S. and church—not so long but that Papa had time to preach a short sermon urging us all to get out and talk to people about the Bible and their souls. Adah and Ada Lu did not go in the bus with us as they went to Fugate's Fork as they generally do. They went in the car which they left at the mouth of the Fork. This was the day for one of the long trips, the home where it was the turn to have her Bible Class being 3½ miles up the Fork. She started earlier than we did, so when she got half way up, she could go to Millers and lie down and rest before going on up. They put her to bed as soon as she got there and she went to sleep. They called her for dinner, she then walked up the

rest of the way to her Class. She also stopped on her way home and rested before coming on home.

**June 21-25.** Gordon, Miss Stouffer, Mrs. Kessinger, Papa and I to District Conference at St. James, Maryland. Missed first session on account of difference of time. Had lovely places to stay. Mr. and Mrs. Ralph Hutzel kept Gordon, Papa and I. St. James folks make good hosts. Good Conference.

**June 24, Wednesday.** Seem to be going slow in the study of the book of Revelation at the home Bible Class. Made today at Will Landrums. Did not get through the 21st chapter today. Prayer meeting tonight up Hays' Branch at home of Jack Barnett. Long porch full. Like to have these meetings up pretty branches, just at twilight. Always get down the Branch before dark.



**MOHR.** Emma Alice Mohr, nee Emma Alice Miller, was born near Gretna, Logan county, Ohio, September 3, 1866 and died August 9, 1954, aged 87 years, 11 months and 6 days. Married to Daniel Mohr, December 1, 1886. Mother of two children, a son and a daughter, who survive. Her husband preceded her in death on May 2, 1934. Both she and her husband were members of the Gretna Ohio, Brethren Church, she having been a charter member, and the last charter member. Also survived by two sisters (one of the sisters being Mrs. Dyoll Belote, of Flora, Indiana), three brothers, a granddaughter and two great granddaughters, and large number of nephews and nieces. Funeral services held from a funeral home in Ada, Ohio, which was her home town, on Wednesday, August 11, conducted by Rev. Fara Laman, Baptist pastor of that town, and Rev. Dyoll Belote, a brother-in-law. Burial beside her husband, in the Ada cemetery.

Dyoll Belote.

**A READING Church  
is an  
INFORMED Church.**

**Read your  
Brethren Evangelist  
every week.**

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

GUEST WRITER—Clarence Stogsdill

Topic for September 19, 1954

### RESTORING BROKEN-DOWN DEVOTIONAL HABITS

**NOTE CAREFULLY IF YOU WILL** the title of the subject at hand. "RESTORING BROKEN-DOWN DEVOTIONAL HABITS." The first word of the topic suggests that all have not fulfilled their devotional requirements. And of course, the one who has come nearest it would be the last to insist that he has. Restore means to put back. And I don't mean to put back your broken-down devotional habits—I mean to put back your devotional habits!

Devotion is one's attitude toward his Lord; devotions are the overt practices of approaching the Lord in spirit and in truth. When one has made devotions a habit he has arrived at the place where he no longer can be comfortable without his Bible study and talks with the Lord.

**1. HOW MUCH?** How often should I read my Bible and pray, and how long at one time? That, my young friend, is entirely between you and the Lord. The important thing is that you come close enough to Him and get to know Him well enough that He dominates your entire life. My prediction is that when this is accomplished you will find yourself more often than ever, and longer periods at a time, "talking it over with Jesus."

But don't forget one thing: have a talk with Him before reading your Bible, if you really want to understand what it is the Holy Spirit is trying to say to you through the medium of God's Word! Remember the words of Jesus: "... He will lead you into all truth."

**2. WHEN?** Again we say, as often as you feel the need. How often, or when, do you eat? At meal times, yes. That is a time set aside for eating. But don't you ever get hungry between meals? Especially if you have had an unusually strenuous day, or if you didn't get enough to eat the previous meal, you want something to eat. How about Bible study and prayer? You make your own application at this point, it is too easy for me to answer with.

But, you say, what if I am "all dry inside" and don't feel a special need? This condition, obviously, is a result of a long period without Bible study and prayer. You are "dried up." That feeling itself is the urge of the Holy Spirit to do something about it. When you are tempted, and don't want to pray, and you know it, then go ahead and pray that prayer even though you don't feel any strong emotion. God still hears, and He probably will bring you out of that dry, suffocating spirit into a renewed fellowship with Himself.

Another thing—don't just bring yourself at the end of the day, when you have already spent yourself on other things, to God to forgive, forgive, forgive! Come also at the beginning of the day for strength and zeal to live that day for Him! The day will go better, more will be accomplished for Him, and there won't be so many things to be forgiven at the end of the day!

**3. WHERE?** Paul says, "Pray without ceasing." That means to be in the spirit of communion with God at all times. This, of course, means WHEREVER YOU ARE. But, of course, you must have a favorite meeting place with the Saviour, a place where you can meet with Him without interruptions and interferences. I personally like the big chair in my living room in the morning before anyone else gets up. At least get away from your bed. Beds suggest sleep, and you are not to be sleeping in your devotional period!

**4. IN GROUPS, OR ALONE?** Certainly one can gain much from group devotional meetings, and should attend as many as possible to learn from others how to pray audibly, what Scriptures are satisfying, etc. But I fear that most of us take for granted that when we have sat in a gathering where the Bible is read (whether we listened attentively, or not), and where some one leads the group in prayer (whether we joined them in spirit, or not), we have done our duty in the line of devotions.

**AS A MATTER OF FACT, WE HAVE NOT!** Not fully. It takes quiet times with the Lord, ALONE, to really benefit from devotions. I have taken many college courses with the classes which have benefited me much; the one which I shall never forget, however, is the one course which I took alone—just my professor and I in the class. I had to recite the entire 55 minutes each class period. You can be sure that I know much more about that one subject than any other which I took in all my college days! The reason is obvious: the pressure was on!

It is good to meet in pairs and study the Word and discuss the meanings of certain passages. Some practice this method regularly, and it does wonders for them, it encourages them by being with someone else of like mind. But it never should take the place of private study and prayer. The Bible says "Thy word is a lamp unto my feet, and a light unto my path." It is a very personal matter for individuals.

**5. ARE GOALS TO BE CONSIDERED A PART OF MY DEVOTIONS?** This question has been asked repeatedly. Of course goals are to be your devotions. That is why we have goals of Bible reading and prayer. But, may I ask, are you just trying to "meet the goals," or are you using the goals to help you discover a way of standing upon your own schedule? Goals are set to encourage you to take over for yourself. When the teacher of music sets an hour of practice each day, do you suppose she sets it just in order that you might practice 60 minutes each day, or that you in practicing might develop a desire to continue with your learning and not just practice, but play real music on your own? Again, you make the application!

Remember the words of the chorus: **READ YOUR BIBLES, PRAY EVERY DAY!**

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## THE BRETHREN EVANGELIST

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tember 26th—Rev. W. St. Clair Benshoff, Ashland, O.  
Guest speaker; Rev. D. Richard Wolfe, Pastor.

HOWE, INDIANA, Brighton Brethren. Homecoming and Rally Day—September 26th—Rev. Smith F. R. Pastor.

JONES MILLS, PENNA. Valley Brethren. Rev. Meeting—September 20th to October 3rd—Rev. E. Black, Pastor, Muncie, Indiana, Brethren Church, Evangelist; Rev. Elmer M. Keck, Pastor.

TIOSA, INDIANA. Homecoming—Sunday, October 1—Rev. James Davis, Pastor, New Paris Brethren Church. Speaker; Rev. Wayne E. Swihart, Pastor.

CANTON, OHIO. Northeastern Ohio Brethren Yearly Rally—Sunday afternoon and evening, October 17th—Robert Keplinger, Pastor.

### PARSONAGE DEDICATION AT COUNTY LINE

Dedication of the new parsonage of the County Line Brethren, Lakeville, Indiana, 10:30 A. M., Sunday, September 26th. Morning speaker, Rev. C. Y. Gilmer, Pastor, Huntington, Indiana, Brethren Church. Homecoming basket dinner at noon for all. Afternoon, Homecoming Message by Rev. R. K. Higgins, Pastor, Elkhart, Indiana, Brethren Church, at 2:00 P. M. Service. Open House observed from 3:00 to 6:00 P. M. All are welcome to the services. Herbert R. Gilmer, Pastor.

## COMING EVENTS

Items for this column should reach us at least three weeks ahead of date of event, to insure publication in time to be of value for the event.

VINCO, PENNA. Special Services—September 17th, 18th, and 19th—Conducted by Rev. Gil Dodds, Wheaton, Illinois. Rev. W. B. Brant, Pastor.

MT. OLIVE, VIRGINIA. Revival Meeting—September 19th through October 3rd—Rev. John F. Locke, Pastor.

QUIET DELL, PENNA. Evangelistic Services—September 19th through October 3rd—Rev. Cecil Bolton, Jr., Pastor—Evangelist.

OAKVILLE, INDIANA. Evangelistic Services—September 19th through October 3rd—Rev. Floyd Sibert, Evangelist; Rev. Arthur H. Tinkel, Pastor.

OAK HILL, W. VA. Revival Services—Beginning September 13th—Rev. L. V. King, Louisville, Ohio, Evangelist; Rev. Milton M. Robinson, Pastor.

CANTON, OHIO. Rally Day—September 26th—Rev. Robert Keplinger, Pastor.

AKRON, OHIO. Firestone Park Brethren. Homecoming September 26th—Rev. J. G. Dodds, Pastor.

NORTH MANCHESTER, INDIANA. Rally Day—Sep-

### PENNSYLVANIA DISTRICT W. M. S. RALLY

The Pennsylvania District W. M. S. Rally will be held in the Vinco Brethren Church, Thursday October 7th, starting at 10:30 A. M.

Cost of the noon meal will be \$1.25. All reservations, including those of the Laymen, should be sent to:

Mrs. Lester Leidy,  
1199 Wm. Penn Ave.,  
Conemaugh, Penna.

Reservations should be sent by October 3rd. The rally offering will be given to the new building at Lost Creek, Kentucky.

Miriam M. Bird,  
Penna. Dist. W. M. S. President.

(Continued on Page 11)

### ARE YOU GOING TO FLORIDA

Dr. and Mrs. G. C. Carpenter desire one or two passengers, at least one of whom is a good driver. About October 15th.

Call, or address them, 1122 Grant Street, Ashland, Ohio. Phone 30592.





# The Editor's Pulpit



## "And He Died"

EIGHT TIMES in the 5th Chapter of Genesis is the phrase "And he died," repeated. Eight times, it refers to the death of men who lived, and then came to the end of their physical lives. A carefully reading of their lives, their families and their deaths will be quite thought provoking for the Christian today.

It, perhaps is not a type of reading which proves too interesting, yet it is very sobering, as it presents the ends of a philosophy of life by which far too few desire to live by today.

The story is told of a young woman, who being a Christian, desired to see her unbelieving father become a Christian. Her father was a successful business man, and could see no need of a personal faith in Christ. His success, his power was all the security he needed. The daughter could not even get him to go to church with her.

Finally, however, she did persuade him to go to church on Sunday morning. Hers was a church where a sincere, gospel minister proclaimed man's need of a Saviour from week after week. She prayed that on this particular Sunday, her minister might be led of the Holy Spirit to say something which would open the door of her father's heart to Christ.

How disappointed she was when her minister on that day chose to read the 5th chapter of Genesis for his scripture lesson. She was more than disappointed, she was deeply hurt, for there sat her father, his first time in church for many a year, and he had to listen to a reciting of generations of men who populated the earth during its early years of human habitation. "Of all scriptures in the Bible," she thought, "which told of the love of Christ and how He died to save men from sin, and then her pastor dared to pick this 'uninteresting' passage for that particular day."

Not one word of the sermon did she hear, for her hurt and likewise closed the ears of her soul. Her one valiant effort to have her father hear the gospel had been lost, she thought, by the passage of scripture chosen by her pastor.....

Neither did her father hear a word of the sermon. And when he left the church he was possessed with a stony silence which continued throughout the day. He heard not the sermon because this phrase "and he died," kept repeating itself in his heart. Like a tom tom, beating on his

soul, like a bell tolling out the seconds of his life, like a blast of a horn at every heart beat, came the words, "And he died, and he died, and he died."

Through the nights and the days that followed, in business, at home, it would not let him rest. Finally, one evening, sitting in the living room with his daughter, every breath sighing as a mournful wind through the trees, "and he died," this father could stand it no longer, and, with tears in his eyes, he confessed to his daughter that he was not ready to die.

Then, when he had told her how that the scripture lesson on Sunday had reached his heart and would not let him rest, she knew then that God had answered her prayers. This daughter was then able to point her father to Christ, and, on his knees, this busy, self-sufficient man found peace and salvation in Christ. The daughter then pointed out to him the account of one other man in this chapter, namely, Enoch, of whom it says "he was not," for God took Him."

No one is any more aware of the fact than this Editor, that the subject of death is repulsive to many people. In our pastorates we discovered people who revolted at the mention of death's possibility in their presence, and we were told on occasion that there were far more pleasant subjects to talk about (and to preach about.)

Suppose the preacher in our story had chosen on that particular day to delve into the philosophies of Plato and Aristotle, using some unrelated scripture just to have a scripture lesson, instead of reading a passage which pointed out the stark realities of life. The man in our story might never have received the warning he needed for his soul.

**God bless the ministers who continually hold before their congregations the frailties of natural life and the need for a personal, secure faith in Christ to guarantee the eternal redemption of the soul through Christ, our Lord.**

Today's moral, social, local and world-wide problems are important, and we dare not develop a philosophy of Christian living which accepts salvation and excludes the world wide need of gospel witnessing and service. But, it is our opinion that many of our own problems, and many of the world's problems would in a very great measure dissolve if men would give more attention, first

(Continued on Page 7)



# AWAKE !!

# or PERISH

Rev. J. D. HAMEL

(Indiana District Conference Message)

"AND THAT, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."—Romans 13:11-14.



THERE ISN'T ANY QUESTION but that we are living in the SATURDAY NIGHT OF THIS AGE. As it was in the days of Noah, so it is today. The predicted perilous times have come; iniquity is abounding; the love of many is waxing cold. The night of apostasy deepens; the mystery of lawlessness is heading toward its awful climax; the maps of the world change overnight. Nations are being shifted on the checkerboard of time which is rapidly setting the stage for the final act in the drama of the ages.

Today the leading nations of the world have the dreaded Hydrogen Bomb. This very bomb was tested successfully at the Eniwetok Proving Grounds in the Pacific March 1 and the 26. The fireball of this blast, we are told, extended for 3½ miles and was sufficient to destroy any city in the world. It is now practicable that men can destroy life upon the earth.

However beloved, we have another power, greater and stronger than nuclear energy or the Cobalt Bomb! We've

had that power for 2,000 years. This power of CHRIST very active today through the promise of Jesus in the Person of The Holy Spirit! This power will make us new men, and will change our hearts enough so that WE WOULD BE IMPOSSIBLE. This power is demonstrated fact—demonstrated in multitudes of lives across the centuries. IT IS AS REAL AS THE BOMB ITSELF AND CAN NO MORE BE DENIED.

The job before us, the urgent, imperative job, is to become changed men through the spiritual power of the Holy Spirit and Christ, and to be thoroughly in earnest that others are spiritualized also. I think that is what we mean by our conference text: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

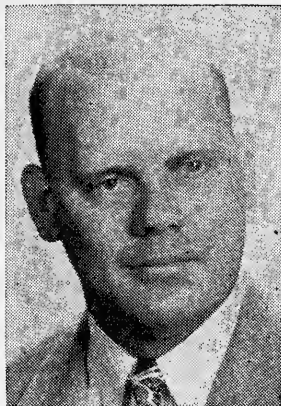
The missionary enterprise has become an all-important phase of the high strategy of civilization. In an Atomic Age there can be no pagan areas of either geography or life.

This then is the task of the Church. Yes, The Brethren Church! All Churches that would see Jesus Christ as the Saviour of the World.

No argument is needed to prove that the present hour is big with opportunity for THE BRETHREN CHURCH. Never were the needs so great and the problems so vital to the individual, to the Nation, to the world, and to the Kingdom of God as in this challenging and critical hour.

Never in the history of the world has there been such a sense of insecurity in the Plans of men and of nations.

Never has the failure of material remedies for distress made the want of a spiritual force, active and visible



REV. J. D. HAMEL

among men, so obviously urgent. It is true that our age has more comforts, but it lacks satisfaction; it has more science but it lacks peace; it has more science but it desperately hungers for Christ.

Never was the need of a truly spiritual message more definite and insistent than in this crucial day. Beyond all question, the world needs religion in terms of the spirit and teachings of Christ, and for such a religion the world has a right to look to the CHRISTIAN CHURCH . . . YES TO THE BRETHREN CHURCH!

The Christian Church more than any other institution holds the future of America and the world in her keeping. To her has been committed the duty of Christianizing the Nation. This is the most VITAL AND VALUABLE WORK POSSIBLE. It is deeper than Politics, for it deals with the men who make and administer, and obey the laws. It is more fundamental than Economics, for it touches the sources and ends of wealth, the men who create, accumulate and apply it. It is more determinative than society for it judges the social units, limits yet guards their rights and tries their conventions. The Church shares with other organizations in many efforts, but in the work OF CHRISTIANIZING THE NATION AND THE WORLD, SHE HAS A PRIMARY, DEFINITE AND INESCAPABLE RESPONSIBILITY.

Never was there a day that asked more earnestly than our own, that we Christians proclaim our message or confess that we have no message to proclaim. There is a world hunger today for all that Christianity claims to give.

What men want now is the essential message of Christianity translated into the thought-forms and needs of present-day life. They want this message delivered with moral and spiritual authority so that it will grip and command the mind, the conscience, the will, and the heart! They are tired of doubt, speculations, abstract theories and controversies. What they are asking for today is not more sermons, but more soul messages; not more services, but more spiritual life; not more ceremonies,

but MORE SOUL CONVICTIONS, growing out of Christian experience.

Men want a message today that will catch the ear and change the heart of the sinner, win the mind of the scholar, satisfy the soul of the saint, and meet the corporate as well as the personal needs of men.

**HAS THE CHURCH SUCH A MESSAGE AND, IF SO, WHAT IS THAT MESSAGE, AND IS SHE GIVING IT TO THE WORLD TODAY?**

These are the questions men everywhere are asking in these days of unsettlement and readjustment. These questions are imperative and insistent to THE BRETHREN CHURCH and Christian Churches everywhere. They cannot be evaded and they must not be ignored. Beloved we have the answer! If the Christian Church is wise, she will turn again to the New Testament Christ for Her answer. He and He alone, embodies the message men need and the world demands, and that message is found in these words . . . "I am the light of the world: He that followeth me shall not walk in darkness but have the light of life."

Note, if you will in the first place . . . **THAT CHRIST IS THE CHRISTIAN MESSAGE!** This is what He meant when He said . . . "I am the Light Of The World." Christianity differs from every known religion in the fact that it is based on the person of its founder. CHRIST is the sole foundation upon which Christianity rests, the principle of its unity, the inspiration of its motive, the essence of its message, and the creator of its life! To remove the Person of Christ out of Christianity would be its destruction. You can take the founder out of all other religions and the religions will remain intact, unimpaired, but you take CHRIST out of Christianity, and You will lose "the Light of the world," "The Bread of Life," "The Door," "The Good Shepherd," "The Vine," "The RESURRECTION," and "The WAY, THE TRUTH AND THE LIFE!"

In the second place note **THAT CHRIST IS THE SOLUTION OF ALL HUMAN PROBLEMS!** This I take it, is what He meant when He said: "He that followeth me shall not walk in darkness but have the light of life." New Testament Christianity always points the ages to JESUS CHRIST as the answer to all human need.

To the darkness of our day, Christianity points us to CHRIST as "The Light of the World."

To the hunger of our day, Christianity offers us CHRIST as "The Bread of Life."

To the despair of our day, Christianity offers us CHRIST as "The Door."

To the sense of lostness in our day, Christianity offers us CHRIST as "The Good Shepherd."

To the deadness of our day, Christianity offers us CHRIST as "THE RESURRECTION AND THE LIFE."

**THE BRETHREN CHURCH MUST REFLECT HIM IN ALL THE FULLNESS AND BREADTH OF HIS OWN LIFE AND SERVICE AMONG MEN.** The Church must show that there is no human sorrow which He cannot

Heal, and no human wrong which He does not purpose to destroy. It is at our peril that we offer the world a Christ too little for its needs, a Saviour narrowed down and limited by human prejudice and human greed.

Note in the third place **THAT THE SUPREME TASK OF THE BRETHREN CHURCH AND THE CHRISTIAN CHURCH EVERYWHERE IS THE INTERPRETATION AND APPLICATION OF THE CHRISTIAN MESSAGE TO ALL LIFE.**

The real questions of our day are not speculative; they are terribly practical. Behind the dispute of words there are the fundamental questions of Social Rights and Social Duties which men are asking today with greater earnestness than ever before. Never has the Church had such an opportunity to demonstrate that the GOSPEL IT PROCLAIMS is as wide as human life and as deep as human need, that a day of crisis to the Christian Church is a day of discovery of the infinite resources of GOD IN CHRIST . . . resources which enable men to meet the present hour with courage and the unseen future with a cheer.

It is important that this luxury-loving pleasure seeking age should be brought to a more generous consecration of its means to the enlarging demands of the world for missionary service. It is important that there should be kindled, or rekindled, a genuine passion for souls which shall produce not a perfunctory or a hysterical, but a true and effective personal evangelism in all the churches.

**BUT THE SUPREME NEED OF THE HOUR** is for Christian Churches with the wisdom, the courage and the conscience requisite to guide the Christian forces of the

country and the world in making a thorough application of the principles of JESUS CHRIST to the individual, the social, the economic, the National and the International life of our day.

The greatest need of the world today is a whole-souled belief in the LIVING GOD . . . a belief deepened to a SAVING CONVICTION that grips every nerve and fiber of our being, and that dominates every impulse and every energy of our life. BELIEF IN GOD is our greatest personal responsibility because it is the underlying foundation of our Christian faith.

**WE MUST COME BACK** to the foundation principles of the Christian religion, to an intelligent study of THE BIBLE, to our privileges in PRAYER, to a reverent observance of the SABBATH DAY, to a faithful attendance upon the services of the Church, and to a truer appreciation of our privileges in LIVING the Christian life as in serving our Lord.

As Christians, looking out upon the needs of the universe today, we can well afford to disappoint all morose curiosity in counterfeit saviours, make-believe religion and ethical cultural isms, and come back TO THE TRUE CHRIST CENTERED RELIGION . . .

The religion that arose with the shining of a star over Bethlehem's manger as it guided the worshiping Wise Men to the birthplace of the World's Redeemer.

The religion that grew in purpose and power because it proclaimed CHRIST as the Redeemer of the world.

The religion that beamed upon the vine clad hills of Judea, Samaria, and the uttermost parts of the earth until it aroused to real life all sleeping Asia as she lay dreaming of her heathen gods.

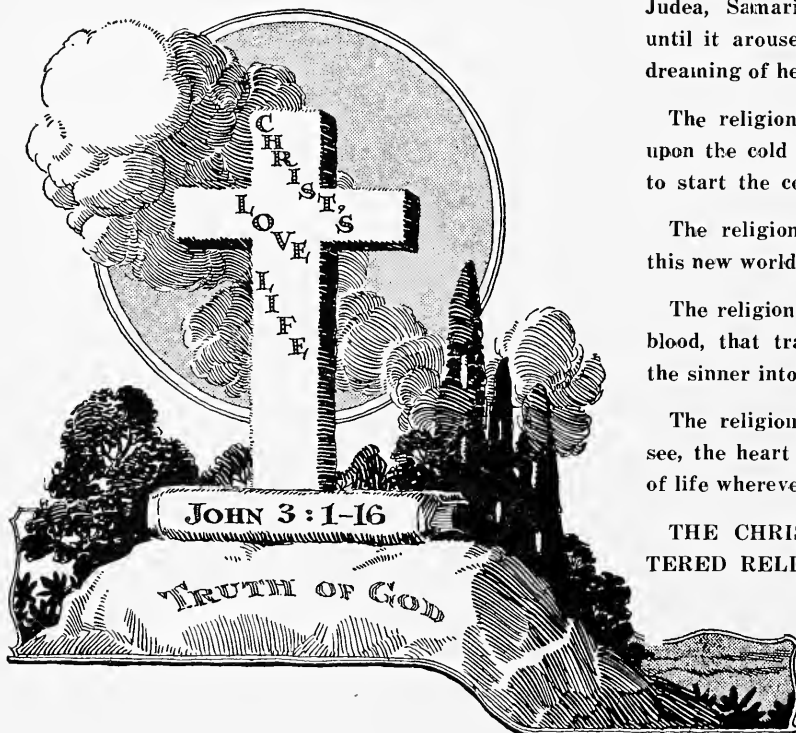
The religion that shone with sufficient light and glory upon the cold materialistic formalism of Northern Europe to start the conflagration that ended in the Reformation.

The religion that lighted the path of the Pilgrims in this new world, our beloved America.

The religion that has conquered barbarism, violence, and blood, that transformed the savage into the brother and the sinner into the saint.

The religion that made the lame to walk, the blind to see, the heart to hope, and the world to rise into newness of life wherever it has been proclaimed.

**THE CHRISTIAN RELIGION, THE CHRIST CENTERED RELIGION IS THE ONLY SAFE AND ABIDING**



**G FOUNDATION FOR WORLD WIDE CIVILIZATION IN THIS ATOMIC AGE!**

**THE CHURCH OF JESUS CHRIST IS THE WORLD'S ONLY HOPE, THE SOLE PROMISE OF WORLD PEACE.** Nothing but the power of Christianity can secure the world's peace . . . **CRISTIANITY IN THE HEARTS OF ALL MEN IS THE NEED OF THE HOUR!** The need of the hour is more Christianity everywhere from the halls of Congress to the factories, mines and forests.

**WE MUST COME BACK TO THE REAL TEACHINGS OF JESUS CHRIST, AND TO THE FUNDAMENTAL TRUTHS OF THE GOSPEL WITHOUT APOLOGY, FRILLS, OR PLATITUDES!**

The WORLD CRAVES SPIRITUAL REALITY . . . A Real God, Personal, Holy, and Just; Infinite, Eternal, and unchangeable; A God as real to our soul-sight as a building is to our eyesight; A Real God who meets Real Sin, black as night, fierce as fury, and as terrible as Hell. Sin that ruins hearts, destroys homes, corrupts society, kindles hate, unsheaths the sword, and drenches the world with blood: NOT SIN IN THE ABSTRACT BUT REAL SIN IN THAT WAS MET AND CONQUERED BY JESUS CHRIST.

The WORLD CRAVES SPIRITUAL REALITY . . . for a Real Redemption that brings us to Bethlehem, to

Gethsemane, to CALVARY, where in our sinful needs we hear those blessed words: "For God So Loved The world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The WORLD CRAVES SPIRITUAL REALITY . . . for a Real Christian life in which CHRIST'S SPIRIT is the Master motive, in which CHRIST'S PRINCIPLES are the Master inspiration, in which CHRIST'S SERVICE is the Master passion, in which CHRIST'S REWARDS are the Master hope.

The WORLD CRAVES SPIRITUAL REALITY, AND IT MUST COME BACK TO SPIRITUAL REALITY. The only hope for the world is in A CHRIST CENTERED RELIGION. It is either back to the Incarnate, crucified, Risen Christ, or on through liberalism to atheism and despair. **FOR US OF THE BRETHREN CHURCH AND ALL CHURCHES OF CHRIST EVERYWHERE . . . THIS IS THE HOUR OF DECISION!**

" . . . And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed . . . "

—South Bend, Indiana.

## THE EDITOR'S PULPIT

AND HE DIED

(Continued from Page 3)

of all, to their own personal needs of righteousness and spiritual cleansing. As note, for instance, the liquor problem in our communities, about which the church apparently does so much talking and planning. It could be solved overnight and wiped from our towns and cities IF church members would ban it from their homes and bodies 100%, would work and vote for legislation against it and would keep on their toes for evidences of under cover violations of their laws.

So, the place to begin improving the world is with ourselves. And the best way to create a purity of life is to be conscious of the uncertainties of life. James expresses it correctly when he refers to our life as a vapor which is here today and gone tomorrow.

But should the Christian fear? Certainly not! Realizing our own frailties, we have committed our soul and our future to Christ, and death, though feared by those who are not ready to die, is for the Christian but another trial which ends in the blessed reality and consciousness of eternal life with Christ.

It behooves us, Brethren, as we read this 5th chapter of Genesis, to note that the span of our years must terminate,

we know not when, and that while we know this, we are still to labor and to work for Christ our Lord and Saviour. Can we, dare we, when life on earth at its longest is so short, neglect to serve our Lord to the fullness of our years and strength?

Perhaps no better philosophy can be found by which we can formulate our ethics of living than that given to us from God through the Holy Spirit's words to St. Paul. In Philippians 1:21ff, Paul says, "For me to live is Christ, and to die is gain . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." Here we see his desire to be with Christ, and his vision of service to others in perfect balance.

Paul's philosophy (and that of the true Christian today) is completed in his words to Timothy (II Timothy 4:6ff), "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing."

We urge a careful reading of this 5th chapter of Genesis. It will do things for your spiritual thinking that you never dreamed possible. Couple it with the true philosophy as presented in the words of St. Paul as we have noted above.

And, in the words of another, "ONLY ONE LIFE. 'T WILL SOON BE PAST; ONLY WHAT'S DONE FOR CHRIST, WILL LAST."—W. S. B.

# MISSIONARY DEPARTMENT

## NEWS FROM ARGENTINA

(Taken from a letter written by Rob and Jane Byler)

The second semester has begun at the Bible Institute. We have one more student enrolled. Esteban Anton, who had studied at night is enrolled in daytime classes and is giving up his secular work to devote himself more fully to the work. Because of the need for more help at the Institute, I have consented to do some teaching. All the English classes and a request for me to take psychology and pedagogy too. It would mean three full mornings a week, and I was just beginning to breathe easier with the new girl! We are still giving it some consideration before deciding, as there is so much to do right here in the congregation.

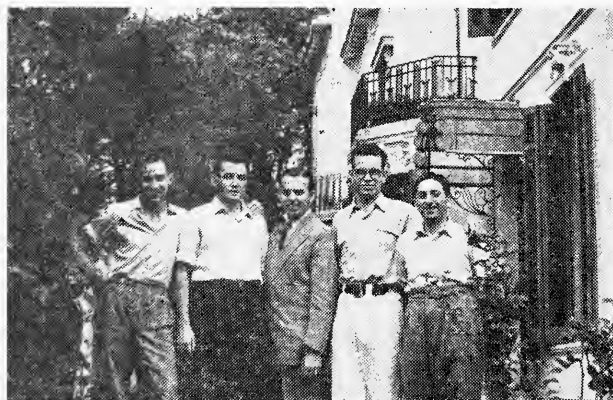
I've been anxious to spend more time getting the Sunday school training courses worked out. Some of the students are helping in the preparation of materials. Sometimes we have the "Testigo Fiel" folks in the dining room, Benjamin helping with the mimeographing in the study, and a class in the living room. In the meantime, Cecilia tries to get a little work done and keep the boys out of everyone's hair!

This weekend we are expecting to have Grace Farre and some of her family. Her eldest daughter, Miriam, recently wed, is leaving with her husband for the States on Saturday night. They will be studying in Emmaus Bible Institute in Chicago. With meetings in the home Friday, Saturday and Sunday, we expect to keep busy.

All the reports of the hot weather up there seem incredible! We are shivering down here. Our health has been the best ever, and we are very grateful. We appreciate your prayers for continued blessings in the work.

Sincerely yours in Him,

Jane Byler.



Above: left to right: Elvio Borda, Tomas Mulder, Rob Byler, Migual Franco and Benjamin Herrera—students and pastors in Argentina.

## FROM THE BISCHOF'S—At Gulak

July 15, 1954

Dear Ida and Clayton:

Don't have too much to write about at the moment, but I wanted to tell you that I have received the motorcycle. It is a very nice motorcycle. I have taken pictures of and if they turn out fine will send them to you. It has been put to very good use.

Sunday afternoon, June 27, Bea and I went to Lassa to get some medical supplies and some school supplies. I had just received word that the motorcycle was in Maramba, and as John Grimley was making a trip over there I thought that I would go along and get the motorcycle.

On the way to Lassa there was a very hard rain, but I thought sure that the jeep was going to "konk-out" because of so much water in the road. Sometimes it just crept along. We got across the river all right, but stuck on the Lassa side and had to send word for John Grimley and Jim Bowman to come and pull us out. There was a lot of rain around Lassa also while I was in Maramba.

When I returned to Lassa, the river was too high to drive the jeep through. We waited and went to the river every day to check the water, but it just stayed up. Finally Saturday morning we decided that we must get back to Gulak; so we got the motorcycle out. It has a large seat so that two people can ride it. We got some men together to carry it across the river. The river was about waist deep. Jim Bowman and I carried Bea through the men carried the motorcycle. Made the trip fine to Gulak on the motorcycle. I was a little nervous, as I hadn't driven one very often and I wasn't used to having a passenger on with me.

The Lassa river stayed high all last week and it wasn't until Saturday that Mr. Bowman was able to get it across the river. He then went back on his own motorcycle.

Monday school started. There are at present about 40 in school, but more will probably come at the beginning of the next week. Our outvillage schools have started and I hope to be able to go out early several mornings next week to see how they are doing.

We shall be thinking of you all during the conference. May God bless the conference and may the Holy Spirit lead in all the decisions. I do hope that someone comes with the deputation from the Church of the Brethren...

Best wishes,

Bea and Bob.

# Why The School Work At Lost Creek

by Rev. George E. Drushal, President,  
Riverside Christian Training School,  
Lost Creek, Kentucky

**M**AY I SAY THIS FIRST that this is not a school in the ordinary sense of the word. If it were then there would be no excuse for its existence. This is fundamentally a Bible School, **EXISTING FOR THE PURPOSE OF TEACHING THE BIBLE TO THE YOUTH WHILE THEY DO THEIR GRADE AND HIGH SCHOOL WORK.** The Bible is taught in every room, in every grade, every school day of the week, full class period me.

This school may also be called an Evangelistic center. Every morning, for the first twenty or thirty minutes, a Bible message of some kind is given by the instructors. The school furnishes many conversions. This phase of the work here has so woven itself into the whole that it has become an integral part of it, and to quit it now would be an untold injury.

Not a teacher would be here just to teach ordinary school subjects. One teacher, a returned foreign missionary, who had been with the work about nine years, said this to us: "I feel that if by teaching the young folks geometry, I can be the means in the hands of God of keeping them here where they get the Bible instruction daily, I am working in the will of the Lord." A school of this type ordinarily draws the better young folks. One of these Mission schools, a Holiness school, now draws on high school pupils from most every state in the Union, east of the Mississippi River. This new Christian and Missionary Alliance School just opening a three year high school this year, expects to draw on young people of their denomination from Kentucky and Ohio. **Why not Riverside do so?**

Then again, why this Christ centered, definitely Christian school? Because the public schools today do not allow the Bible taught in them. In Kentucky it may now be read, but no comment. They are getting stricter right along also. Result, the Youth are getting their education without getting this moral training due to the Bible being taught. Many parents feel this very keenly, and do not like it at all. They do not want their children in a godless school where dancing, and kindred evils are countenanced. Theodore Roosevelt once said, "Mere education without Divine guidance is like placing a gun in the hands of an irresponsible person."

Because of the absence of the Bible in the ordinary public school, the education of Youth is academic, intellectual, and not moral. Dr. C. C. Morrison says this, "The secular school is creating a secular education, which ordinarily is quite full of organic evolution, creates a good field for atheism, which we now see so much over the land. But you answer, does not the Youth have the Sunday School, and Church for moral training? Yes, and



The campus at Lost Creek

what is done is very good. But how many of our Youth are in the Sunday Schools while they have the full five day a week in secular training?

It is a matter of common knowledge that the average criminal age is lowering right along, now down to about eighteen. Why is this? There must be a cause for it in some way. Evidently somewhere there is a grave lack of moral training. The first schools in this country always taught the Bible daily **with comment.** Result, not so many young people going wrong.

But if you will examine the text books used in the public schools, and some private too, especially in science and kindred subjects, you will find something like this: "Man is the best animal that has yet appeared on the stage of action." We here have blacked that statement out in one of our textbooks in science. It is extremely difficult to find a text book now without that in it. Doubtless the Youth reason something like this, "If I am just an animal, then no judgment, no heaven, and no hell." What is the difference what I do just so I get **by with it.** In 1896 Bryan saw this result when he saw something of what was being taught the Youth then. Now we are in the harvest of it. Bryan said, "With this teaching of organic evolution our Youth will go out into a starless night of no faith in God." Are we not seeing it now?

We could go on enumerating reasons as to why the private school now, with so many such schools rising up all over our land, in cities and rural districts. Parents over the land do not want their children exposed to such materialistic, atheistic teachings, and are resorting now to the private school. This does not disparage the need of the public school. It is here also to stay, and doing

(Continued on page 13)



# The New and Larger Brethren Bible Class Quarterly is coming your way

*Look for it in your Sunday School soon!*

**I**N A FEW MORE WEEKS, it will be time for Brethren Sunday Schools to be starting the use of the New and Larger Brethren Bible Class Quarterly. By the time you read these words, the greater bulk of the Quarterlies will be well on their way to our various Sunday Schools. At this writing, approximately 30 Sunday Schools have



**REV. SMITH F. ROSE**  
writer of the  
**LESSON EXPOSITIONS**

REV. SMITH F. ROSE, is pastor of the Brighton Brethren Church, Howe, Indiana, and lives on Rt. 2, Howe, Indiana. He has been writing the Lesson Expositions for the Brethren Bible Class Quarterly for a number of years.



**DR. JOHN F. LOCKE**  
writer of the  
**LESSON APPLICATIONS**

DR. JOHN F. LOCKE, is pastor of the Bethlehem and Mt. Olive, Virginia, Brethren Churches, and lives in Maurertown, Virginia. He has been writing the Lesson Applications for the Brethren Bible Class Quarterly for many years.

not yet sent in their orders. Notices have been sent to these schools. We urge you to order at once so that you will be assured of having your order filled in plenty of time for the first Sunday in October.

With this article we are presenting to you the likenesses of the men who write for the Brethren Bible Class Quarterly. These Brethren have given to the church the very best of their thinking and

udy on these Bible lessons for this year's  
st quarter.

We suggest that in using the new Quarterly  
at you consider it as a Bible Study Manual, for  
se at home, and in the class period. Teachers  
ill do well, in preparing their lessons, to read  
nd study the comments appearing in "The Les-  
on Backgrounds," "The Lesson Exposition," and  
Lesson Applications." (In the case of most of  
r teachers, this new Quarterly should also suf-  
ce as a complete Teacher's Quarterly.) The  
mount of material, and its nature and content  
ill satisfy the needs of most of our teachers.  
Ve suggest also that teachers, in making greater  
se of the new Quarterly in their classes, make  
eference to the various comments and points in  
he Quarterly as brought out by our writers. All  
f which will certainly lead to a stronger Breth-  
en emphasis in our Sunday School Classes.

REMEMBER, THERE'S NO ONE WHO CAN  
WRITE BRETHREN TEACHINGS FOR  
BRETHREN PEOPLE LIKE BRETHREN MIN-  
STERS.

It is our aim and desire that more and more of  
ur Brethren S. S. Classes will recognize the out-  
standing value of our adult Bible Class Quarterly  
and will use it exclusively and in sufficient quan-

tities to assure proper Brethren emphasis and  
teachings in our Sunday Schools.



REV. HENRY BATES  
writer of the  
LESSON BACKGROUNDS

REV. HENRY BATES, Professor at Ashland  
Theological Seminary, is also pastor of the Glen-  
ford, Ohio, Brethren Church. He lives at 938 Col-  
lege Blvd., Ashland, Ohio. He makes his debut in  
the Brethren Bible Class Quarterly as the writer  
of the new Department, The Lesson Backgrounds.

COMING EVENTS

(Continued from Page 2)

NORTH-EASTERN OHIO LAYMEN

The North-Eastern Ohio District Laymen's Fall  
meeting will be held at Park Street Brethren  
Church, Ashland, on Friday, Sept. 24th. Dinner  
at 7:00 P. M. E. S. T.

Robt. Newcomb, Sec.

SOUTHEASTERN DISTRICT LAYMEN  
FALL RALLY

PLACE .....Linwood, Maryland  
DATE .....October 16, 1954  
TIME .....5:00 P. M., SHARP!

Isaac B. Litton,  
District President

Come and enjoy an evening filled with Christian  
Fellowship.

COMMUNION SERVICES

CANTON, OHIO. Trinity Brethren—October 3rd, eve-  
ning. Rev. Robert Keplinger, Pastor.

ST. JAMES, MARYLAND—October 3rd, 7:00 P. M.  
Rev. Freeman Ankrum, Pastor.

ASHLAND, OHIO—Park Street Brethren—October 3rd,  
7:00 P. M. Rev. Clarence S. Fairbanks, Pastor.

DAYTON, OHIO—Hillcrest Brethren — October 3rd,  
Rev. Percy C. Miller, Pastor.

LANARK, ILLINOIS—October 3rd, 7:30 P. M. Rev. H.  
Francis Berkshire, Pastor.

PITTSBURGH, PENNA—October 3rd. Rev. Ralph Mills,  
Pastor.

JOHNSTOWN, PENNA. Third Brethren—October 3rd,  
7:30 P. M. Rev. E. M. Riddle, Pastor.

# Prayer Meeting Studies By C. Y. Gilmer



## PROFIT OR LOSS

What will it profit, when life here is o'er  
Though greatly worldly wisdom I gain,  
If, seeking knowledge—I utterly fail  
The wisdom of God to obtain?

What will it profit, when life here is o'er  
Though gathering riches and fame,  
If, gaining the world—I lose my own soul  
And in Heaven unknown is my name?

What will it profit, when life here is o'er  
Though earth's farthest corners I see,  
If, going my way, and doing my will  
I miss what His love planned for me?

What will it profit, when life here is o'er  
Though earth's fleeting love has been mine  
If, seeking its gifts—I fail to secure  
The riches of God's love divine?

What will it profit? My soul, stop and think  
What balance that day will declare!  
Life's record laid bare—will gain turn to loss,  
And leave me at last to despair?

—Selected.

**I**F WE SOW TO THE FLESH we shall reap a real loss, but if we sow to the Spirit we shall reap a real gain (Gal. 6:7, 8). As we sow in seed we reap in kind—"after its kind" (Gen. 1:—9 times). We cannot sow to the flesh and expect to reap in the Spirit (Job 4:8). Neither can we expect a spiritual reaping from no sowing whatsoever (2 Cor. 9:6). The law of increase means that we shall harvest more than what we sow (Mark 4:20). This is true of bad seed as well as the good (Hosea 8:7). Satan has deceived the children of this world into laboring for the wind (Eccl. 5:10, 11). The faithful Apostle James would have us not to err by sowing to the lust of the flesh and the pride of life (James 1:15, 16).

"I took the best of my youth  
For pleasures all my own—  
Forgetting I must some day reap  
The chaff that I had sown.

"I took the best of every day,  
When mind was fresh and keen—  
To do the special things I loved,  
The things that would be seen.

"My youth soon fled, and I, alone,  
Reaped sorrow for my pleasure;  
The things I loved to do for show  
Proved but an empty treasure.

"But when I gave my best to God,  
My life—the morning hour—  
I found His pleasure was my own,  
His grace, my shining tower!"

—Mildred Allen Jeffery

Let us sow continually to the Spirit, and without weariness (Gal. 6:9). Let us seize every opportunity to sow (Gal. 6:10). If we sow in righteousness and tears shall reap in mercy and sheaves (Hosea 10:12; Psalm 126: 5, 6). Let us avoid sowing to no purpose as on fallow and thorny ground, but rather break up the fallow ground and dig out the thorns for a good crop (Jer. 4:3).



## Lesson Comments by Fred C. Vanator

Lesson for September 26, 1954

### LIVING WITNESSES

Lesson: Matthew 5:13-16; Acts 8:4-6; 2 Corinthians 5:14-20

**JESUS GAVE A VERY DEFINITE COMMAND:** "Ye shall be my witnesses" everywhere. Paul, in substance said, "I beseech you therefore, brethren, by the mercies of God, that ye present yourselves as Living Witnesses . . ." Jesus told the man whom He had healed and who wanted to immediately follow Him, to "go home and tell what great things the Lord hath done for thee." The word which is translated witness might literally be translated "martyr." This means testifying even unto death, if necessary.

In our lesson text we find reference being made to the saving and satisfying ability of "salt" and "light." Jesus said that He is the Light of the World and that we are the Salt of the Earth. This world devoid of light would soon turn to a nothingness and our lives without salt to satisfy the necessity of our bodies would soon be snuffed out.

Sometimes it is necessary to become the means of light to others. We become eyes to those who cannot see. Also we are set with the task of becoming the "salt" of right living in order to preserve the righteousness of those about us. Christians have a great influence on the lives of those about them whether they realize it or not. Just suppose that the early Christians had denied the Lord as they were so many times urged to do. How long do you suppose that Christianity would have existed and just how far would the Church have gone? But they did not deny, and multiplied thousands went to their death in defense of the Master whom they had found and learned to love. One of the most interesting books that you can find to read is Fox's "Book of Martyrs." But don't read it unless you are prepared to say, "If I ever have to face the same

ing these men and women faced, I will react as they did!"

Our lesson topic is "Living Witnesses." We are of more value to God as Living Witnesses than we would be as dead heroes of the cross. The Lord has never asked you to go out and make such a display of yourself that you will bring death to yourself for Him. All He asks is that you never deny Him, and that you always be ready to give an honest answer for the faith that is within you." Do people about you know that you are a Christian? Is there anything in your life that speaks of a difference from the lives of the non-Christian about you? Are your neighbors sure of your faith and are you living such a life before God that they can be influenced by what you do and say?

Have you ever thought that a Christian (in name) might be a very bad witness for Christ? If your neighbor, knowing that you claim to be a good Christian, sees you doing something which he is in doubt about in his own mind, is he thus influenced to do the same thing even though in his heart he feels it may be wrong?

Someone has said very truly, "We speak for Him in every life situation. By our testimony and by our manner of living, men see, or fail to see, Jesus.



LAST LESSON BY REV. VANATOR

THIS IS THE LAST LESSON for which Brother Fred Vanator, will be writing the comments. Brother Vanator, in sending in this last group of lessons before General Conference time wrote to the Editor that he would be concluding his work in this way with the last lesson of September.

Brother Vanator has been writing these lesson comments for many years. First as "Lesson Comments by the Editor," when he was the Editor of Publications of our church literature, and then, when retiring from the Editorship, continuing to write them until now. We were very glad to have Brother Vanator continue in this capacity, as we know that the general brotherhood likewise was.

He has asked to be released, because of the duties involved in starting a Brethren work in Sarasota, Florida. Reluctantly, because of his promptness in supplying the material and because of the excellent quality of his comments, we are agreeing to his desires. Brother Vanator will have more news in The Evangelist shortly concerning the new work at Sarasota, Florida.

Next week, a new writer of the "Sunday School Lesson Comments" will be introduced to the Brotherhood. Right now, the Editor would like to express his personal appreciation to Brother Fred Vanator in the excellent way in which he "tutored" the present Editor when we took over the Editorship about two years ago, and for his continued participation in the paper through the writing of the Lesson Comments. W. S. B.

Why the School Work at Lost Creek

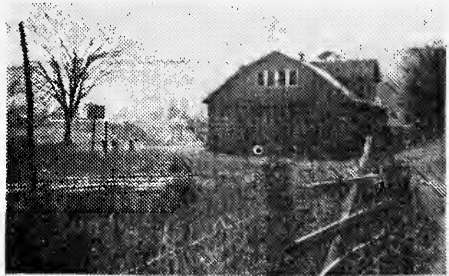
(Continued from Page 9)

good so far as it goes. But in so many cases it does not go far enough in the teaching of morals. Were the American home thoroughly Christian, it would make much difference. But it is now a matter of common knowledge that the family altar has about disappeared from the American home. Hence most homes do not have a positive religious influence for the Youth. The S. S. does not furnish enough of it, the public school does not; where can it be had? In a meeting of the National Educational Ass'n. in Atlantic City recently one of the leading educators plainly stated that too much immorality is coming from our schools, or something to that effect. Again is not the public school "creating a secular mentality," where atheism is fast taking hold of the thinking of our Youth.

Well, whether we like it or not, the above situation is on in this land of ours. Thus many parents are demanding a Bible centered school for their children. But there is another thing that it seems to us should especially concern the Brethren Church. That if this school were dropped, other denominations all about us, WHO ARE NOT QUITTING THEIR SCHOOL WORK, WOULD TAKE OUR YOUNG FOLKS OVER. This is just as certain as I am writing this message. Witness the Christian and Missionary Alliance denomination just now putting in a three year high school for their young folks within 35 miles of us. Can The Brethren Church close its eyes to all this? Certainly they cannot as they know the situation.

The building already started, and into which around eight thousand dollars has been invested, has stood with timber exposed for now fourteen months. Is The Brethren Church going to let that money go by the board and not complete this building very soon, or at least get the roof over this exposed timber? This, with other things suggested in this article, seems to us to say, "Yes, we will save the day by putting the roof on right away, and keeping our Bible centered school going for the advancement of the Kingdom, and the Glory of the Lord, and the cause of the Brethren in Eastern Kentucky." We believe it will be so. Pray for us, we need it NOW.

G. E. Drushal.



The old Log School Building

# Sunday School Suggestions

(Sponsored by the National Sunday School Association  
of the Brethren Church)

by Jerry Flora

## DURING OCTOBER

**M**ANY SUNDAY SCHOOLS will be having Rally Day in September. Following Rally Day why not hold a membership increase campaign to build up your Sunday School during October? Use systematic visitation in following up the visitors and new pupils—postcards, personal letters, telephone calls, short visits, and so on.

October might be a good time to check your beginner department. Is the room bright-colored, or is it drab and dark? Is there plenty of sunlight? Are there curtains or drapes at the windows? Do you have a piano or baby organ available? Are there lots of pictures hung at about the level of the children's eyes? Are the chairs grown-up size, or are they small ones? Are they arranged in a cozy semi-circle? Is there a carpet or throw rug on the floor? Take a look into your beginner department during October.

October 10 is Christian Home Sunday. You might ask the families to sit together in church that day. Christian Home Sunday would be a good time to stress the importance of family altar or daily family worship in the home. Perhaps you would want to begin a home Bible study program to last until Universal Bible Sunday in December.

How many of your Sunday School pupils attend church every Sunday? October would be a good time to emphasize regular attendance at church. Make use of special announcements, personal and written invitations, contests, etc.

During October you might have a worker's conference on "The Teacher and the Bible." If you wish, you could



**JERRY FLORA**, of Ashland, Ohio, a Senior in Ashland College, has been selected by the National Sunday School Association of the Brethren Church to write the "Sunday School Suggestions" for this year. The column is scheduled to appear semi-monthly.

start with a supper for all Sunday School teachers and officers. After the meal there should be a period for business and discussion about your school. Then you might ask the pastor to speak on how to use the Bible more effectively in preparing and presenting Sunday School lessons. However, don't make the meeting after the supper last more than an hour.

The National Sunday School Association hopes that during October your school will take advantage of the tremendous opportunities that are yours to witness to the people of your community. Remember that Sunday School takes work, but it is work that will last for eternity.

## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic For September 26, 1954

### RESTORING THE VISION OF FUTURE LIFE

Scripture Reading: I Thessalonians 4:11-16

**H**OW CAN WE RESTORE the vision of the Future Life?

1. We can restore and strengthen the vision of future life by giving constant and sincere study to the Word of

God. It is true that practically every nation and tribe on the face of the earth has believed in the future life, but it is also true that they fall so far short of the Christian view that they have, by comparison, almost no view of eternal life. The Bible is not merely concerned with future existence, but prepares our lives through the Cross of Christ for a life that is worth living.

Read again the words of our Lord and of the Apostles and see what a grand conception of the future life you get. It is a life of fellowship in our Father's house. If it were not so, would I have told you that I go to prepare a place for you. Read the Apostles and you will find that heaven is not a mere "do nothing vacation" for lazy people, but will be filled with enjoyable work serving and praising our God. Read the Bible carefully and prayerfully and you will get a great vision of the future life.

2. You can get a grand vision of the future life by giving time and energy to prayer. If someone invites me to a city that I have never visited and to a home that I have never seen, I may have some misgivings about my visit. The thing that always helps is to pick up the telephone and call long distance and talk with my host. I may not know much about the city or the house, but it helps a lot to know the person that I am going to visit. Now the Bible does not tell us very much about heaven, but it does tell us a lot about God and about Jesus. Now it is a great joy to me not to have to rely merely on what someone has written about Christ and God even though the words were inspired by the Holy Spirit. It is a supreme satisfaction to be able, so to speak, pick up the telephone in the hour of prayer and have direct communion with my Father and my Lord. Talking to them will give you a new sense of the Glory of the Future Life.

3. Holy Living will give you a renewed vision of the future life. I do not care to visit a person whose name

I have slandered and whose work I have tried to tear down. I could not get very enthusiastic about heaven if I blasphemed the name of God, if I ignored His commands, and if I deliberately tried to oppose His will. The reason that a lot of people don't want to think about the future life is because they are living in sin. Ask Christ to forgive your sin and give you strength and courage to live faithfully for Him and you will find a new joy in thinking about the future life.

4. Faithful witnessing will restore your vision of the future life. Jesus said; "Where your treasures are, there will your heart be also." Part of our treasure is our work. Where we spend our time and energy will determine where our hearts are. Spend a large part of your time living and working for Christ so that others will come to accept Him as their Savior and you will take a new interest in the future life. Blessed is the man who, when he enters the gates of heaven, will see the redeemed souls that he has had a part in winning for his Lord.



CLAPPER. Frank E. Clapper, 1920 Mt. Vernon Blvd., W., Canton, Ohio, aged 68, died Monday morning, August 30, 1954. Identified with the banking business in and around Canton and Louisville for 46 years. Very active in Christian service, being a member of Trinity Brethren Church of Canton for many years. Served his church as Senior Deacon, member of the Board of Trustees, faithful choir member, guide and counsellor for both pastor and people. Took charge of prayer meetings and Sunday services when the pastor could not be present. He had been teacher of the Family Circle Class for over thirty years.

The last picture the congregation had of Brother Frank was at the morning worship service on August 15th; this was the time that the present pastor, the writer, was installed officially as pastor. Rev. E. M. Riddle was the speaker, and Brother Frank assisted him in the service by speaking a few words in behalf of the church.

He was also active in the Canton Camp of Gideons, serving several times as president, and directing the Canton Gideon Chorus with Mrs. Clapper as accompanist.

Survived by his widow, the former Nora G. Livelsberger, two sons, Harlan, of Canton, an active member of Trinity Brethren and a member of the Board of Trustees of Ashland College; and Jack, of Lisbon, Ohio; two sisters, Mrs. Grace R. Painter, of Hubbard, Ohio, and Mrs. J. C. Ross of Louisville; three brothers, Harvey of Cleveland; James M., of Canton, and Louis P., of Louisville; and three grandchildren.

Funeral Services were conducted September 1st from

the Schneeberger Funeral Home in Canton. The Pastor was in charge of the service, conducting the devotions; Dr. Leslie Lindower offered prayer, the sermon was given by Rev. E. M. Riddle, and the committal service was read by Rev. Edwin Boardman.

Robert Keplinger, Pastor.

\* \* \*

SIMMONS. Daniel Webster Simmons, 74 Vinco, Conemaugh, R. D. 1, Penna., died August 22, 1952. Survived by widow, former Nellie Stutzman, and these children, Helen, Mrs. Margaret Bischof, Mrs. Juanita Hagerich, Mrs. Jean Grove, and Alice June; Nine grandchildren and two great grandchildren. Robert Bischof, Missionary in Nigeria, Africa, is a grandson. Brother Simmons was a faithful member of the Vinco Brethren Church. He was a hard working Deacon.

W. B. Brant, Pastor.

\* \* \*

MACKALL. Mrs. Essie (Rager) Mackall, widow of the late Millard Mackall, died, November 25, 1953. Life-long member of the Brethren Church, serving as deaconess many years.

A Memorial to these two faithful Brethren has been erected by the two sons, James I. Mackall and Jacob S. Mackall, in the form of a beautiful and well equipped Fellowship House on the grounds of the Vinco Brethren Church.

W. B. Brant, Pastor.

\* \* \*

ELLSWORTH. Ethel Glenn Ellsworth, 48, wife of Fred Ellsworth, departed this body of suffering, June 10th, 1954, after a sickness of almost five years, during which time she encouraged and inspired many others with her constant faith and cheerfulness. Was a life-long member of the Brethren Church. Our comfort is in the glorious hope of the blessed appearing of our Saviour.

W. B. Brant, Pastor.



## Life of Christ Series

### PROMOTION CERTIFICATES

#### Full-Color Folders

A lovely series featuring covers of beautiful Biblical designs on the life of Christ, graded according to age group. All in bright full color to delight the heart of every boy and girl being promoted. Certificates for little children are printed from charming water-color paintings by Cecile Lamb, with the three older-age illustrations reproduced from rich oil paintings by Cleveland Woodward. The general folder has Hofmann's beloved head of Christ on the cover. . . . Inside each folder is a neat hand-lettered certificate (inside of No. 6382 shown below) with an appropriate illustration in soft colors. Total of 8 designs, covering 12 different certificates. French-fold style. Size, folded, 5 x 7 inches; when opened, certificate is 10 x 7 inches. Presentation envelopes included.

- (A) No. 6371. Cradle Roll Enrollment
- (B) No. 6372. Cradle Roll Transfer to Nursery
- (C) No. 6373. Cradle Roll to Beginner
- (A) No. 6374. Nursery Enrollment
- (C) No. 6375. Nursery to Beginner
- (D) No. 6376. Beginner to Primary
- (E) No. 6377. Primary to Junior
- (F) No. 6378. Junior to Intermediate
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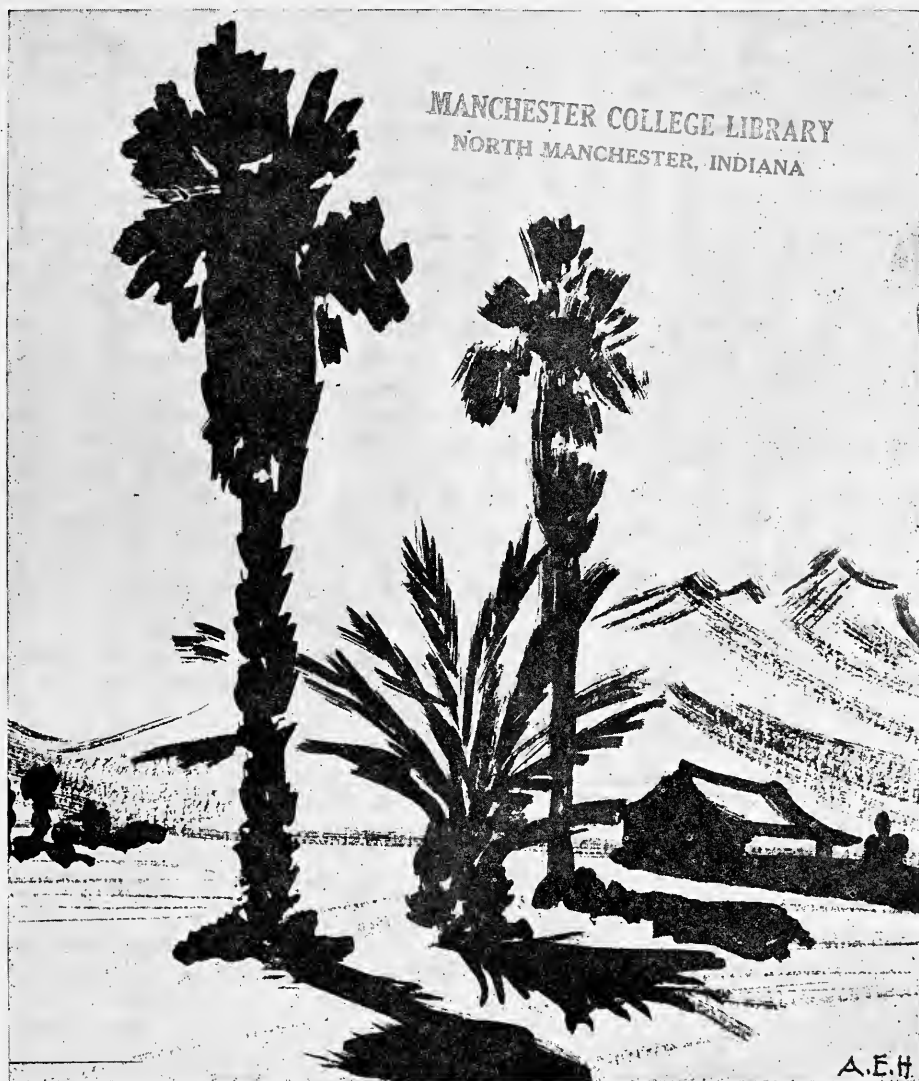


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# *The Brethren Evangelist*

Official Organ of The Brethren Church



## **DISTRICT CONFERENCES IN OCTOBER**

### **Mid-West District:**

**McLouth, Kansas**

**October 7th—10th**

**REV. J. T. BURTON, Moderator**

### **Central District:**

**Cerro Gordo, Illinois**

**October 14th—17th**

**REV. H. FRANCIS BERKSHIRE, Moderator**

## THE BRETHERN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

THE BRETHERN PUBLISHING COMPANY  
Ashland, Ohio

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Rev. Edwin Boardman, Church Methods

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## COMING EVENTS

MT. OLIVE, VIRGINIA. Revival Meeting—September 19th through October 3rd—Rev. John F. Locke, Pastor

QUIET DELL, PENNA. Evangelistic Services—September 19th through October 3rd—Rev. Cecil Bolton, Pastor-Evangelist.

OAKVILLE, INDIANA. Evangelistic Services—September 19th through October 3rd—Rev. Floyd St. Clair, Evangelist; Rev. Arthur H. Tinkel, Pastor.

JONES MILLS, PENNA. Valley Brethren. Revival Meeting—September 20th to October 3rd—Rev. E. J. Black, Pastor, Muncie, Indiana, Brethren Church, Evangelist; Rev. Elmer M. Keck, Pastor.

AKRON, OHIO. Firestone Park Brethren. Homecoming—September 26th—Morning message by the Pastor. 1:00 P. M. Guest Speaker, Dr. Glenn L. C. St. Clair, President, Ashland College, Ashland, Ohio. Sunday message by Rev. Gil Dodds. Luncheon, 5:30. Evening Evangelistic Service, 6:30 P. M. Professor Charles Munson, Ashland Theological Seminary, Ashland, Ohio. Guest Speaker, Rev. J. G. Dodds, Pastor.

CANTON, OHIO. Rally Day—September 26th—Rev. Robert Keplinger, Pastor.

HOWE, INDIANA, Brighton Brethren. Homecoming and Rally Day—September 26th—Rev. Smith F. Roberts, Pastor.

HAGERSTOWN, MARYLAND. Rally Day—September 26th—Clarence Smeak, Jr., Guest Speaker; Rev. James Ault, Pastor.

### PARSONAGE DEDICATION AT COUNTY LINE

Dedication of the new parsonage of the County Line Brethren, Lakeville, Indiana, 10:30 A. M., Sunday, September 26th. Morning speaker, Rev. C. Y. Gilmer, Pastor, Huntington, Indiana, Brethren Church. Homecoming basket dinner at noon for all. Afternoon, Homecoming Message by Rev. R. K. Higgins, Pastor, Elkhart, Indiana. Brethren Church, at 2:00 P. M. Service. Open House observed from 3:00 to 6:00 P. M. All are welcome to these services. Herbert R. Gilmer, Pastor.

SOUTH BEND, INDIANA. Rally Day and Homecoming—October 3rd—Rev. J. D. Hamel, Pastor.

WATERLOO, IOWA. Rally Day—October 3rd—Rev. Spencer Gentle, Pastor.

NEW LEBANON, OHIO. Rally Day—October 3rd—Evangelist Meetings—October 4th to 13th—Rev. S. E. Byler, Murray, Kentucky, Evangelist; Rev. John T. Byler, Pastor.

BELLEFONTAINE, OHIO. Gretna Brethren. Homecoming—October 10th—Professor Charles R. Munson

## Items of General Interest

LINWOOD, MARYLAND. Brother Bruce Shanholtz, new pastor of the Linwood congregation, reports September 5th as Harvest-Home Day, and expressing his appreciation to the congregation for the vegetables and groceries given to them.

LOUISVILLE, OHIO. Guest speaker the morning of September 19th was Rev. Emerson Pugh. Dr. L. E. Lindower, Dean, Ashland College, Ashland, Ohio, is scheduled to speak in the Louisville Church at both services on September 26th.

The Senior Sisterhood public program was presented the evening of September 19th.

CANTON, OHIO. Trinity Brethren. The Pastor, Brother Robert Keplinger, writes to the Editor, "The Pastor is very happily situated in the Canton parsonage; remodeling work in the kitchen and bathroom has recently been finished."

ASHLAND, OHIO. GARBER MEMORIAL BRETHERN. The Brethren Youth of the church recently completed their project of painting the interior of the church.

Baptismal services were conducted recently.

TIOSA, INDIANA. Mrs. Otto Kath, Church Correspondent, writes, "The Tiosa Brethren became very ambitious and so the entire church has a new look. The dining rooms

(Continued on Page 15)

(Continued on Page 6)



# The Editor's Pulpit



## The End Of All Things

LAST IN A SERIES

COMING NOW TO THE LAST in this series of Editorials on things yet to come, we want to deal with the closing of the Millennial reign of Christ, and those things which shall follow. In this non-technical discussion of things to come, we have considered the rapture of the Church (Christians), the seven years of tribulation, the anti-Christ, battle of Armageddon, and the glorious appearing of Christ, with the saints, on Mt. Olivet, and the binding of Satan in the bottomless pit for a 1000 years. We have also noted the judgment of Christians concerning their works, and the marriage feast of the Lamb which takes place in heaven during the seven years of earth's tribulation.

Coming to earth, then to rule and reign with Christ for 1000 years, we see the defeating of Satan, and evil forces on the earth, with all nations and peoples living in perfect peace and happiness, where, as said in Isaiah, they shall not learn war any more." As an earthly kingdom the millennial reign of Christ is the personification of true peace, which is now the hope and dream of men. Yes, of men who seek to establish that peace without the Prince of Peace.

As we noted in the previous Editorial in the series, not all the earth's peoples will "pledge allegiance to Christ." Remember, Christ seeks those who will follow Him; He never forces anyone to become His follower. So it is that during this period of 1000 years, some will not acknowledge Him as King of kings and Lord of lords. Things happen swiftly at the close of the 1000 years of peace.

Revelation 20:7 reads as follows: "And when the thousand years are expired, Satan shall be loosed out of his prison." The verses which follow show how that he goes forth throughout the peoples of the earth seeking to deceive them and establish his evil power in their hearts. He even endeavors to organize them into an army (vs. 9) to defeat the saints. Note then, that "fire . . . from God out of heaven, and devoured them." We note also that the devil was cast into the lake of fire and brimstone . . . and shall be tormented day and night forever and ever.

The next event is one which many people through the years have sought to ignore. It is, as noted in Revelation 20:11, the great white throne judgment. Men have

had their bodies cremated and the ashes scattered over the sands of the desert or the seven seas. Men have had their bodies sealed in the deepest pits to avoid this final meeting with God. But, no matter what man may do or what man may say, there stands this unavoidable destiny—standing face to face with God.

John says that he saw the dead, small and great, stand before God. He says also that he saw the books opened. He notes also that he saw that the dead were judged out of those things which were written in the books, according to their works. We cannot fathom the depths of this event. There will be no hiding behind another's religion, there will be no blaming one's sins upon another. Every man will stand, with soul bared, before the presence of God in judgment. Do any think that the mass of the multitudes will "give him a break?" Not so, for every man shall have his individual time to stand personally before God. The record of every man's life is being kept in the books of God.

There will be at this great white throne judgment yet another book. It is the Lamb's Book of Life. And to this Editor, this is one of the most profound moments of all time to come. For, it says in Revelation 20:15, "Whosoever was not found written in the book of life was cast into the lake of fire." Take all your theology, all your theories and doctrines, take all your religious codes and sound them forth. Take all your worship rituals, your attendance records, take all your "good works." As we read these verses, the fact stands out that those whose names are written in the Lamb's Book of Life, live eternally in heaven. Those who are not written therein, are cast into the lake of fire and brimstone, to be tormented day and night forever and ever. This is the second death. There is no middle ground. There is no such thing as purgatory, or doing penance after death. There is no such thing as praying for the dead. Eternal destiny is determined in this life by a personal decision for or against Christ. Either we accept Christ as the Son of the living God, accepting His blood atonement for our sins, or we stand guilty before God in our sin with the yawning pits of the lake of fire beckoning us.

Transmit yourself, for a minute, to that specific moment when you stand before God, when your name is called. If you are in Christ, you will be clothed in His

(Continued on Page 11)

## Brethren Church History

By Rev. Freeman Ankrum

## BRETHREN AFTER 1882

Rev. E. M. Riddle

(The August Brethren Historical Article, was in the form of a paper delivered by Brother Ankrum at the Brethren Minister's Conference held at Ashland, Ohio, in April, 1954. It was entitled, "Brethren Before 1882." This month, Brother Ankrum is presenting Brother E. M. Riddle as Guest Writer, who delivered the following article in the form of a message at the same Minister's Conference on the subject, "Brethren After 1882.")



I THINK NO ONE HERE is any more Brethren than I, yet I know some of you folks have done more thinking on the subject than I have. I am sure too that I have never been assigned any more difficult task, especially for it to be done in 10 or 12 minutes. Parenthetically, may I say, it is my conviction that we have not in a long time undertaken anything that could possibly be such a fruitful discussion. Having re-read much of the history of this period, may I say, I have a mingled feeling about the whole story of the Tunker groups.

As one reads concerning the Church before this date of 1882 and giving some attention to the happenings, demands and decisions, one is convinced that there was plenty of action and fervor for the early church.

In Holsinger's book, we read, that the instrument of communication was the church paper, called the "Christian Family Companion" and later known generally as "The Companion." The writer with little experience (and it is claimed he had never before seen a piece of type until he started to learn the trade at Poland, Ohio,) really met with remarkable success. He called for contributions for his paper on all subjects pertaining to the welfare of the church. This procedure filled the minds of the reading public with every problem, every uneasy situation and every reason for discontent among the German Baptist Brethren. One writer says, the church was in need of many changes at this time.

Later, Elder Beer and Elder Holsinger started the "Progressive Christian" at Berlin, Penna. There was great

opposition to its progressive measures and reforms. Petitions, resolutions, etc. were sent out against the paper.

When a few years had passed, such men as Elder Quinter, Henry B. and John B. Brumbaugh joined with and declared themselves as being Progressive as Holsinger. These men were educated and trained, hence they carried influence. They made efforts in connection with schools, even though it seemed at first they had failed yet they were exerting power in favor of progress and change. Their teachers and students filled places of importance and not a few entered the ministry, which added life and strength to the brotherhood.

The change in missionary spirit and attitudes is interesting. A partial paragraph in Holsinger's book reads "Missionary work in the Tunker fraternity is phenomenal." He recalls when classes for mission work and societies were openly denounced by the ministers of the old church, as worldly institutions. (You are all more or less acquainted with the tremendous outreach of our sister church today in missions and relief.)

At the end of 15 or 17 years, the Brethren as a distinct organization had well established churches in many of our major cities, with scores in larger towns and predominating number in our rural areas. These reformation years represent a period of phenomenal increase in numbers and influence, more than for a 150 years previous.

The spirit of this man Holsinger and some like him since can only cause us to admire his undaunted courage, his devout aims and his desire to give to his followers, then and since, a liberty and freedom which we believe the Gospel portrays. The disputed points were those of externalism and many questions of small significance, but to you who may be young in our church Elder Holsinger was never once in question as to morals and faith.

He was shelved, disfellowshipped because he presumed to question the wisdom of his fellows. A tired weary, voiceless man, H. R. Holsinger left the Council tent. There are no words to explain his feelings. Friends,



REV. E. M. RIDDLE

brethren and patrons stood with him with words of encouragement. They agreed on a meeting place for further discussion and consultation in an attempt to save the situation. It was then the consensus of opinion that every means had been exhausted from which any hope of compromise or reconciliation could be derived. From Holsinger's book comes these words, "The meeting had been standing still to 'see the Salvation of the Lord' and now it was believed the time when the Lord said, 'Go Forward.'"

From here the little church launched out in faith, with deep conviction, that nothing be done to in any way violate the teachings of the Gospel, oppressing every tendency toward religious oppression, and intolerance, and the corrupting of the church with traditions and commandments of men.

The next step was a resolution to call a convention in June 1882, for the purpose of restoring the original purity of the church. Some attended that convention whom I learned to know in my younger days in the ministry namely, A. D. Gnagy, J. H. Knepper, Stephen Hildebrand, and A. L. Garber. In this meeting there was a very definite declaration of principles but there was no organization effected as yet. There followed an interim year, of properly distributed labors, earnest, aggressive, fearless presentation of the cause of Christ. Then came the Dayton convention, with H. R. Holsinger as the first Moderator.

This conference gave cheer and a confidence in the "Divine Urge" with a unanimity of spirit and a wholehearted encouragement from other denominations, so much so that they were grateful to Almighty God.

From that convention to the present is a long stretch. I am only able to refer to some high points, due to time.

Our church government has been congregational. These years have not always been smooth. The progress has been interesting, especially with new auxiliaries rising to help promote the interests of various ages of people in the church. It must be noted that there was deep conviction on the point that the ordinances and practices of the church be strictly adhered to.

The church has suffered from time to time by the loss of good men, who seemed to feel the pasture was greener in some other denomination. If some of these men would have been willing to make some sacrifice and help carry the torch as the earlier Brethren did, what a church we might have been! There are those who stayed by the Church, through thick and thin and have never wavered. Their names are many, too many to recount, but may I venture to name a few who have carried the ball, so to speak, and have been instrumental in keeping the Brethren Church before the world? Among the many are Dr. Gillin, and Dr. Furry, (yet living), Dr. Miller, Dr. Jacobs, Dr. Shively, Dr. I. D. Bowman, Dr. Beachler, Dr. L. L. Garber, Dr. A. D. Gnagy, and many others, besides hundreds of laymen who have been stalwart soldiers of the Cross, without whom we could not have lived.

The discussion which shall follow this paper may and likely will emphasize many of the characteristics of the four bodies of Brethren. All are faced with the common problem of spiritual unity before the face of our common Lord. Brother George Ronk in his tract, containing a message which he delivered (which I personally heard) at the Central District conference in 1950, states the reasons for the original three groups of Brethren. He refers to them as being different from the reasons which caused the "Grace Group" to break from us some 15 years ago. Brother Ronk proceeds to say: "The adherence to extreme Calvinism and to the New Fundamentalism were the two biggest reasons for the fact that the Grace group pulled away from us and established their own organization and many auxiliaries, besides an educational institution." May I remind you, that the group now referred to do hold with us the same views (so far as I know) on the Ordinances of The Brethren Church, the work and Person of the Holy Spirit, the personal Return of our Lord and the inspiration of the Scriptures, the urgency and need for evangelistic and missionary work.

The Brethren message is a voice of God, crying out against religious traditionalism, a voice crying out against the religious slavery and bondage of the conscience of the individual. Brethrenism stands for personal obligations and responsibilities in matters of the Christian religion. Our faith stands for all the ceremonial teachings of Jesus as taught by Him and the obeying of the same. The Brethren Church is a voice from God calling us for the re-establishing of the spiritual teachings of our Master, and for the co-operation of God's faithful children.

Brethren—let us herald our plea, because we believe the Lord is Coming again. Let us pray for greater devotion and a deeper consecration that the Brethren Church may not be found wanting, in the Day of our Lord.

Johnstown, Penna.



## COMING EVENTS

(Continued from Page 2)

Ashland Theological Seminary, Ashland, Ohio, a former pastor, Guest Speaker. Basket Dinner at noon. George W. Solomon, Pastor.

TIOSA, INDIANA. Homecoming and Rally Day—October 10th—Rev. James Davis, Pastor, New Paris Brethren Church, Speaker. Covered dish dinner at noon. Rev. Wayne E. Swihart, Pastor.

BRYAN, OHIO. Rally Day and Homecoming—October 3rd—Dr. Glenn L. Clayton, President, Ashland College, Ashland, Ohio, Guest Speaker; Rev. Alvin H. Grumbling, Pastor.

JOHNSTOWN, PENNA. Third Brethren. Rally Day—October 10th—Rev. E. M. Riddle, Pastor.

CUMBERLAND, MARYLAND. Rally Day—October 3rd—Harvest-Homecoming Day—October 10th—and beginning of Revival Meeting, with Rev. L. O. McCartney-smith as Pastor-Evangelist.

NORTH MANCHESTER, INDIANA. Rally Day—October 10th—Rev. D. Richard Wolfe, Pastor.

LOUISVILLE, OHIO. Rally Day—October 10th—Rev. L. V. King, Pastor.

LOUISVILLE, OHIO. Revival Meeting—October 11th to 24th—Rev. Percy C. Miller, Pastor, Hillcrest Brethren Church, Dayton, Ohio, Evangelist; Rev. L. V. King, Pastor.

GATEWOOD, W. VA. Revival Meeting—October 18th to 31st—Rev. J. Ray Klingensmith, Pastor, Washington, D. C., Brethren Church, Evangelist; Rev. Paul Tinkel, Pastor.

MARIANNA, PENNA. Highland Brethren. Evangelistic Meeting—October 17th to 31st—Rev. C. C. Grisso, Evangelist; Rev. J. E. Faust, Pastor.

MAURERTOWN, VIRGINIA. Revival Meeting—October 18th to 31st—Rev. Ralph E. Mills, Pastor, Pittsburgh, Penna., Brethren Church, Evangelist; Rev. E. L. Miller, Pastor.

VANDERGRIFT, PENNA. Pleasant View Brethren—Revival Meetings—October 18th to 31st—Rev. Floyd Sibert, Evangelist; Rev. Paul M. Naff, Pastor.

CAMERON, W. VA. Evangelistic Services—Beginning October 17th—Rev. Cecil Bolton, Jr., Pastor-Evangelist.

CANTON, OHIO. Northeastern Ohio Brethren Youth Rally—Sunday afternoon and evening, October 17th—Rev. Robert Keplinger, Pastor.

## PENNSYLVANIA DISTRICT W. M. S. RALLY

The Pennsylvania District W. M. S. Rally will be held in the Vinco Brethren Church, Thursday, October 7th, starting at 10:30 A. M.

Cost of the noon meal will be \$1.25. All reservations, including those of the Laymen, should be sent to:

Mrs. Lester Leidy,  
1199 Wm. Penn Ave.,  
Conemaugh, Penna.

Reservations should be sent by October 3rd. The rally offering will be given to the new building at Lost Creek, Kentucky.

Miriam M. Bird,  
Penna. Dist. W. M. S. President.

## SOUTHEASTERN DISTRICT LAYMEN FALL RALLY

PLACE ..... Linwood, Maryland  
DATE ..... October 16, 1951  
TIME ..... 5:00 P. M., SHARP

Isaac B. Litton,  
District President

Come and enjoy an evening filled with Christian Fellowship.

## ATTENTION

### ALL LADIES OF THE SOUTHEASTERN DISTRICT

District W. M. S. Rally to be held, October 8th starting at 10:00 A. M.

Host Church: Bethlehem, one mile south of Harrisonburg, Virginia.

Miss Veda Liskey, Medical Missionary, Guest Speaker.

Georgia Robinson, Dist. Pres.

## NOTICE

### TO THE INDIANA CHURCHES

The Board of Evangelists and District Mission Board organized a class at Shipshewana Lake, and they must have some financial assistance from the Mission Board. We are appealing to the churches of the district to pay their apportionment. Send it to Harold Plank, 1440 Rice St., Elkhart, Indiana. They are looking forward to a permanent place of worship, but at present they need some financial help to secure speakers for each Sunday service. That will depend upon you.

C. A. Stewart, President,  
Indiana District Mission Board.

# MISSIONARY DEPARTMENT

## FROM JANET KING—At Hillcrest

Jos, Nigeria, W. Africa

August 7, 1954

Dear Ida, Clayton, and other Friends:

It has been so long since I have written to the office here; you have no doubt wondered many times if you still had a representative here at Jos. The weeks and months slip by, and it seems so difficult to get down to writing, but there is no good excuse at all; so I'll try to make any. Ida, I have enjoyed your newsy letters from time to time. Thank you so much; it is good to read news in the *Evangelist*, *Outlook*, and *Brethren Youth*.

Here in this country where the seasons are so different, it is difficult to realize just what time of year it is at home and what is going on. I suddenly realized that National Conference time was here already. Will you please convey to the Missionary Board and to the conference as a whole my hearty greetings and the sincere wish that this conference may be one of great spiritual blessing to each one who attends and that God may lead all the important decisions that will be made. I will be remembering you in prayer and only wish that I could be there too to enjoy the fellowship and inspiration.

Our annual mission meeting at Garkida last December was such a blessing to me, and it won't be long now until we'll be together again. I would like to thank all the brethren (and especially the New Lebanon Church and the Ohio W. M. S.) for your interest and support during the time I have been here. Especially do I appreciate and covet your prayers. Many times I feel so weak spiritually; so will you pray that I may be strengthened in Christ?

How happy we were to hear that you, Clayton, will be coming with the C. B. M. representatives on the deputation team this winter. You should be arriving just before the close of our present Hillcrest term and so will be the Boarding Home and School in action. One month of this term has already passed. We have almost 100 boys and girls in the school with almost 60 in the boarding home. We had to get three-decker bunk beds in some of the rooms to take care of everyone. We have had an unusual amount of sickness so far this term. It is the rainy season and it has been quite damp and chilly; so that may account for much of it. The doctors and nurses at the S. I. M. Hospital (where our children are cared for) have all had rounds of malaria also recently. Will you pray that all may have good health for the remainder of the term?

The last letter from Bea and Bob said that they were more or less stranded because of the rains. The mail is

carried by messenger who swims the river. They do not plan to come to Jos in September for a holiday as they did last year, but I plan to spend Christmas with them again if at all possible.

My duties at Hillcrest are much the same as other terms. I'm teaching 28 second and third graders (of many nationalities again; then there is the occasional duty at the Home, in the Sunday school, etc. We constantly feel challenged when we realize the confidence these parents (especially the missionary parents) are placing in us. It is one of the biggest sacrifices that the missionaries must make—this separation for nine months of the year from their children. If it were not for Hillcrest they would have to send their children back to their home countries for schooling, teach them themselves or else stay home with them during the school years.

We also feel it a challenge to have children from non-Christian homes attending our school. The government and business people are happy to find such a school here in Nigeria. The American consul at Lagos has sent his daughter this term.

The building of the recreation hall is almost completed. It will be used for Sunday school and worship services, for parties and playing during the rainy season. There is need for further additions to the boarding home, for more classrooms and staff housing. Plans are being discussed now of more definite cooperation with the other missions who send their children to Hillcrest. There are many problems involved in the expansion program; so we need the prayers of all in regard to this.

I enjoy reading from time to time about the missionary recruits and candidates, and as each continues his preparation for service here in the other fields I pray that God will lead and bless them.

Yours In His service,

Janet King.

P. S. I guess you were aware of my request at the mission meeting last December at Garkida to stay an extra term at Hillcrest and return to the States in June 1955 instead of December 1954. Considering the great cost of transportation, it seemed that two years was such a short time. Also it will be best for me to complete the school year. (I came in the middle of the year.) I do hope that this will be satisfactory to the Board. When I came it was with the understanding that the term would be at least two years and perhaps more if thought advisable. (ed. note: The Missionary Board has approved this decision of Janet's and commends her for it).

# National Goals Program

## of The Brethren Church

Revision of 1954

Report of The .....Brethren Church  
for the Year Ending July 31, 1955.....

Value

Score

### I. Denominational Membership Goals

- |                                                                                    |   |       |
|------------------------------------------------------------------------------------|---|-------|
| 1. A Net increase of 10% in Membership in every Local Church .....                 | 5 | _____ |
| 2. Every Member an Active Member .....                                             | 5 | _____ |
| 3. Every Member paying a Tithe of his Income into and through the Church.....      | 5 | _____ |
| 4. Full Quota of Delegates in attendance at District and General Conferences ..... | 3 | _____ |

### II. Missionary Goals

- |                                                                                                                                                                                                                                                                              |   |       |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|-------|
| 1. Definite Missionary Instruction by Class in every Church .....                                                                                                                                                                                                            | 6 | _____ |
| 2. A Missionary Prayer Group in each Local Church .....                                                                                                                                                                                                                      | 3 | _____ |
| 3. Continuous and Constant support, extensions and Growth of Brethren Missions..                                                                                                                                                                                             | 3 | _____ |
| 4. Annual Missionary Offering in every Church which average per Member shall exceed their previous Annual Offering by at least \$1.00 per Member; with every Church contributing to Brethren Missionary Enterprises an amount not less than \$3.00 per Member per year ..... | 3 | _____ |

### III. Christian Education Goals

- |                                                                                                                                        |   |       |
|----------------------------------------------------------------------------------------------------------------------------------------|---|-------|
| 1. All Brethren Sunday Schools represented in District Camps .....                                                                     | 3 | _____ |
| 2. Promotion and Development of Brethren Literature adequate for all Brethren Bible Schools and other Brethren Educational needs ..... | 3 | _____ |
| 3. A Leadership Training Class in each Local Church .....                                                                              | 3 | _____ |
| 4. At least one Daily Vacation Bible School in each Church or participation in a Community Project .....                               | 3 | _____ |
| 5. The Annual White Gift Offering to increase locally each year .....                                                                  | 3 | _____ |

### IV. Publication Goals

- |                                                                                                                               |   |       |
|-------------------------------------------------------------------------------------------------------------------------------|---|-------|
| 1. The Brethren Evangelist in every Brethren Home .....                                                                       | 5 | _____ |
| 2. All available Brethren Sunday School Literature used in each Brethren Bible School .....                                   | 3 | _____ |
| 3. Promotion of a Brethren Emphasis Program in each Church .....                                                              | 3 | _____ |
| 4. An Annual Publication Day Offering of at least \$5000 Nationally and each Church to increase per Member its Offering ..... | 3 | _____ |

### V. Ashland College and Seminary Goals

- |                                                                                                                                                                         |   |       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|-------|
| 1. A Member of Local Church enrolled in Ashland College or Seminary .....                                                                                               | 3 | _____ |
| 2. One New recruit each year for the Brethren Ministry from each Local Church, enrolled in Ashland College under the auspices of The Ashland Theological Seminary ..... | 3 | _____ |
| 3. Support of Endowment Funds for Ashland College and Seminary .....                                                                                                    | 3 | _____ |
| 4. Annual Education Day Offering to increase Per Member .....                                                                                                           | 3 | _____ |

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## VI. Benevolent Board Goals

|                                                                                                                          |   |       |
|--------------------------------------------------------------------------------------------------------------------------|---|-------|
| Active participation in Ministers Annuity Plan, and, or Social Security .....                                            | 3 | _____ |
| Each Church to receive an Offering for Superannuated Ministers and to assist the Brethren's Home at Flora, Indiana ..... | 3 | _____ |
| An Annual Benevolent Day Offering to increase over previous year—Per Member .....                                        | 3 | _____ |

## VII. Active Auxiliary Organizations in Each Church

|                                                  |     |                  |
|--------------------------------------------------|-----|------------------|
| Woman's Missionary Society .....                 | 3   | _____            |
| Sisterhood of Mary & Martha .....                | 2   | _____            |
| Laymens Organization .....                       | 2   | _____            |
| Boy's Brotherhood .....                          | 2   | _____            |
| Evening Youth Group (B. Y. C.—C. E., Etc.) ..... | 3   | _____            |
| Visitation Evangelism Group in each Church ..... | 2   | _____            |
| Active Mid-Week Prayer Group .....               | 3   | _____            |
| Possible Score .....                             | 100 | Your Score _____ |

The above National Goals Report Form in its Revision was authorized by General Conference, at a Regular Business Session of 1954. Each Local Church is urged to use these as a measuring medium of their work for the Lord this Year. The Committee Welcomes your suggestions or questions. May these suggested Goals work to His Honor and Glory in 1955.

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## TEN HIGHEST CHURCHES REPORTING THIS YEAR

|                         |    |
|-------------------------|----|
| New Lebanon, Ohio ..... | 83 |
| Waterloo, Iowa .....    | 81 |
| Vinco, Pa. ....         | 81 |
| Akron, Ohio .....       | 77 |
| Smithville, Ohio .....  | 76 |
| Masontown, Pa. ....     | 73 |
| Tucson, Ariz. ....      | 73 |
| Elkhart, Ind. ....      | 73 |
| Berlin, Pa. ....        | 68 |
| Oakville, Ind. ....     | 68 |

This total was scored from a possible 100 Points. The Average Score of all Churches reporting was 52. The Goals Report Form is hereby presented to the Evangelist Readers, that they may evaluate their work in the months ahead, and strive for a higher Score next Conference time. Please notice that many of the Goals must be Prorated, percentage wise, and a smaller number of points taken where the full Goal may not have been reached.

Signed By The National Goals Committee

R. K. Higgins, Chairman  
W. S. Crick  
L. O. McCartneysmith  
Henry Bates  
E. J. Black

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**PROGRAM OF THE 1954 MID-WEST DISTRICT CONFERENCE****McLouth, Kansas****October 7th to 10th**

Conference Motto: "Ye Shall Receive Power" Acts 1:8

Conference Theme: "Ye Shall Be Witnesses Unto Me"  
Acts 1:8.**CONFERENCE OFFICERS**

Moderator .....Rev. J. F. Burton  
 Vice-Moderator .....Rev. Frank W. Garber  
 Secretary .....Mrs. Mary E. Rieger  
 Treasurer .....Mrs. Earnest McKim  
 Conference Song Director .....  
 Pianist .....Mrs. Lucille Davis



Guest Speakers: Dr. Glenn L. Clayton,  
 Rev. W. Clayton Berkshire  
 Dr. Joseph R. Shultz  
 Rev. W. St. Clair Benshoff

**Thursday Evening, October 7**

7:30 Song Service  
 7:45 Devotions .....McLouth Delegate  
 8:00 Address of Welcome .....Rev. John Bower  
 Roll Call of the churches, and response by a dele-  
 gate from each church.  
 Appointment of Committees  
 Sermon ..Vice-Moderator, Rev. Frank W. Garber

**Friday Morning, October 8**

9:15 Song Service  
 9:25 Devotions .....Carleton Delegate  
 9:35 Business Session:  
 Report of Credential Committee  
 Election of Officers  
 Report of Committee on Incorporation  
 Report of Ministerial Examining Board  
 Other Business  
 Announcements  
 Special Music .....Fort Scott  
 11:30 Moderator's address .....Rev. J. F. Burton

**Friday Afternoon**

1:30 Song Service  
 1:45 Devotions .....Fort Scott Delegate  
 1:55 Missionary Interests ..Rev. W. Clayton Berkshire  
 2:25 Special Music .....Carleton  
 2:30 Sermon .....Rev. Claud Stogsdill  
 3:30 Group Sessions  
 W. M. S., Laymen, Ministers, Youth

**Friday Evening**

7:30 Song Service  
 7:45 Devotions .....Morrill Delega  
 7:55 Special Music .....Falls C  
 8:00 Sermon .....Rev. W. St. Clair Bensho

**Saturday Morning October 9**

9:15 Song Service  
 9:25 Devotions .....Cheyenne Delega  
 9:35 Business Session:  
 Woman's Missionary Report  
 Mrs. Jennie Lietsch, District Preside  
 Laymen .....Lester Pe  
 Camp Wyandotte .....Mrs. Raymond Land  
 Statistician .....K. J. Whi  
 District Evangelist .....Rev. Edwin Puterbaug  
 College Trustee .....John Lich  
 Unfinished Business  
 New Business  
 11:25 Song  
 11:30 Sermon .....Rev. Edwin Puterbaug

**Saturday Afternoon**

1:30 Song Service  
 1:45 Devotions .....Mulvane Delegat  
 1:50 Special Music .....Cheyenn  
 2:00 Special Reports  
 Benevolent Board  
 Sunday School Board .....Dr. Joseph R. Shult  
 Publishing House ....Rev. W. St. Clair Benshof  
 Ashland College and Seminary  
 Treasurer's Report  
 Secretary's Report  
 Resolution's Committee Report  
 3:30 Group Sessions  
 W. M. S. Laymen, Ministers, Youth

**Saturday Evening**

7:30 Song Service  
 7:45 Devotions .....Falls City  
 Special Music .....Mulvane  
 8:00 Sermon .....Rev. W. Clayton Berkshire

**Sunday Morning October 10**

10:00 Sunday School  
 11:00 Devotions  
 Sermon .....Rev. W. St. Clair Benshoff  
 Installation of Officers

**WOMAN'S MISSIONARY SOCIETY  
CONFERENCE PROGRAM**

Theme: "Following Christ Through Service"

**Friday Afternoon**

Prelude .....Falls City W. M. S.  
 Call to Worship .....Psalm 91:1-4

Time Song: "Living For Jesus"  
 Devotions ..... McLouth Delegate  
 Social Music ..... Fort Scott W. M. S.  
 Inspirational Message ..... Miss Margaret Lowery,  
 Missionary, Krypton, Kentucky.  
 Business:  
 Secretary-Treasurer's Report  
 President's Report  
 Report of Standing Committees  
 Appointment of Committees  
 Announcements  
 Closing Prayer ..... Mrs. J. F. Burton

### Saturday Afternoon

Include ..... Falls City W. M. S.  
 Call to Worship ..... (In Unison) ..... Psalm 19:14  
 Devotions ..... Morrill Delegate  
 Social Music ..... Mulvane Delegate

Inspirational Message ..... Miss Margaret E. Lowery  
 Business:  
 Report of Committees: Camp, Goals, Resolutions and  
 Nominating  
 Election of Officers  
 Adaptation of Project and Goals  
 Final Secretary's Report  
 Installation of Officers ..... Mary E. Rieger  
 Closing Song: "Living For Jesus"  
 W. M. S. Benediction

### W. M. S. DISTRICT OFFICERS

President ..... Mrs. Lauren Lietsch, Carleton, Nebraska  
 Vice-President ..... Mrs. Olin Davis, Mulvane, Kansas  
 Secretary-Treasurer  
 Mrs. Charles E. Rachou, Carleton, Nebraska  
 S. M. M. Patroness .. Mrs. T. A. Shannon, Ashland, Ohio

## THE EDITOR'S PULPIT

### THE END OF ALL THINGS

(Continued from Page 3)

righteousness. He will be there and will attest to your  
 me in His Book of Life. Then will come anew the  
 words of God when He told the children of Israel, "When  
 see the blood I will pass over." That's why the theme  
 ng, the glory song of the Christian, is found in the  
 words of Revelation 1:5ff. Unto him that loved us, and  
 washed us from our sins in his own blood . . . "

Space does not permit dwelling further on that scene  
 the great white throne. Let us turn now to II Peter  
 10-13. Therein we read that the elements shall melt  
 with fervent heat, the earth also and the works that are  
 therein shall be burned up. But that is not all. The 21st  
 and 22nd chapters of Revelation give the picture of the  
 new heavens, the new earth, the new Jerusalem. They  
 speak of the river of life and the tree of life. It tells  
 how God shall wipe away all tears from their eyes. Christ  
 shall be the Light, and all will be perfect peace and hap-  
 piness. A word of caution as to the fate of the unright-  
 eous is also noted.

We cannot describe the full beauty of eternal life.  
 Neither by eye, ear or mind can we fathom the beauty  
 of it. But we can commit our all, our future into His  
 hands. This thought of the things to come should inspire  
 us, day by day, to live lives which are pure and clean,  
 which are acceptable unto Him. Things to come should  
 encourage us to be more valiant in our warfare against  
 evil, and in faithfully witnessing to those who are yet  
 without Christ. We are to be busy in the Lord's work,  
 but not so busy that we lose sight of the beauty and re-  
 sponsibility of the final goal.

It is our prayer that this humble effort in looking into  
 the future might inspire us all to be more keenly inter-  
 ested in what God's Holy Word tell us is yet to trans-  
 pire in His program of the ages. W. S. B.

## COMMUNION SERVICES

ST. JAMES, MARYLAND—October 3rd, 7:00 P. M.  
 Rev. Freeman Ankrum, Pastor.

HAGERSTOWN, MARYLAND—October 3rd, 7:00 P. M.  
 Rev. James E. Ault, Pastor.

JOHNSTOWN, PENNA. Third Brethren—October 3rd,  
 7:30 P. M. Rev. E. M. Riddle, Pastor.

PITTSBURGH, PENNA—October 3rd. Rev. Ralph Mills,  
 Pastor.

CANTON, OHIO. Trinity Brethren—October 3rd, eve-  
 ning. Rev. Robert Keplinger, Pastor.

ASHLAND, OHIO—Park Street Brethren—October 3rd,  
 7:00 P. M. Rev. Clarence S. Fairbanks, Pastor.

BELLEFONTAINE, OHIO. Greta Brethren—October  
 3rd. Rev. George W. Solomon, Pastor.

DAYTON, OHIO—Hillcrest Brethren — October 3rd,  
 Rev. Percy C. Miller, Pastor.

LANARK, ILLINOIS—October 3rd—Young People's  
 Communion, 2:30 P. M.; General Holy Communion, 7:30  
 P. M. Rev. H. Francis Berkshire, Pastor.

NORTH MANCHESTER, INDIANA — October 3rd—  
 Rev. D. Richard Wolfe, Pastor.

SOUTH BEND, INDIANA—October 17th, 7:30 P. M.—  
 Rev. J. D. Hamel, Pastor.





# Prayer Meeting Studies By C. Y. Gilmer



## IF WE KNEW

"If we knew the cares and crosses  
Crowded 'round our neighbor's way,  
If we knew the little losses  
Sorely grievous day by day—"  
If we knew our neighbor's weakness  
Or the evil tempter's snare,  
We might curb harsh criticism,  
And breathe for him a prayer.

If we knew the disappointments  
That were his from time to time,  
Buried dreams and shattered visions,  
While his life was in his prime,  
We might stay our word of censure,  
We might hush our haughty blame,  
We might even stoop to help him—  
Lift him up in Jesus' Name.

—Jeanette Dow Stephens..

**A** REAL TEST as to whether we are living in the Spirit is the opportunity for the Spirit to express Himself through us as shown in Galatians 6:1. God has made provision for a brother who has been overtaken by a fault (1 John 1:9). But are we cooperative with God sufficiently to manifest the fruit of the Spirit in meekness (Gal. 5:23a)? Or are we ourselves overtaken by a spirit of censoriousness and we sit in judgment on him until our spirit is so harsh that we are NOT spiritual at all (Matt. 7:1-5)? By such an attitude we DENY the Spirit (Matt. 7:16, 17). "Ye which are spiritual"—what do you mean spiritual?

"If a brother fails and falters  
In the thickest of the fight,  
If you know he has departed  
From the path of truth and right, . . . "

what are you to do (Gal. 6:1, 2)?

Burdens are for bearing and sharing (Gal. 6:2-5). One's personal duty as a father, a husband, a son, he cannot escape, but must "bear" (v. 5). Another's burden caused by reverses in life we are to share (v. 2).

"Can you help the ones around you  
By the kindly words you say?  
Can you speak a word to cheer them  
On their long and toilsome way?  
Can you lift a heavy burden  
By some gracious word (deed) today?  
Say (or do) something!"

Then God gives us burdens which we are to trust Him to help us bear (Psalm 55:22), and even to carry (1 Peter 5:7). This burden becomes a bond between us

and our Lord for trusting and experiencing Him in a new way.

"Child of My love, lean hard,  
And let Me feel the burden of thy care,  
I know thy burden, child, I shaped it:  
Poised it in Mine own hand: made no proportion  
In its weight to thine unaided strength.  
For even as I laid it on, I said,  
'I shall be near, and while she leans on Me,  
This burden shall be Mine, not hers:  
So shall I keep My child within the circling arm  
Of My own love.'"

Our brother's burdening need draws out our love and sympathy and the fruit of the Spirit finds growth expression (1 John 3:17). Christian fellowship can be expressed in giving and receiving (Gal. 6:6). Here "communicate" means to share. Thus the Philippians had sharing fellowship with Paul (Phil. 4:15). Such giving becomes a "grace," which is an expression of the Spirit (2 Cor. 8:7).

## Lesson

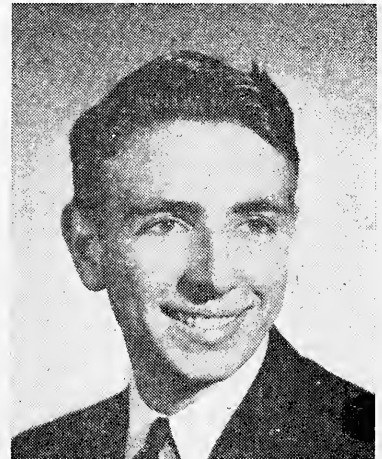
### Comments

by

William H. Anderson



## REV. WILLIAM H. ANDERSON IS NEW "LESSON COMMENTS" WRITER



**W**E ARE PLEASED to introduce to you as our new "Sunday School Lesson Comments" writer for The Evangelist, REV. WILLIAM H. ANDERSON, of Sergeantsville, New Jersey.

REV. ANDERSON has been pastor of our Sergeantsville and Calvary, New Jersey, churches for the past number

of years. More recently he has accepted the call of Pleasant Hill, Ohio, Brethren Church, to serve them their pastor. Brother and Sister Anderson will conclude their work in Sergeantsville and Calvary about October 31, beginning their work in Pleasant Hill shortly after that.

We are glad to welcome Brother Anderson to our roster of Staff Writers for The Brethren Evangelist.—W. S. B.



Lesson for October 3, 1954

## MAN'S STRUGGLE TO UNDERSTAND LIFE

Lesson: Job 1:1; 19:7-10; 23:3-10

THE BOOK OF JOB introduces the eternal question of all ages: why do the righteous suffer? From man's viewpoint there is often no apparent reason. And yet it is evident that a God of wisdom, love, and mercy always works with a purpose and plan. In the case of Job the complexity of the problem deepens when we read he was perfect and upright, and one that feared God and shunned evil (turned away from) evil." Surely such a man ought to be immune from suffering! But not so.

Job was rich and righteous; had possessions and piety. How seldom is this true! Here was a man who would not allow his wealth to turn his head and heart away from God. Satan, however, charged Job with a selfish motive for serving God. He intimated that Job served God because God blessed him. So it was that God allowed Satan to strip His servant of all he possessed—wealth, children, and health.

But after all was taken away, God-fearing Job could say, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Thus Satan saw that Job served God because he loved and feared Him, not for what he got out of Him. Do we love God for what He is or for what He does? It makes a difference! The true state of a man's spiritual condition is revealed in his attitude toward God after he has been deprived of that which is nearest and dearest to him! Job passed this test successfully. Could we?

There were, however, many dark hours of discouragement and despair for Job before he found the reason for his suffering. During this time he sorely needed help and encouragement. But, alas, his own wife failed him. Then his closest friends gathered around him. Would they be able to help? No! Instead they took counsel against him, charging that he suffered because he deserved it. What kind of "friend" are we to those who need our help and our love? God has given to His children the command "Bear ye one another's burdens" (Gal. 6:2). This we ought to do.

In the midst of his trouble and affliction Job lost sight of the presence of God. He cried out of the depth of his soul, "Oh that I knew where I might find Him! . . . I cannot behold Him: He hideth Himself on the right hand, that I cannot see him." But all was not despair. There was still a gleam of hope. For though he could not see God, he awoke to the blessed fact that God still saw him. More than that, Job realized his suffering was for a purpose. He saw that God was putting him through the fires of purification. Therefore Job could say, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold."



## What's Doing in the Churches



### GLENFORD OHIO

From time to time folks ask us how the new Brethren work in Newark is affecting the Glenford Brethren Church. As much as several of the leading families of the new work were active members of the Glenford Church. To such inquiries our reply is always that the opening of the Newark mission has been a real "shot in the arm" for Glenford. The work at this small rural, south-central Ohio church has shown a real upsurge since Easter of this year.

For the past six months the average attendance both at Sunday School and worship service has been higher than it had been for the past several years. Several new

families have begun attending the services and have taken an active part in the various programs of the church. Recently we received into membership four fine people. A man and wife by letter from the nearby Church of the Brethren; a week or two later their son was received upon his confession of faith in Christ; and then quite recently a young mother of two children made her confession and was baptised and received into the church. Other families, inactive for many years, are also showing a renewed interest in this work.

We have a fine Women's Missionary Society which meets monthly for an all-day meeting, and averages eighteen or nineteen in attendance. By the time this report appears in the "Evangelist" we hope to have our men and young men organized and meeting regularly also.

Our daily Bible reading campaign, started several months ago, is still being followed, with a large number of the folks reading the suggested daily readings faithfully—even though these readings cover anywhere from five to eight chapters a day. This is also very nearly a 100% "Brethren Evangelist" congregation—and very nearly (if not altogether) a 100% tithing congregation.

At the yearly congregational business meeting in August this writer was extended a unanimous call to serve as pastor for another year—this being his fourth year. The call was accepted, and we now look forward to

even greater accomplishments for the Lord in the year ahead. The one great desire of these brethren is that men and women in the community might come to know Jesus Christ as Lord and Saviour and it is toward this end that we labor together. We solicit the prayers of the brotherhood in this respect. "The Lord has done great things; the Lord will do great things."

Henry Bates, Pastor.

## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic For October 3, 1954

### GOD'S WORD IS DIVINELY INSPIRED

Scripture Reading: II Timothy 3:10-17

THE BIBLE is the greatest collection of books that has ever been assembled. It was written over a period of almost two thousand years by many writers and yet it has one Author—God. There is a remarkable continuity running all the way through the Bible. There is a remarkable lack of contradiction. Are we to believe that the Bible, written in three languages, over so long a period, by so many different men is just the result of great genius? Or shall we believe that there is one great Mind behind it?

1. "All scripture is given by inspiration of God." II Tim. 3:16. St. Paul claimed that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2. The Bible is a Universal Book. The Bible has been meeting the needs of people throughout the whole world for thousands of years. It has been a treasure book to small children, a guide to wayfaring men, and a lamp to tired feet about to cross the river into eternity. It has been a rich blessing to rich and poor, to freemen and slaves, to educated and uneducated. The Bible has been The Book for white men, yellow men, red men, and black men. It has been held dear to those who live in the north and to those who live in the south. What greater indication is there that the Bible is the Word of God than that it meets all the needs of all men in all places, under all conditions? Truly this is The Book to read and study for it is the Word of God.

3. The Bible is a Durable Book. Have you ever stopped to think of how many people have tried to destroy the Bible? There was a time when it was considered a crime to read the Bible, to print the Bible, or even to own a copy of the Bible. The Bible has been burned by the cartload. It has been torn to shreds and it has been thrown into the sea, but regardless of what men may do to the Bible it continues to live and grow in the hearts of men.

When Jeremiah had his scribe read the Book Jeremiah had written to the king, the king took his pen-knife and cut off the part the scribe had read and burned it in the fire. We read that God gave Jeremiah the words of the

book the second time and much more. That is what happens to the Word of God when men try to destroy it. Thomas Paine once made the remark that in fifty years every copy of the Bible would be destroyed. Now his house is used as a distribution center for the Bible. What greater evidence do we need than this to show that the Bible is the Word of God?

4. What do we mean by inspiration? We mean by inspiration that God gave to the writers insights and truths that the ordinary people did not have and that he guarded the writing of these truths so that there was no mistake made.

The word inspiration really means to breathe so that we mean that the Bible is God breathed. Just as God breathed into the nostrils of man His spirit and man became a living soul, just so God breathed His Word into the prophets and apostles and their writings became the Living Word.



BAKER. Sarah Elizabeth Baker, widow of Rev. W. Baker, passed from this life at Windber, Pennsylvania Tuesday afternoon, July 6th, aged 81 years. Survived sons Elmer, New Florence, Penna.; Harry of Johnstown, Penna.; Virgil of Franklin Grove, Illinois; and one daughter, Mrs. Donald Lowery of Williamsport, Maryland. She is also survived by one brother, two sisters, five grandchildren and six great, great grandchildren.

Her husband was Pastor of the St. James, Marylar Brethren Church from 1928 for nearly twelve years. She was a member of this church at the time of her death. Funeral services were held in the St. James Brethren Church, Saturday afternoon July 12th, with interment in the Manor Cemetery by the side of her husband. Services were in charge of the writer, assisted by Rev. D. White, a former Pastor of the St. James Church.

Freeman Ankrum.

## Wedding Announcement

LICHTENBERGER- BAUGHMAN. On Saturday afternoon, August 14th, Mr. Ronald Lee Lichtenberger and Miss Shirley Ann Baughman, both of Teegarden, were united in marriage by the writer, the bride's pastor, in the Brethren Church, filled with friends and relatives. May heaven's choicest blessing attend these splendid young people as they journey life's road together.

C. C. Grisso

# Young Men and Boys' Brotherhood Program

Percy C. Miller—Topic, News Editor  
Month of October

Topic—"Job's Struggle to Understand Life"

Scripture Reading: Various chapters and verses throughout the meeting.

1. **Job, a God-Fearing man.**—Job 1:1-5, with emphasis on 1st verse. From this description we would classify Job as a sincere man of God. He loved that which was right and honest. He abstained from that which was evil. He set a good example for his family and fellow men in all phases of his life, including his religious practices. Yet he feared God. Why? Is there more than one kind of fear? Is it necessary for us to fear God today? Why? We are told to love God. Can we love and fear Him at the same time?

2. **Job, in favor with God.**—Job 1:6-12, with emphasis on verses 10 and 11. Satan assumes the role of a prosecuting attorney in a trial against Job's sincerity toward God. What he accuses Job of could be applied to fair-weather Christians today. How much easier it is to love God and be faithful to Him when we are prosperous and happy than when we are in want. Spurgeon said that the

Lord gets His best soldiers out of the highlands of affliction. Can you cite the lives of any great men and women who prove this statement? Describe the individual you think is in favor with God.

3. **Job, and his test of adversity.**—Job 1:13-22, with emphasis upon verse 21. Check the following true or false: ( ) God sends sorrow into our lives to test our faith. ( ) God sends sorrows into our lives to keep us humble. ( ) Adversity for one man may be a blessing for another, depending upon the character of the individual and when or how the event occurs. Some one has said there are no aristocrats on board a sinking ship, for every man is then taken for what he is actually worth. Can you apply this thought to personal tests of adversity?

4. **Job, and pathetic self-pity.**—Job 19:7-22, with emphasis upon verse 7. It is not uncommon to hear people say, in the time of great distress, "What have I done to deserve this?" At such times we are apt to overestimate our own goodness and indulge in self-righteousness. Of course, all of this leads to self-pity. Underscore the phrase you think is correct: Self-pity shows (1) spiritual weakness; (2) lack of faith; (3) lack of knowledge concerning God. Self-pity (1) is a natural outlet for emotions; (2) gives us added strength to carry on in time of troubles; (3) weakens our personality and character.

(The proper reading of the Scriptures cited and proper study of verses emphasized should make a fine evening of study.)

Next month, "God's answer to Job's perplexity."

## INTERESTING ITEMS

(Continued from Page 2)

and kitchen and one of the class rooms have been completely redecorated. The vestibule and entrance halls were painted. Not satisfied with this, the Brethren started at the exterior and in two days the church was painted. Now they are waiting for you to come and see them Homecoming Day, October 10th."

**SHIPSHEWANA LAKE, INDIANA.** We are in receipt of a report from Mrs. T. F. Harvey relative to the organization of a Brethren Church at Shipshewana Lake. She writes as follows, "A meeting was held at Lake Shipshewana, Monday evening, September 6, 1954, to organize a Brethren Church. The State Mission Board and State Evangelist Board, with seven Shipshewana Lake residents, met in the hotel.

"Listed below are those elected to serve for the year: Joe Everitt, Moderator; Mrs. T. F. Harvey, Secretary; and Charles Webb, Treasurer.

"Brother W. I. Duker offered to help with the work the first month. The first service was held on September 10th, in the tabernacle."

The Editor notes also that the new organization has ordered a supply of our Brethren Quarterlies for use in their Sunday School sessions.

**NAPPANEE, INDIANA.** Brother Virgil E. Meyer in returning from his five weeks' tour of the Holy Land as a member of the Winona Lake School of Theology Flying Seminar, reports that he had a wonderful experience.

**WABASH, INDIANA. COLLEGE CORNER BRETHREN,** Brother G. B. Hanna notes in his bulletin that he is beginning his second year as pastor.

Brother Hanna's birthday was remembered recently by his congregation through the sending of cards, and a surprise carry-in supper at the parsonage, with 32 attending from his congregation, in addition to his own family.

**COUNTY LINE, INDIANA.** The ordination of the Pastor, Brother Herbert R. Gilmer, was held on Sunday, September 12th, at 2:30 P. M. Brethren C. Y. Gilmer and R. K. Higgins, participated in the service. A full report of the service will be given in the Evangelist at a later date.

**PERU, INDIANA.** The Community Evening Union Service was held on August 29th in the Church of the Brethren, with Brother J. Milton Bowman, Pastor of the Peru Brethren Church, bringing the message.

**CERRO GORDO, ILLINOIS.** Ordination Services for Claude Stogsdill were held Sunday morning, September 5th. Officiating clergymen were Brother W. L. Thomas, Pastor of the Church, and Brother Clarence Stogsdill, National Brethren Youth Director, of Ashland, Ohio.

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- (C) No. 6375. Nursery to Beginner
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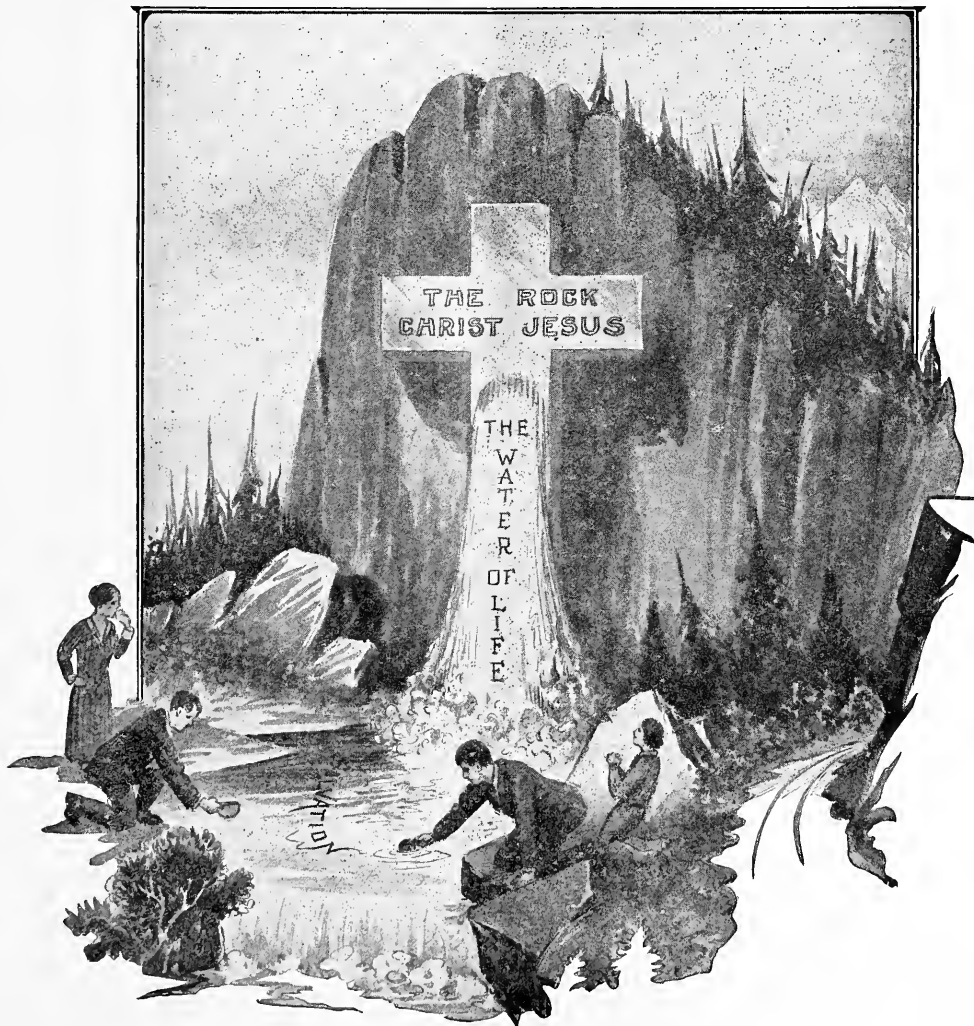
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# EVANGELIST



VOL. LXXVI, No. 39, October 2, 1954

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## THE BRETHREN EVANGELIST

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## Items of General Interest

WAYNESBORO, PENNA., WAYNE HEIGHTS BRETHREN. September 26th was observed as Rally Day, with the children presenting the program.

The day was also the occasion of the Third Anniversary of the starting of the Wayne Heights church. Brother Clarence Stogsdill, National Brethren Youth Director, was the speaker at the day's services.

SMITHVILLE, OHIO. Five were baptized and received into the church on Sunday evening, September 5th.

HOWE, INDIANA, BRIGHTON BRETHREN. Mr. Elmer Adrian, a teacher in the Brighton School was the guest speaker at the 1:30 P. M. Homecoming service on September 26th in the Brighton Church.

Brother Smith F. Rose was radio devotional speaker on WSTR the week of September 13th.

ASHLAND, OHIO, PARK STREET BRETHREN. The Junior Choir of the church, on Sunday, September 19th, honored Mrs. Martin Shively of Ashland, at a special get-together in the church during the afternoon. It was the occasion of Mrs. Shively's 86th birthday. Favorite hymns were sung, interspersed with stories and conversation. A gift was also presented to her by the choir.

WARSAW, INDIANA. Dr. William F. McConn, President of Marion College, and of the Indiana Temperance League, was guest speaker in the Warsaw Church on September 26th.

SOUTH BEND, INDIANA. Guest speaker Sunday evening, September 19th, was Miss Veda Liskey, returning missionary from Nigeria, Africa.

SPECIAL: Arthur P. Petit, Director of Admissions, Ashland College, has reported to the Editor that the rollment at the college is 25% greater this fall than was a year ago.

## COMING EVENTS

### NEWARK CHAPEL DEDICATION

The Chapel at our new mission work at Newark, OH is scheduled to be dedicated on Sunday, October 24th, according to information received from the General Mission Board Secretary, Rev. W. Clayton Berkshire. Next week Evangelist will carry more information concerning the services.

SOUTH BEND, INDIANA. Rally Day and Homecoming—October 3rd—Dr. R. V. Bollinger, Dean of Students, North Manchester College, guest speaker at 2:00 P. M. service. Rev. J. D. Hamel, Pastor.

ASHLAND, OHIO. Park Street Brethren. Rally Day—October 3rd—Attendance Goal—250 in Sunday School. Rev. Clarence Fairbanks, Pastor.

WATERLOO, IOWA. Rally Day—October 3rd—Rev. Spencer Gentle, Pastor.

BRYAN, OHIO. Rally Day and Homecoming—October 3rd—Dr. Glenn L. Clayton, President, Ashland College, Ashland, Ohio, Guest Speaker; Rev. Alvin H. Grumblin, Pastor.

WARSAW, INDIANA. Homecoming—October 3rd—Worship, 9:30; Sunday School 10:30; Fellowship Carry-Dinner at 12 Noon. Program at 2:00 o'clock, with message by Rev. James Davis, pastor, New Paris Brethren Church, as speaker. Rev. Robert G. Holsinger, Pastor.

NAPPANEE, INDIANA. Rally Day—October 3rd—Rev. Virgil E. Meyer, Pastor.

SMITHVILLE, OHIO. Rally Day—October 3rd—Rev. Robert L. Hoffman, Pastor.

PERU, INDIANA. Rally Day and Cash Day—October 3rd—Rev. J. Milton Bowman, Pastor.

NEW LEBANON, OHIO. Evangelistic Meetings—October 4th to 13th—Rev. S. E. Byler, Murray, Kentucky Evangelist; Rev. John T. Byler, Pastor.

SERGEANTSVILLE, N. J. Homecoming—October 10th—Rev. William D. Keeling, Pastor, Masontown Brethren Church, guest speaker; Rev. William H. Anderson, Pastor.

LINWOOD, MARYLAND. Homecoming—October 10th—Governor Theodore R. McKeldin, of Maryland, guest speaker at evening service. Rev. Bruce C. Shanholtz, Pastor.

BELLEFONTAINE, OHIO, Gretna Brethren. Homecoming—October 10th—Professor Charles R. Munson, Ashland Theological Seminary, Ashland, Ohio, a former pastor.

(Continued on Page 6)



# The Editor's Pulpit



## What Will You Give?

IN THIS MATTER of Christian Service, we are often asked to give. Giving can be done in two ways. First we can give ourselves in service. Second we can give ourselves to ruin.

Esau gave himself, but he gave himself away. When he sold his birthright to his wily brother Jacob, he gave away his right to the privileges of the first born, so that today we look back on "Abraham, Isaac, and Jacob" rather than "Abraham, Isaac and Esau." Perhaps this doesn't look so important to us, except that we often are tempted and tried to "sell our birthright." That is, to give ourselves away.

Satan is forever attempting to bring us to the place where we will "sell ourselves to him." In sacrificing Christian principles, in deviating from the truth of the gospel, in seeking to have a form of godliness without a deep consecration to Christ.

Sampson, the chosen of the Lord, served faithfully, until the power of evil companions overshadowed his true purpose, and he permitted his locks to be shorn. You know what happened. Deprived of his God-given power, he was an easy victim of his enemies. The Bible tells us that he served the rest of his days as a blind slave for his enemies. Let us beware today that we do not sell ourselves into a blind bondage to Satan.

This is an ever present danger, even to the true Christian. Every day, on every hand, there is temptation. But, also there is a way of escape. Christ said, "Be of good cheer, I have overcome the world." If Christ, the saviour of men, can be of such help to us, don't you think it is our business to trust Him for strength, so that we might be victorious over the temptations which come to us?

The Apostle Paul says on one occasion, "I keep my body in subjection, lest in preaching unto others, I myself become a castaway." If Paul who lived so close to the Lord needed such a constant restraint upon his body, how much more do we need such a power today? Paul gave his life, his all, to Christ. He gave, and so can we.

Herein is the secret of giving. Young people today are called upon to give, of their lives, even their very souls. If it were not for the positive, challenging program for youth in the church to give themselves wholly to Christ, what would the outcome be? We are seeing it in many cases. We are seeing it on a national level when the F. B. I. states that crime is up over 8% over last year's record rate. More and more of America's young people are giving themselves to crime.

It is time now that we as Brethren consider giving ourselves to Christ, in devotion, loyalty and service. The day is at hand when we are being called upon to show our true colors. We have a glorious opportunity to witness for Christ as never before. Are you willing to do so, giving yourself as a willing vessel to Christ? For all who do, there is a life-time of trust, trials, defeats and victories. But there is also an eternity of joyous reward and blessing.

Blessed is the man, woman, or young person, who, when confronted with the challenge to give, gives unstintingly to Christ and His church. Will you stand up and be counted in the ranks of Christian servants today? W. S. B.



# Getting the Most out of



## THE WORSHIP SERVICE

(A condensation of a sermon delivered at the Lanark First Brethren Church on August 8, 1954).

by

**Rev. H. Francis Berkshire**

Matt. 15:1-11 (Isaiah 29:13ff) Text: Matt. 15-8.

IT MAY BE SURPRISING to many people to learn that worship is an art and must be learned. It takes training and mental discipline to learn how to worship in the worship service.

For many people, "Nothing happens" and "Nothing is done" in the Sunday morning worship service. They leave the service the same as they came in, never changed, never having a worship experience.

For others, it is a matter of Sunday entertainment. They spend an hour or so at church only to "kill time and then go revelling the remainder of the day. Many times they say to themselves like the little boy said to his father when his father put a nickel in the offering plate, "It's a mighty good show for a nickle, Pop!"

However, the worship service may bring to individual some entertainment, an entertainment of the highest degree, though. If there is a sincere worship experience there may be an inner exuberant joy produced. It will be a joy that satisfying. It will be satisfying to the soul, a lasting to the experience.

If there is no inner response from the worship service there is something wrong with the worshiper. He may be seeing the wrong objective in the worship service. Or, his religion is not sincere. Furthermore, he may be insensitive to the presence of the Divine. In this case he needs heed the words of the text, "This people draw nigh unto me with their mouth, and honour me with their lips; but their heart is far from me. But in vain do they worship me . . ." When one really worships, the church will be better, the worship service will be better. And furthermore when the worshiper really worships there will be a better YOU!

### I. KNOW BEFORE WHOM YOU ARE STANDING

God put the burning bush in the path of Moses. It was an invitation for him to worship. God has put the Church in the path of people today; it symbolizes the burning bush, and it is an invitation for man to worship. But before Moses could

worship, God told him to "put off thy shoes." There is a secret by which we can get the most out of the worship service. There's no use trying to bring the world into the church while you're worshipping God. Man must leave the thoughts of the world at the threshold of the church door if he would get the most out of the worship service. George Herbert, an English clergyman, has penned these beautiful words which express this thought.

**When once thy foot enters the Church, be bare;  
God is more there than thou; for thou art there  
Only by His permission: then beware,  
And make thyself all reverence and fear . . .**

**At time of service seal up both thine eyes,  
And send them to thy heart; that, spying sin,  
They may weep out the stains by them did rise;  
Those doors being shut, all by the ear comes  
in . . .**

**Let vain or busy thoughts have there no part;  
Bring not thy plough, thy plots, thy pleasures  
thither.**

**Christ purged His temple; so must thou thy  
heart:**

**All world thoughts are but thieves met together  
To cozen thee. Look to thy actions well;  
For churches either are our Heaven or Hell . . ."**

God wants man to surrender worldly thoughts and be absorbed in His attention. God wants man to be obedient to His will. The spirit of worship should be that of Moses when God called for him, "Here am I."

## II. BE IN A SPIRIT OF PREPARATION

Standing before God, viewing the glory of Jesus Christ, is one of the most beautiful visions one can have. This beautiful vision brings a spirit of appreciation. When the worshipper catches this vision, it will permeate the whole mind and soul. The worshipper cannot face the Holy God without having an appreciation of Him! To think of salvation brought by His Son, his Only Begotten Son, should stir our spirit of appreciation.

But when we stand in the Divine Presence of God and realize ourselves as sinful creatures, it is a sobering experience. Perhaps this is why some do not care to have a worship experience! It will reveal the sinfulness of their soul. Isaiah had this sobering experience as related in Isaiah 6:5.

Isaiah's reply revealed his sinful nature and he replied, "Woe is me! For I am undone; because I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of Hosts."

Our spirit of appreciation can best be shown by our participation in elements of the worship service, such as, singing, praying, reading responsively, etc.

## III. BE IN EXPECTANCE OF MEETING GOD

God has revealed Himself through His Word. (John 1:1, 14) It is this Word that controls the contents of the Church's worship service.

It is a basic assumption that He meets us in the worship service. "Seek and ye shall find; knock and it shall be opened unto you," He says. We come not to the worship service to merely hear the Word "talked about" but primarily to "talk to" God. We come to talk to the Sovereign Lord, manifest in Jesus Christ, dwelling in us by the Holy Spirit.

## IV. KEEP AN ACTIVE MIND

The Divine Presence is realized by the imagination. He cannot physically be discerned. The Divine Presence of God is spiritually discerned. It is the purpose of symbolism, architecture, music, posture to suggest the Divine. Therefore, an active mind is required in order that the Divine Presence might be discerned.

Another basic assumption in worship is that God speaks. And He continues to speak. To get the most out of the worship service the voice of God must be heard. He may speak through events, nature, kindled spirits, or through men's secret thoughts. When our mind is actively pointed toward the Divine, the latter is the most used in the worship service. God is more than an ideal; he is Reality. **This is the purpose of the worship service, to bring to men's minds the reality of the persons of God, Jesus Christ, and the Holy Spirit.**

God manifest in Jesus Christ is the center of the universe! Too often, as Evelyn Underhill says, we "run around the arc" taking for granted that Christ is in the center.

Let us pray that we may not leave any worship service without some unique experience of having been in the Divine Presence of the Sovereign Lord.

—Lanark, Illinois.

## COMING EVENTS

(Continued from Page 2)

Guest Speaker. Basket Dinner at noon. Rev. George W. Solomon, Pastor.

**FLORA, INDIANA.** Homecoming—October 10th—Rev. C. A. Stewart, Pastor.

**ELKHART, INDIANA.** Homecoming, Rally Day and Cash Day—October 10th—Rev. Robert K. Higgins, Pastor.

**CUMBERLAND, MARYLAND.** Rally Day—October 3rd—Harvest-Homecoming Day—October 10th—and beginning of Revival Meeting, with Rev. L. O. McCartney-smith as Pastor-Evangelist.

**ST. JAMES, MARYLAND.** Rally Day—October 10th—Rev. Freeman Ankrum, Pastor.

**JOHNSTOWN, PENNA.** Third Brethren. Rally Day—October 10th—Rev. E. M. Riddle, Pastor.

**TIOSA, INDIANA.** Homecoming and Rally Day—October 10th—Rev. James Davis, Pastor, New Paris Brethren Church, Speaker. Covered dish dinner at noon. Rev. Wayne E. Swihart, Pastor.

**ARDMORE, INDIANA.** Promotion, Rally and Homecoming Day—October 10th—Rev. J. D. Hamel, pastor South Bend Brethren Church, guest speaker; Rev. Arthur J. Tinkel, Pastor.

**NORTH MANCHESTER, INDIANA.** Rally Day—October 10th—Rev. D. Richard Wolfe, Pastor.

**LOUISVILLE, OHIO.** Rally Day—October 10th—Rev. L. V. King, Pastor.

**CALVARY, N. J.** Homecoming—October 24th—Rev. Andrew Telford, pastor and Bible teacher, Berachah Church, Philadelphia, guest speaker; Rev. William H. Anderson, Pastor.

**LOUISVILLE, OHIO.** Revival Meeting—October 11th to 24th—Rev. Percy C. Miller, Pastor, Hillcrest Brethren Church, Dayton, Ohio, Evangelist; Rev. L. V. King, Pastor.

**CANTON, OHIO.** Northeastern Ohio Brethren Youth Rally—Sunday afternoon and evening, October 17th—Rev. Robert Keplinger, Pastor.

**ARDMORE, INDIANA.** Revival Meeting—October 17th to 31st—Rev. Arthur H. Tinkel, pastor, Oakville Brethren Church, Evangelist; Rev. Arthur J. Tinkel Pastor.

**GATEWOOD, W. VA.** Revival Meeting—October 18th to 31st—Rev. J. Ray Klingensmith, Pastor, Washington, D. C., Brethren Church, Evangelist; Rev. Paul Tinkel, Pastor.

**MARIANNA, PENNA.** Highland Brethren. Evangelistic Meeting—October 17th to 31st—Rev. C. C. Grisso, Evangelist; Rev. J. E. Faust, Pastor.

**MAURERTOWN, VIRGINIA.** Revival Meeting—October 18th to 31st—Rev. Ralph E. Mills, Pastor, Pittsburgh, Penna., Brethren Church, Evangelist; Rev. E. L. Miller, Pastor.

**CAMERON, W. VA.** Evangelistic Services—Beginning October 17th—Rev. Cecil Bolton, Jr., Pastor-Evangelist.

**VANDERGRIFT, PENNA.** Pleasant View Brethren Revival Meetings—October 18th to 31st—Rev. Floyd T. bert, Evangelist; Rev. Paul M. Naff, Pastor.

### PENNSYLVANIA DISTRICT W. M. S. RALLY

The Pennsylvania District W. M. S. Rally will be held in the Vinco Brethren Church, Thursday, October 7th, starting at 10:30 A. M.

Cost of the noon meal will be \$1.25. All reservations, including those of the Laymen, should be sent to:

Mrs. Lester Leidy,  
1199 Wm. Penn Ave.,  
Conemaugh, Penna.

Reservations should be sent by October 3. The rally offering will be given to the new building at Lost Creek, Kentucky.

Miriam M. Bird,  
Penna. Dist. W. M. S. President

### PENNSYLVANIA DISTRICT LAYMEN'S RALLY

DATE ..... October 7, 1931  
PLACE ..... Vinco Brethren Church

This Rally is being held in conjunction with the District W. M. S. Rally. Sessions will be held in the morning and afternoon.

The W. M. S. Rally Announcement on this page carries the information about reservations and cost of the noon meal.

### SOUTHEASTERN DISTRICT LAYMEN FALL RALLY

PLACE ..... Linwood, Maryland  
DATE ..... October 16, 1931  
TIME ..... 5:00 P. M., SHARP

Isaac B. Litton,  
District President

Come and enjoy an evening filled with Christian Fellowship.

### ATTENTION ALL LADIES OF THE SOUTHEASTERN DISTRICT

District W. M. S. Rally to be held, October 8th, starting at 10:00 A. M.

Host Church: Bethlehem, one mile south of Harrisonburg, Virginia.

Miss Veda Liskey, Medical Missionary, Guest Speaker.

Georgia Robinson, Dist. Pres.

## Brethren Youth Ambassadors Disband During School Months



Ronald Ritchey



Glenn Grumbling

THE BRETHREN YOUTH AMBASSADORS team has done a good work among the Brethren, and deserve a vote of thanks from the Brethren people. For months they have given their time and talents to the cause of Christ, serving wherever they have been called. Sometimes they have looked ahead for months to a certain engagement, or series of engagements, but most often they have forsaken busy schedules at a few days notice and departed from Ashland to make appearances in churches or youth gatherings several hundred miles away.

Usually, an offering was lifted and sent in with them for the national organization's treasury to allay the expenses of the trip—but the boys got no part of the offering. They gave their time, talents, and in many instances took off work or missed opportunities to make a few dollars for their personal needs just to meet engagements. They did it out of love for Christ and His Church. More and more they are called upon to furnish special music and deliver messages to congregations both in Brethren churches and in other denominations.

This summer, the Ambassadors crossed 15 states in five

weeks, meeting more than thirty-five engagements. They helped inspire Brethren young people at General Conference, and did menial tasks to make the conference a big success.

**THESE YOUNG MEN ARE BUSY COLLEGE AND SEMINARY STUDENTS.** They find it necessary to disband as a team in order to give full attention to their studies and student activities. For this reason it is made public that they will **CEASE TO FUNCTION AS A TEAM**, at least for a few months. It is requested that any future requests for special music or speakers be directed to the **GOSPEL TEAMS** of Ashland College Campus. There are many fine young men and women who are willing and ready to serve in special gatherings. Brethren Youth is at your service, and will be happy to aid you in obtaining gospel teams and other special programs when you wish—**UPON ADVANCED NOTICES!**

We commend the Ambassadors for their faithful service, and we thank you, the people, for your cooperation with and appreciation of them. **BRETHREN YOUTH ARE ON THE MARCH.**



Marlin McCann



Charles Huff

SUPPORT BRETHREN YOUTH WITH YOUR GIFTS. HELP BUILD THE FUTURE BRETHREN CHURCH.

### PASTORATE VACANT

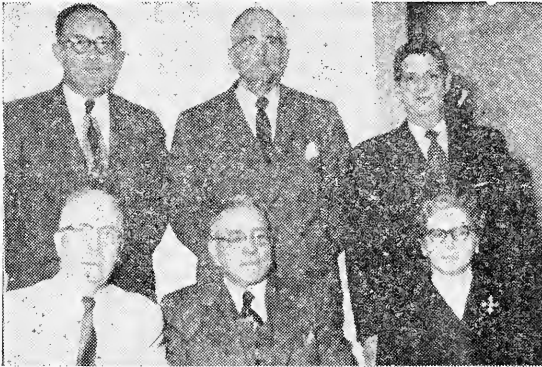
The Sergeantsville and Calvary, New Jersey, churches will be without a pastor November 1st. Will anyone interested in becoming pastor of these churches please communicate with

Mrs. Leona Wallace,  
Box 65,  
Sergeantsville, N. J.

Read your  
**Brethren Evangelist**  
every week.



# MISSIONARY DEPARTMENT



(Left)

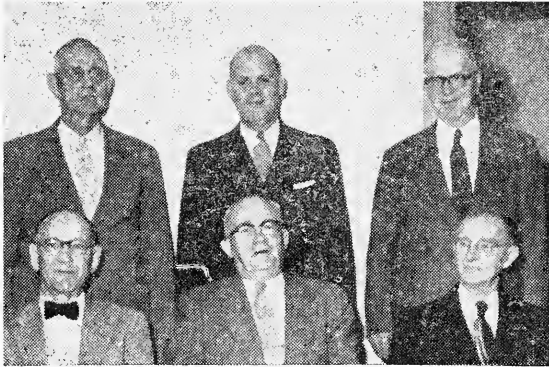
## EXECUTIVE COMMITTEE

Back row left to right:

J. Garber Drushal, John Locke,  
W. C. Berkshire

Front:

E. M. Riddle, W. E. Ronk, Mrs.  
D. B. Flora



Left to right, back row:

A. B. Furry, J. D. Hamel, W. R.  
Yount

Front:

C. C. Grisso, Claud Studebaker,  
D. C. White



Above:

Everett Miller

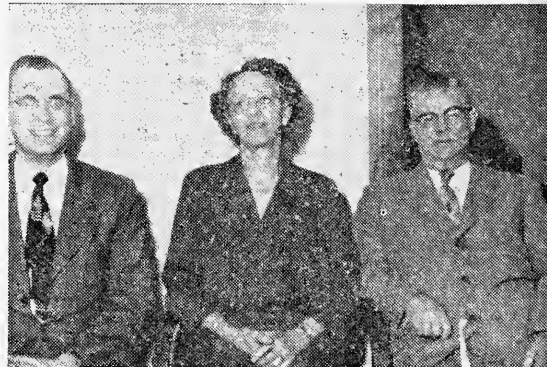
Below, left to right:

John Carnochan, Mrs. A. G. Carpenter, J. Milton  
Bowman



Left:

John Golby



Absent: J. W. Platt & Harlan Hollewell  
Dr. W. S. Bell is a life member

## INTRODUCING OUR MISSIONARY BOARD

HAVE YOU EVER WONDERED about the people who direct our missionary work—both home and foreign? They are a busy, conscientious group of Brethren. They spend many hours in board meetings, write numerous letters, and travel countless miles—often at their own expense—in the interest of the work.

The board meets approximately four times each year—three times for about one day; the fourth, the August

meeting, usually continues throughout Conference week. The Executive Committee meets even more frequently on matters that require quick decisions and on financial business.

If you would like a bit more information about individual members of the board, here are a few additional items:

### (Annotations by the Office Secretary)

Dr. J. Garber Drushal served as a very efficient president of the board for six years. He resigned from the position this past summer. Dr. Drushal is a professor of speech at the College of Wooster. (He is a big man in every respect.)

\* \* \*

Dr. John Locke, second vice president, lives at Maurertown, Virginia, and serves as pastor of the Bethlehem and Mt. Olive churches, near Harrisburg, Virginia. (He supplies a never-ending source of wisdom and humor for the board.)

\* \* \*

W. Clayton Berkshire, general secretary, faces the Herculean task of executing all plans made by the board. There must be many places at one time and attempt to keep everyone happy. He is doing a commendable job—but it is gaining weight over it. Before assuming his present position, he served successfully for ten years as pastor of New Lebanon, Ohio.

\* \* \*

Reverend E. M. Riddle, first vice president and former general secretary, is now pastor of the Third Brethren Church in Johnstown, Pennsylvania. During the six years in which Rev. Riddle held the position of general secretary, our home and foreign work made splendid progress. He was a fine boss.)

\* \* \*

Reverend W. E. Ronk, president of the board since General Conference, has been a member of the Executive Committee for a number of years. He is pastor of the Brethren Church at Moshen, Indiana. (A true diplomat and gentleman)

\* \* \*

Mrs. D. B. Flora, treasurer, represents the W. M. S. on the board. She is the wife of Dean Flora of the Seminary. (A conscientious guardian of the Exchequer)

A. B. Furry, representative from (Johnstown), Pennsylvania, was formerly in industry, now retired.

\* \* \*

Reverend J. D. Hamel, pastor of the Brethren Church at South Bend, Indiana, represents Brethren Youth on the board. (If his enthusiasm could be harnessed, it would propel all missionaries to the field without expense.)

\* \* \*

W. R. Yount is an architect from Dayton, Ohio. He has been of tremendous help to the work on many occasions because of his professional skill and business knowledge.

\* \* \*

Reverend C. C. Grisso has been a member of the board for many years. He has served as pastor and evangelist in a number of Brethren churches. His most recent pastorate was Teegarden, Indiana. North Manchester is his home at present.

\* \* \*

Reverend Claud Studebaker served for a number of years as president of the board. At present he is pastor of the Loree Brethren Church (Bunker Hill, Indiana.)

\* \* \*

Reverend D. C. White at this time is not in the active ministry. His most recent pastorate was Milledgeville, Illinois, but he has supplied in a number of churches since then. He lives at Hagerstown, Maryland.

\* \* \*

Everett Miller, third vice president of the board, is in the manufacturing business at New Paris, Indiana.

\* \* \*

John Golby, member of the Third Brethren Church at Johnstown, Pennsylvania, works in the office of the railroad in that city. (Ed. note: John

Golby and Everett Miller appear in individual pictures, not because of any misdemeanor on their part, but because they were not present when the group pictures were taken.)

\* \* \*

John Carnochan from Hagerstown, Maryland, teaches in the high school and serves in administrative capacity—as assistant principal.

\* \* \*

Mrs. A. G. Carpenter represents the W. M. S. on the Board. She is the wife of the Ashland College business manager and the mother of Ashland College professor (Dorothy Carpenter); naturally, she lives in Ashland.

\* \* \*

Reverend J. Milton Bowman has served the Board for quite a few years, working on many active committees (at present on the Kentucky Committee). He is pastor of the Brethren Church at Peru, Indiana.

\* \* \*

Reverend J. W. Platt, until recently was pastor at Manteca, California. Reverend Platt was not present when these pictures were taken; nor was the office staff able to obtain a likeness from him subsequently. (Evidently he is allergic to photographic equipment.)

\* \* \*

Harlan Hollewell was elected at General Conference time to fill the unexpired term of Dr. J. Garber Drushal. He is a farmer and cattle man; he serves as moderator of the Brethren Church at Milledgeville, Illinois, where he lives.

\* \* \*

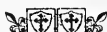
Dr. W. S. Bell, for many years pastor and evangelist in the Brethren denomination, now retired and living at Milledgeville, Illinois, is a life member of the board.

## TENTATIVE OUTLINE OF PROGRAM 1954 CENTRAL DISTRICT CONFERENCE

Cerro Gordo, Illinois

October 14th to 17th

THEME: "New Life for our Beliefs" (John 20:21)



### THURSDAY EVENING—October 14

- 7:30 Song Service .....Cerro Gordo  
 Devotions .....Cerro Gordo
- 7:45 Address of Welcome .....Charles Derr  
 Response by delegates  
 Appointment of Committees
- 8:00 Special Music .....Cerro Gordo  
 Sermon: "Our Belief in Evangelism"  
       Vice-Moderator, H. H. Rowsey

### FRIDAY MORNING—October 15

- 8:30 Simultaneous Sessions  
     1. Ministerium  
     2. Woman's Missionary Society  
     3. Laymen
- 9:30 Business Session  
 Devotions .....Milledgeville  
 Report of Credential Committee  
 Report of Nominating Committee  
 Election of Officers  
     1. Ministerial Examining Board  
     2. Ashland College Trustees  
     3. District Mission Board  
     4. District Board of Evangelists  
     5. Trustees of Property  
     6. Sunday School Board  
     7. Member Executive Committee of National Conference  
     8. Camp Site Committee
- 11:00 Devotions .....H. H. Rowsey  
 Moderator's Address: "Our Belief in the Eternal Gospel" .....H. F. Berkshire, Moderator  
 Luncheon in church basement

### FRIDAY AFTERNOON

- 1:30 Devotions .....Udell  
 Special Music .....Waterloo
- 2:00 Sermon: "Our Belief in Separation from the World" .....Spencer Gentle
- 2:30 Reports on Denominational Interests  
     1. District Missions  
     2. District W. M. S.  
     3. Young People's Camp  
     4. College Trustee report  
     5. District Sunday School  
     6. Publication interests  
     7. District Laymen  
     8. District BYC
- 3:45 Woman's Missionary Society session  
 Supper in church basement

### FRIDAY EVENING

- 7:30 Old Fashion Hymn Sing  
 Devotions ...Oakley Brick Church of the Brethren  
 Special Music  
       Oakley Brick Church of the Brethren
- 8:00 Ashland College Hour  
       Representative from Ashland College

### SATURDAY MORNING—October 16

- 8:30 Simultaneous Sessions  
     1. Ministerium  
     2. Woman's Missionary Society  
     3. Laymen  
     4. District S. M. M.
- 9:30 Devotions .....Lanark
- 9:40 Sermon: "Our Belief in Sin" ....Wilbur Thorpe
- 10:15 Business Session  
     1. Report of Credential Committee  
     2. Report of Secretary  
     3. Time and Place for next Conference  
     4. Unfinished Business  
     5. Report of Committee on Resolutions  
     6. Treasurer's Report  
     7. Secretary's final report
- 11:15 Sermon: "Our Belief in Studying the Word"  
       W. St. Clair Benshoff, Editor of Publications  
       Brethren Publishing Company  
 Luncheon in basement  
 (Ministers and Laymen in parsonage)

### SATURDAY AFTERNOON

- 1:30 Devotions .....Spencer Gentle  
 Special Music .....Lanark
- 2:00 Brethren Missionary Program: "Our Belief in Missions" .....W. Clayton Berkshire  
       General Secretary, Missionary Board of the Brethren Church
- 2:35 Brethren Sunday School Movement:  
       "Our Belief in the Sunday School"  
               Joseph R. Schultz

Field Representative, National Sunday School Board

- 3:10 District Laymen program.H. D. Hunter, President  
       National Laymen's Organization, speaker
- 3:45 Ashland Seminary Hour: "Our Belief in a Training Ministry"....Representative from the Seminary  
       Supper in the church basement

### SATURDAY EVENING

- 7:15 Old Fashion Hymn Sing  
 Devotions ...Cerro Gordo Church of the Brethren  
 Special Music  
       Cerro Gordo Church of the Brethren
- 7:35 Missionary Emphasis....Glenn Shank, Missionary  
       In preparation for the Philippine

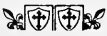
10 Brethren Benevolent Board .....Colored pictures  
showing Benevolent work

SUNDAY MORNING—October 17

30 Sunday School  
Adult Class Teacher .....H. D. Hunter  
Young People's Class Teacher ..Joseph R. Shultz  
30 Worship Service: "Our Belief in the Holy Spirit"  
G. T. Ronk

SUNDAY AFTERNOON

30 Special program by Brethren Youth Crusader  
Team from Ashland College  
Rev. Clarence Stogsdill,  
National Brethren Youth Director, Speaker.



MINISTERIUM MORNING PROGRAM

8:30 Friday

evotions .....H. F. Berkshire  
Discussion: "Using Sunday Evening Services More Effect-  
ively" .....H. H. Rowsey

8:30 Saturday

evotions .....Wilbur Thomas  
Discussion: "Putting our Laymen to Work; How and  
Where" .....G. T. Ronk

CONFERENCE ORGANIZATION

Moderator .....H. Francis Berkshire, Lanark  
Vice-Moderator .....H. H. Rowsey, Milledgeville  
Secretary .....Mrs. Don Dietz, Waterloo  
Treasurer .....Mrs. Helen Jordan, Waterloo  
Statistician .....Earl Wilkin, Lanark

District W. M. S.

President .....Mrs. Helen Jordan  
Vice-President .....Mrs. Spencer Gentle  
Secretary-Treasurer .....Mrs. Charles Snoke

District S. M. M.

President .....Mary Ann Diffenderfer  
Vice-President .....Frances Glessner  
Patroness .....Mrs. L. L. RuLon  
Assistant Patroness .....Mrs. Charles W. Snoke  
S. M. M. Conference Hostess for 1954 .....Ethel Ryder

Ministerium

President .....Francis Berkshire  
Vice-President .....Wilbur Thomas  
Secretary-Treasurer .....Spencer Gentle



Sunday School Suggestions

Sponsored by the National Sunday School Association  
of the Brethren Church)  
by Jerry Flora

FACTS AND FIGURES

DO YOU KNOW that on an average Sunday morning  
the typical Brethren Sunday School has 109 pupils  
present? This is one of the facts discovered in a survey  
made last January by your National Sunday School  
Association. Questionnaires were sent out to the 89 Sun-  
day School superintendents listed in the files of the Asso-  
ciation; 34 questionnaires were returned.

Of course, the 34 replies cannot give an absolutely true  
picture of the denomination as a whole, but they do re-  
veal some interesting facts. For instance: the average  
membership of these 34 churches is 223; but the Sunday  
school enrollment is 174. Dr. Warren Filkin, speaking at  
General Conference in August, made this statement:  
"When Sunday School enrollment is less than resident  
church membership, your church is on the decline." We  
do not believe that the Brethren Church is declining;  
rather, all indications point to more progress than ever  
before. However, we do need to take another look at the  
effectiveness of our Sunday School program.

In the ordinary Brethren Sunday School, there are 6  
first-time confessions among the pupils during a year.  
This means that, out of an enrollment of 174, only six  
accept Christ in a year. The Sunday School is one of the  
church's greatest agencies for evangelism; nowhere does  
the church have the opportunity to reach people for Christ  
that it has in the Sunday School. Some Sunday Schools  
observe a "decision day" annually or quarterly with a  
definite effort made to lead unsaved pupils to Christ.  
Brethren, we have here a great field in which to work.

The typical Brethren pupil puts 17c into the offering in  
his Sunday School. Based on average attendance of 109,  
this means the usual Sunday School offering is \$18.53.  
This may be good, or it may not be good; we'll let you  
draw your own conclusions.

Last, but by no means least, the officers and teachers  
of a typical Brethren Sunday School meet together 3 times  
a year. It has long been recognized that, to function best,  
Sunday School's workers should meet every month for  
fellowship, planning, and instruction. We will try from  
time to time in this column to give suggestions on how  
to organize and conduct these "workers' conferences," as  
they are called. They are the backbone of a going, grow-  
ing Sunday School.

How does your Sunday School compare with these fig-  
ures? It's up to every pupil, teacher, and officer to make  
himself a committee of one to do all he can to improve  
his Sunday School. What are you doing?

# Prayer Meeting Studies

By C. Y. Gilmer



## THE PREACHER'S PRAYER

O God, forbid that when Thy Word I preach,  
My words should harden those I seek to save,  
Or when to Thine own children I would teach  
Some liberating truth, should leave the slave  
Word-wise but strengthless, and more hopeless still,  
Through vain endeavors of his helpless will.

Better I should not preach, than that I should,  
In preaching add responsibility  
Without that quickening life that makes the food  
I may deal out become vitality.  
The letter kills! O God, let me not be  
The murderer of those Thou sendest me!

Nay, Lord, but grant me first Thy truth to know.  
May all its power in my life first be seen,  
That I, like my Good Shepherd, e'er may go  
Before my flock into the pastures green.  
Lord, send Thy Word, from Thine own heart, through  
mine,  
To each of theirs, instinct with power divine.

—H. K. Bentley.

IN 2 CORINTHIANS, chapters 2 to 7, the Apostle Paul gives a number of elements of the Christian ministry: "The triumphs and achievements of the Christian ministry (2 Cor. 2:14); its divine enablement and full accreditation (3:1-5); its glorious spiritual and non-legal message (3:6-18); its sterling honesty (4:1-7); its willingness to suffer (4:8-18); its wonderful fearlessness and assurance even in the face of death (5:1-13); and its pure motives and exalted aims (5:14-21).

We are told in 2 Cor. 2:15 that the fragrance of Christ's Person is imparted to His faithful and humble ministers. Thus Moses' face shone from tarrying in God's presence (Exodus 34:29). And David realizing this reflection of the beauty of the Lord, prayed that the divine touch might be upon the soul and life of all God's people (Psalm 90:17). To know Him (Phil. 3:10) is to manifest the savor of His knowledge (2 Cor. 2:14).

As the poet above has denoted, the Christian ministry involves tremendous responsibility. He heralds a message that means life or death to its hearers (2 Cor. 2:15-16). All people are in two classes of a triumphal procession in that they are the victors or the victims of defeat (Col. 2:15). Those following in the wake of Satan have rejected Christ as their Deliverer (Matt. 25:14). The minister is to show forth the aroma of Christ's love and grace to a dying world (1 Peter 2:9). For the minister to be derelict in duty as a handler of life-and-death issues is to let souls sink into eternal perdition! Not only must the minister be true in message but also consistent in life. In the face of such an obligation only Christ can enable

the minister for such a service (2 Cor. 2:16). So I was not a compromise preacher (2 Cor. 2:17). And excellency of the power must be of God and not of man (2 Cor. 4:7). Let every soul be fully persuaded lest be a victim and not a victor (Phil. 2:10, 11) as a part pant in the triumph which shall never end (Rev. 19:1). Be it ours to "crown Him Lord of all!"

"Lord, send us forth to preach the Word  
Wherever man is found;  
Till every soul of Thee has heard  
The whole wide world around.  
Lord, send us forth, O send today;  
Baptize us with Thy might;  
As heralds, speed us on our way,  
To those who grope for light."

## Lesson

## Comments

by

William H. Anderson



Lesson for October 10, 1954

## GOD'S ANSWER TO MAN'S PERPLEXITY

Lesson: Job 38:1-7; 42:1-6, 10a.

GOD DOES HAVE an answer to man's perplexity! That is sometimes hard to understand. Job found it so. Job's cry had been, "Oh that one would hear me! behold my desire is, that the Almighty would answer me." (Job 31:55).

Here is the answer to Job's cry of despair. God did hear him. Furthermore, He would answer in His own time. It is well to remember that God often delays in answering prayer. A delay is not a refusal, but rather, it is God's method of causing His children to learn to trust Him completely.

When his troubles and afflictions began, Job had put God on trial, asking question after question as to the reason for his calamity. Now God reverses the procedure. He begins to question Job. What right has he to question the acts of the Almighty? Was he born when the world was created? Did he have knowledge concerning the events of eternity?

Of course not! And in chapter 42, verse 3 of the lesson, Job confessed he had spoken ignorantly: "Therefore have I uttered that I understood not; things too wonderful for me, which I know not." Thus was he convinced of his ignorance concerning the workings of God. Like Job of old we must come to know, that we do not know!

He had many things to learn about God. God is infinite; therefore His ways are not the ways of man. With his finite mind the Christian is not expected to fully understand the purposes of God. Why then do we question His wisdom in His dealings with us? Job had to realize there are many things in life which cannot be understood. Man has not the mind, nor the wisdom to comprehend the pur-

of God. But rather, he must learn to trust the One who makes the decisions, knowing He cannot do wrong! As a result of God's questions, Job was brought face to face with his God, and himself. For the first time he saw God as He really is: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."

What was the result of Job's vision of God? The inevitable result—he had a true vision of himself! "Wherefore I abhor myself, and repent in dust and ashes." It is always so! Whenever man sees God as He really is—pure, righteous—he will also see himself for what he is—vile, sinful, and corrupt! A revelation of Deity, brings a revelation of self! (compare Isaiah 6:1, 5).

Such an experience is not pleasant to the ego—to the selfish "I" within us. Nevertheless, it does lead to spiritual deliverance. Job's deliverance from his trial of affliction did not come until God dealt with him so. Then it was "the Lord turned the captivity of Job."

Now read the latter part of verse 10 which is not included in our Scripture lesson: "Also the Lord gave Job twice as much as he had before."

Was this experience worth while? Indeed it was! He saw God as he had never seen Him before. He saw himself as he had never seen himself before. He was richly blessed of God as he had never been blessed before.

To the Child of God who walks by faith, this should teach a precious lesson. The stormy night of sorrow, trial, affliction will come. God's purpose may be kept from us. Nevertheless, the night will pass. The morning will bring deliverance. And with deliverance, God will also bring rich blessing to those who are faithful. This is His promise!

## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks      Topic Writer

CLARENCE STOGSDILL—Guest Writer

Topic for October 10, 1954

### GOD REVEALS HIMSELF IN HIS WORD

IF ONE WERE TO DIAGNOSE the spiritual ills of the Christians of today he would come to this conclusion: malnutrition. Remedy: feed regularly on the Word of God, and strength and health will certainly return.

Most Christians today are not just on spiritual diets, they are starving! They are trying to live the Christian life without the very source of their life and strength!

And what has the Bible to do with living the Christian life? Everything! In the first place, a Christian is a Christian because of the Word of God; it is God's word that convinced him to become a Christian. Paul said to Timothy (2 Tim. 3:15) "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Then James

tells us that "of his own will begat (brought us forth) he us with the word of truth, that we should be a kind of firstfruits of his creatures."

Secondly, we are sanctified, or set apart to God's calling, by His Word. Jesus prays to God in John 17:17—"Sanctify them through thy truth: thy WORD is truth." That sanctification is a continuing process all through our lives by constant and frequent use of God's Word.

**WHY IS THIS TRUE?** Because God is in His Word. He reveals himself all through His Word, and in order to know God and be like Him, we must be familiar with His Word. **THE MORE WE KNOW OF HIS WORD, THE BETTER WE KNOW HIM, AND THE MORE LIKE HIM WE WILL BECOME!**

### GOD REVEALS HIS JUSTICE IN HIS WORD

Read your Old Testament. Cherish it and learn it well; for on the pages of your Old Testament is described the justice of God. Beginning with the Ten Commandments (Exodus 20:1-17) and continuing all through the Old Testament are evidences of the perfect justice of God. We see in the beginning of the story that God made man perfect and upright. He had completed His new creation without a flaw. But man of his own accord and will turned his back upon his Maker and spurned Him. For this, man must pay the debt. God demands something of man. "The wages of sin is death." God had said to Adam "of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Man must pay the price! God's Word was final, and it had to be fulfilled. This is what we call justice—it is RIGHT. Many people today take only the love of God and say "God is too good and loving to send men to hell. He is too merciful." But they forget the perfect justice of God, as well as His perfect love.

This justice of God does not deny or defy the love of God. In fact, the love of God is shown to be greater because of His justice. So we are shown in the Word of God, which tells us that

### GOD'S LOVE IS REVEALED.

The next step after showing the justice of God in the Old Testament is that of showing the love of God. We said above that His justice augments His love. Had it not been for the Ten Commandments and the rest of the law of Moses we would not fully understand the love of God—what the sending of His Son meant. We learn by the law of the Old Testament that God makes infinite demands upon the soul because of sin; but we learn of His infinite love for us when we read of Jesus' death upon the cross to take our places and bear our guilt and suffer our punishment.

The picture is given in Genesis 22:1-14, where Abraham is ordered to sacrifice his son Isaac. Isaac there represents you and me. Isaac was upon the altar, ready to receive the thrust of the knife, when Abraham's hand was stayed by the angel and he heard a ram in the thickets caught by the horns. The ram then took Isaac's place upon the altar and received the knife in his own heart! So Christ reveals God's love for us in that He received the nails in His hands and feet, the spear in His side! He died for sin, therefore we don't have to! By believing this



report we are saved from the plague of death—spiritual death.

Now we have progressed from man's fallen condition under sin and God's justice crying out against him to man's salvation in Christ because of God's love for the sinner. The next step is the final one, the one to

### GOD'S GLORY.

The Old Testament began with justice and the law. We skipped to the New Testament to learn of God's love. Now let us return to the Old Testament (and Revelation, of the N. T.) to get a glimpse of the final state of things—including that of the believers in Jesus Christ.

The final state of things was hinted at when God sent His Son into the world the first time. God had spoken to the people of Old Testament days in various ways—by angels, through Moses and the stone tablets, by thundering upon the mountain, through prophets, etc. But when Jesus came He had spoken the final word in Him. Hebrews 1:1, 2 tells us: "God, who at sundry times and in divers (various) manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things,

by whom also he made the worlds." Notice the expression "in these last days." God has spoken for the last time—in the Person of His Son, Jesus Christ.

Isaiah, the great prophet, tells us that "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (Isaiah 40:4, 5). The final state of things believers are waiting to see. A great change will take place. Instead of evil, there will be good. Everything will then be in accord with God's will.

Without the eyes of the prophets of the Old Testament plus the visions of John in his Revelation, we would be unable to see the glory of God which spurs us onward to great victories for Him. Truly the Book of God is a wonderful Book! It is the ONLY BOOK IN THE WORLD WHICH CAN AND DOES REVEAL GOD TO LOVELY HUMANITY! Now don't you think you had better get better acquainted with this Book, which is not only a book, but a library, a set of encyclopedias on God, a man's relationship to Him?

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## My *Mrs George Drushal* Diary *Lost Creek, Kentucky*

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**July 1, Thursday.** Brother Anderson, who is to be our Camp evangelist, arrived today with his wife. Not expecting them until tomorrow, but glad to see them today. They and Adah took some of the Fugate Fork youngsters to Jackson to see Billy Graham's picture. Papa and Mr. Hall to Rowdy.

**July 2, Friday.** Gordon and Mr. Hall to Lexington to get tent for Camp. Left here about 3 A. M. Men came in after dinner and put up tent, which will add much to the Camp. The men then fixed up things for the celebration tomorrow. When the 4th comes on Sunday, we celebrate on Saturday. Two girls came from the Bethany Orphanage today. All children at the Orphanage get a week's vacation, and we invited Mildred Richie and Louise Dalton to come here. Papa feeling quite badly. All tired out and body aching.

**July 3, Saturday.** People began to arrive early for the celebration. Mr. and Mrs. Linville Miller, of Fugate's Fork, first to arrive, about 7 A. M. They never miss. Have only missed coming here once or twice during the 49 years we have had this program. By 8 o'clock there was a large crowd, around 500 and 600 people. The biggest and best part of the day, as always, was the reunion of old friends and former students. The old home-made pulpit which has stood out under the trees on the campus all these many years, was patched up again and put to use. The program began with singing STAR SPANGLED

BANNER. Then Bible reading and prayer, then a message by Brother Jackson, followed by a message by Brother Anderson. Then came contests of all kinds. At 11 A. M. the old students met in the chapel for the meeting. Very interesting meeting. Officers were elected and plans made for the future. Since next year will be the 50th anniversary of the founding of Riverside, it was decided to bring back home all the former students and teachers possible.

It has been a lovely day, cloudy, so no one need seek shade. The women of the church had a booth where they sold things, the proceeds to go to the Building fund. A son of Beech Davidson's family from Louisville and his sister's family from Hazard were here. There were 29 (30 counting all the grandchildren, in-laws and the old uncle. This reunion of families and old students is what makes our 4th celebration so popular. Papa was feeling so badly yesterday that he wondered how he would ever get through the day. Before he got out of bed this morning, he definitely committed his body to the Lord and asked for the needed strength for the day. Brother Anderson also prayed for him. He rushed around all afternoon, directing things here and there and umpired a baseball game for 2½ hours in the afternoon, with only about 2 minutes rest at noon. He generally rests an hour each forenoon and again an hour in the afternoon. Says he feels fine tonight.

**July 4th, Sunday.** Attendance not so good here this morning. Suppose folks are staying home to entertain their 4th of July guests and relatives. Adah did not have so far to walk to Fugate's Fork today, but had a good attendance on Lewis Miller's porch. Some of the girls went along with her. Brother Anderson preached here in the morning and night and at Rowdy in the afternoon.

Margaret Lowery, who was to have been our Camp Director this year, came down tonight from Krypton to tell

she was mixed up on the Camp date, thinking it was next week instead of this. Her plans for this week could not be changed, and our first thought was to put off the Camp, but some were coming from so far, that we could not get them word, with no telephone. For a few minutes things didn't look so well, but as we all prayed together, things cleared up, and it was decided to go ahead with the Camp with what help we could get locally. One of our girls who married a graduate from a Bible Institute, was here for the summer, and late Sunday night Adah drove up to see them and they consented to come down to help. Margaret had a fine group of youngsters whom she was planning on bringing down next week. Can she get word to them and can they come on short notice? She will do her best to get at least some of them down, even though they come a day late. We will slow up activities a little on the opening day. Big disappointment not to have Miss Margaret with us.

July 5—10, Monday to Saturday. Camp opened. Good attendance. Better than for some years. Krypton children did not get word in time to come today, but we are looking for them tomorrow. Brother Anderson of the Business Men's League of Minneapolis, is Evangelist. Evelyn and John Kinutti, Directors. Papa here and there. Adah in charge of music and here, there and everywhere about everything. Gordon gets out the Daily paper. Mrs. McInch, Mrs. Kessinger and I, the cooks, and best of all, our own young folks are Counselors. Two of Riverside's graduates came back to help and a boy who has been a camper here for several years, came back to help. They did splendid work. The boy was one who a couple years ago, when our attendance was small and who had gone to a large Camp at Camp Nathaniel said "Of course we'd like to have a large attendance, but O boy, we can have a better time like this."

An improvement on other years, was the tent which was rented and pitched on the campus. This was made possible by the Sisterhood girls. It was so scorching hot in the chapel, and comparatively cool in the tent. The children loved it. Each camper made a cap with their Tribe color and emblem on it. Krypton sent the largest delegation. Rowdy next. Five counties were represented. The basket making for the girls and door knockers for the boys kept them interested in the handwork. The whole spirit of the Camp was of the finest. No cigarettes, no sports.

Miss Lowrey came down on Friday, bringing some Krypton folks with her, and gave a good Temperance demonstration. John and Evelyn went out one morning and scouted around until they found an ideal place for a picnic. Then the visit of Brother Stogsdill and the Munsons gave an added lift. One thing we did not like about them—they did not stay long enough to suit us. We would have liked to have heard more of their good messages.

Mrs. Anderson's messages in song were unusually helpful. What was it touched our hearts when she sang? Her voice was nothing special; it was not what one would call a trained voice. For years we have heard soloists with beautiful voices sing "It Pays to Serve Jesus," but when Mrs. Anderson sang it, there was a hush in our hearts which made us KNOW in a new way "It really does pay." As she stood before us with no ear bobs, no jewelry,

no paint, we thought of our sainted Dunkard mothers, yours and mine, and we knew the message touched our hearts because she was adorned with the humble Spirit of the living God.

As the children were piled in the bus on Saturday morning after a splendid closing program at the breakfast table, there was a general feeling of thanksgiving to the One who, after so many disappointments and hindrances, could enable us to say "The best yet." One boy told us "The first night I was here, I didn't like it, but now I sorta hate to leave. Thanks are due to the National Sisterhood girls for their splendid gift which enabled us to have the tent, get the handwork and meet the other expenses of the Camp.



## COMMUNION SERVICES

ST. JAMES, MARYLAND—October 3rd, 7:00 P. M.  
Rev. Freeman Ankrum, Pastor.

HAGERSTOWN, MARYLAND—October 3rd, 7:00 P. M.  
Rev. James E. Ault, Pastor.

WAYNESBORO, PENNA. Wayne Heights Brethren—  
October 3rd. Rev. N. V. Leatherman, Pastor.

JOHNSTOWN, PENNA. Third Brethren—October 3rd,  
7:30 P. M. Rev. E. M. Riddle, Pastor.

MASONTOWN, PENNA.—October 3rd, 7:30 P. M.—  
Rev. William D. Keeling, Pastor.

PITTSBURGH, PENNA.—October 3rd. Rev. Ralph Mills,  
Pastor.

CAMERON, W. VA.—QUIET DELL, PENNA.—October  
3rd, 7:30 P. M., at Cameron Church, Quiet Dell congregation in charge. Rev. Cecil Bolton, Jr., Pastor.

CANTON, OHIO. Trinity Brethren—October 3rd, evening.  
Rev. Robert Keplinger, Pastor.

ASHLAND, OHIO—Park Street Brethren—October 3rd,  
7:00 P. M. Rev. Clarence S. Fairbanks, Pastor.

BELLEFONTAINE, OHIO. Gretna Brethren—October  
3rd. Rev. George W. Solomon, Pastor.

DAYTON, OHIO—Hillcrest Brethren — October 3rd,  
Rev. Percy C. Miller, Pastor.

LANARK, ILLINOIS—October 3rd—Young People's  
Communion, 2:30 P. M.; General Holy Communion, 7:30  
P. M. Rev. H. Francis Berkshire, Pastor.

NORTH MANCHESTER, INDIANA — October 3rd—  
Rev. D. Richard Wolfe, Pastor.

JONES MILLS, PENNA. Valley Brethren—October  
10th, evening. Rev. Elmer M. Keck, Pastor.

SERGEANTSVILLE AND CALVARY, N. J.—Combined  
Fall Communion Service, at Calvary Church—October  
17th—Rev. William H. Anderson, Pastor.

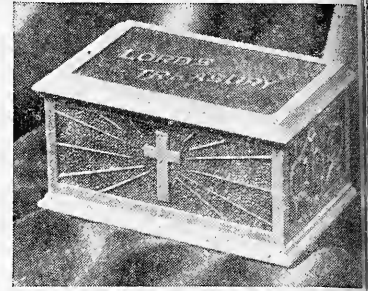
SOUTH BEND, INDIANA—October 17th, 7:30 P. M.—  
Rev. J. D. Hamel, Pastor.

NAPPANEE, INDIANA—October 7th, Thursday. Rev.  
Virgil E. Meyer, Pastor.



# The Tithe Is The Lord's----

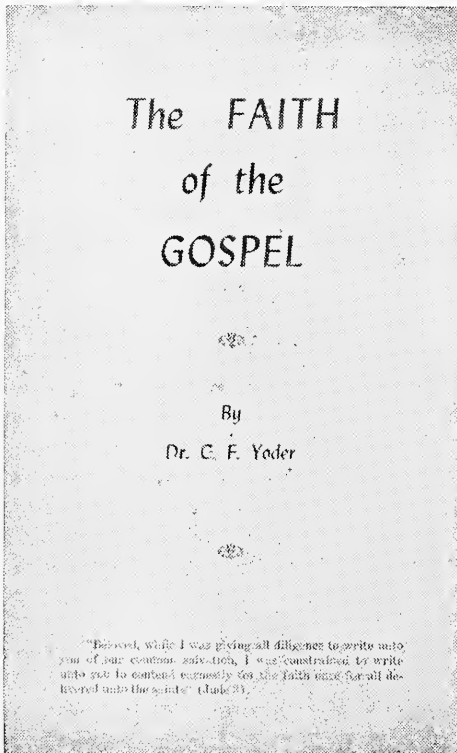
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THE BOXES are approximately 5½ by 3½ by 3 inches in size, made of plastic, a soft shade of tan in color, attractively designed.



# The Faith of the Gospel

By Dr. C. F. Yoder

THE FAITH OF THE GOSPEL, by Dr. Charles F. Yoder, is a book designed for Bible Study groups. All Brethren will do well to make study of this excellent book on Bible doctrines and teachings.

This book is especially helpful when given to prospects for membership in The Brethren Church, or to new members.

PASTORS: Every new member of your church should be given personal copy of this book. It will aid you in establishing your new members in the faith and teachings of the scriptures and of our Church. The cost involved will be negligible.

MAKE IT A PRACTICE, WHEN GIVING A CERTIFICATE OF MEMBERSHIP to a new member, TO GIVE HIM OR HER A COPY OF DR. YODER'S BOOK, "THE FAITH OF THE GOSPEL." (Of course, we understand that where two or more members of a family join your church, that one copy of the book will suffice.)

It will be beneficial to you and to the church, also to the new members, to see that they have their copy of this outstanding book.

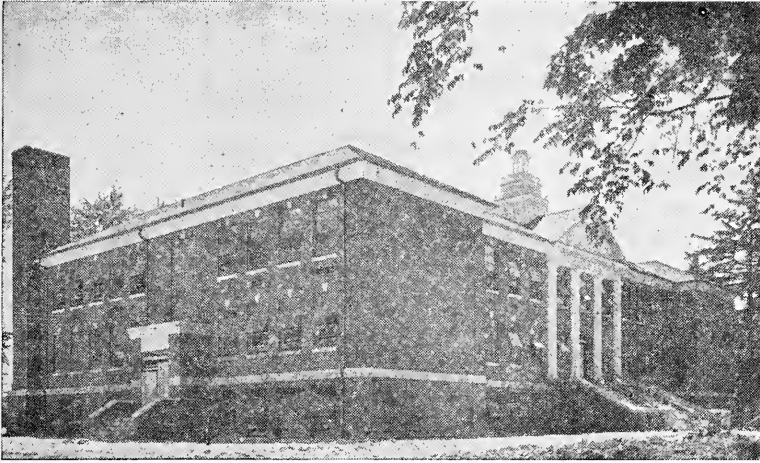
The cost is \$6.60 per dozen, plus 25c postage. Individual price 65c, plus 10c postage.

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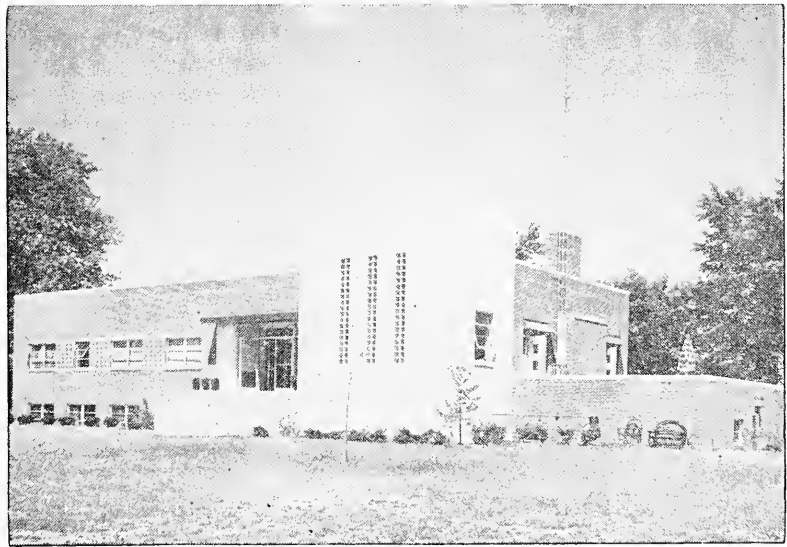
# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church



The  
New  
Founders' Hall

The  
New  
Student Union



## Ashland College and Seminary Number

VOL. LXXVI, No. 40, October 9, 1954

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## THE BRETHREN EVANGELIST

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## Items of General Interest

CUMBERLAND, MARYLAND. Brother D. C. White, a former pastor, is scheduled to be the special speaker at the Cumberland Harvest Home afternoon service on October 10th.

MEYERSDALE, PENNA., MAIN STREET BRETHREN. A group of about 25 young people from Meyersdale and Berlin enjoyed an evening of fellowship and worship on a recent Friday evening, at Meyersdale.

CANTON, OHIO, TRINITY BRETHREN. Brother Robert Keplinger reports the reception of two young girls in the church recently. Brother Keplinger notes also that on a recent Sunday evening, the attendance reached the 60 mark. He says that "We are going to keep growing."

BRYAN, OHIO. Brother Alvin H. Grumbling reports an attendance of 65 at their recent Youth Retreat. The Brethren Youth Ambassadors of Ashland, were guests. Parents and young people cooperated to make this day a success.

HUNTINGTON, INDIANA. Mrs. C. Y. Gilmer informs the Editor that Brother Gilmer underwent an emergency appendicitis operation Tuesday evening, September 21st. She further adds that he expected to return home the following Tuesday. Let us remember Brother Gilmer in our prayers, that he might be restored to a full measure of health. Brother Gilmer, in addition to being the Pastor of our Huntington Church is our efficient and ever-on-the-job General Conference Secretary. He also is the

faithful writer of our Prayer Meeting Studies, a well known feature of The Evangelist.

ELKHART, INDIANA. Coach Bob Brownson, of Ashland College was the speaker at the Elkhart Father-Son Banquet, Tuesday evening, September 28th.

GOSHEN, INDIANA. Miss Veda Liskey, Missionary, Nigeria, Africa, was guest speaker in the Goshen church Sunday morning, September 19th.

Brother Willis E. Ronk reports the baptism and reception of three new members recently.

LANARK, ILLINOIS. Brother Francis Berkshire, in a card to the Editor says, "We are rejoicing over the Rally Day attendance yesterday. (Sept. 26th). Had 212 for Sunday and a large group for worship service. Good response Roll Call!"

WATERLOO, IOWA. Brother Spencer Gentle reports the baptism of eight recently.

## COMING EVENTS

SERGEANTSVILLE, N. J. Homecoming—October 10th—Rev. William D. Keeling, Pastor, Masontown Brethren Church, guest speaker; Rev. William H. Anderson, Pastor.

LINWOOD, MARYLAND. Homecoming—October 10th—Governor Theodore R. McKeldin, of Maryland, guest speaker at evening service. Rev. Bruce C. Shanholtz, Pastor.

BELLEFONTAINE, OHIO. Gretna Brethren. Homecoming—October 10th—Professor Charles R. Munson, Ashland Theological Seminary, Ashland, Ohio, a former pastor. Guest Speaker. Basket Dinner at noon. Rev. George L. Solomon, Pastor.

FLORA, INDIANA. Homecoming—October 10th—Rev. Claud Studebaker, Pastor Loree Brethren Church, guest speaker at the afternoon service; Rev. C. A. Stewart, Pastor.

ELKHART, INDIANA. Homecoming, Rally Day and Cash Day—October 10th—Rev. Robert K. Higgins, Pastor.

CUMBERLAND, MARYLAND. Revival Meeting—Beginning October 10th—Rev. L. O. McCartneysmith, Pastor—Evangelist.

ST. JAMES, MARYLAND. Rally Day—October 10th—Rev. Freeman Ankrum, Pastor.

JOHNSTOWN, PENNA. Third Brethren. Rally Day—October 10th—Rev. E. M. Riddle, Pastor.

TIOSA, INDIANA. Homecoming and Rally Day—October 10th—Rev. James Davis, Pastor, New Paris Brethren Church, Speaker. Covered dish dinner at noon. Rev. Wayne E. Swihart, Pastor.

ARDMORE, INDIANA. Promotion, Rally and Homecoming Day—October 10th—Rev. J. D. Hamel, pastor South Bend Brethren Church, guest speaker; Rev. Arthur J. Tinkel, Pastor.

(Continued on Page 14)



# The Editor's Pulpit



## Ashland College Moves Ahead

COMMENDABLE PROGRESS is being made at Ashland College, as you who attended General Conference know. We urge you to turn the pages of this **Evangelist**, and see something more of the progress that is taking place.

Progress can be measured in different ways. Right now we are considering the progress of Ashland's physical plant. The pang of the heart when we heard the news of the Founders' fire almost two years ago, still gives a sinking feeling. At that time it appeared as if a death stroke had come to our college. But we had not reckoned with the spirit and loyalty of Ashland's faithful followers, nor God's power to hear and answer prayer.

So, today, the new Founders', as pictured on the front of this **Evangelist**, stands in all its beauty and testimony of a Godly people's power to rise above defeat.

Yes, along with the Student Union, the campus now has a new look. The pledges, running over a period of three years, will keep the Brethren mindful of their definite contribution to their church school. But it will be a good reminder, as they continue to build a stronger Christian college for our youth.

History, as it has done in the past, will write its own record of the leaders of today who have sacrificed and given so that Ashland College might be kept solvent for the Brethren Church.

Progress is taking place otherwise, too. In a day when tax supported universities and colleges are making a stronger bid for students, by virtue of their ability to offer their facilities at a lower rate than an endowed or church supported school, Ashland's enrollment for this fall is 25% greater than last fall. While it is true that more and more

young people are going to college than before, it is also true that they are seeking out the tax supported schools for the reason stated above. Therefore, it is evident, in this highly competitive field, that Ashland is making progress in such a way as to attract more and more students.

Yes, Ashland College is moving ahead—but, rather than to tell you the whole story in this Editorial, we suggest you read the other pages of this **Evangelist**, and learn for yourself. Just be sure that we, today, will not withhold the financial help so greatly and so justifiably needed at Ashland College. Your Educational Day gifts will be your answer to your desires to see Ashland College continue as a Brethren college, as a Christian college.

We can pray, we can give, we can send our young people, and we can encourage other young people to come to Ashland College. W. S. B.

### NEWARK CHAPEL DEDICATION

AREA BRETHREN are reminded that the long anticipated dedication of the Chapel at our new Mission work at Newark, Ohio, will be held on October 24th. The Mission Board and the Pastor, Brother William S. Crick, extend an invitation to all Brethren to come to Newark for this special day. We plan to have additional information for you concerning this event in next week's **Evangelist**.



# Why Brethren Support Ashland College




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*Dr. Glenn L. Clayton. President.  
Ashland College and Seminary*

A FEW WEEKS AGO General Conference of the Brethren Church climaxed a \$150,000 building fund drive by presenting a dedicatory offering of over \$40,000 to Ashland College. Two years prior to that, the same group completed with great rejoicing the Memorial Chapel fund of \$178,000. During the last four years, the Brethren Church contributed a total of \$56,541 for current expenses, for a grand total for all purposes of \$384,541 including cash and pledges.

The Brethren Church is supporting Ashland College and Seminary and is proud and happy to do so.

There are some very good reasons why this is so and a few of these reasons should be presented here as Ashland College again asks for operating money to help meet current expenses for this year.

**First, Ashland College is Brethren.** Most of the Trustees are elected from nominees chosen by the various District Conferences of the church and the operating policy of the college is controlled and enforced in careful accord with the doctrines and practices recognized by the Brethren Church. In addition the administration and many of the faculty are active members of the church.

**Second, Ashland College operates the Ashland Theological Seminary as a graduate division and a complete Bible Department for the express purpose of training ministers, missionaries, and lay workers for leadership in the Brethren Church.**

No other institution of higher learning maintains such courses especially intended for Brethren leadership.

**Third, Ashland College represents the effort of the Brethren Church in the field of education and missions, that is, the effort to put Brethren ideas and theology to work among young people who will become community leaders throughout the country.** The need for professional and business men and women with a solid Christian background is apparent. Upon the success of this project, joined by the effort of other Christian workers, rests the future security and welfare of America. So great is this need that it has been recognized by and elicited the aid of some of the outstanding industrial leaders of America today. Their financial aid is growing as their confidence in the interest and support of the Brethren Church grows.

**Fourth, Ashland College provides a center for Brethren Church activities.** General Conference is welcomed to the campus each year. Other meetings are held from time to time and Brethren people are always "at home" when they drop in for a visit in Ashland. In addition, faculty members and students provide a constant source of speakers, song leaders, and program material for any church.

**Fifth, and above all, Ashland College and Seminary is a Bible teaching, Christ centered institution.** No student and no visitor can escape this



DR. GLENN L. CLAYTON

et as he attends daily chapel services, looks in the various classes, visits with the faculty and students or simply notes the wholesome, friendly spirit which prevails on campus.

For these and other reasons, Brethren have responded to all appeals for financial help in making possible a better and more effective program of higher education for the Brethren Church at Ashland College.

In this spirit new buildings are going up and being put into use. They are beautiful and are being equipped as rapidly as funds are available to make their use most effective. The outlook grows more promising and enthusiasm for good work grows apace.

But all this is ineffective unless we can pay our professors adequately, buy necessary books for

the library, provide funds for scholarships, and meet the costs of heat, light, and general maintenance. For these funds we depend on student tuition and fees, endowment income, auxiliary income, and gifts and grants for this purpose. Building Fund money cannot be used to pay these bills.

Forseeing this need, General Conference has suggested that Brethren Churches designate the month of October as Educational Month for the taking of a special offering for Ashland College and Seminary current expenses.

The need is even greater this year as the new buildings are put in operation. We shall need \$67,000 from all sources. Industry, alumni, and the City of Ashland friends should contribute \$47,000.

Thus, the Brethren Church share of this need for 1954-1955 is \$20,000. This is about 12% greater than the amount received for current expenses last year. We are therefore urging all Brethren to increase their offering this year by 12%.

Will you continue to pray for your church and for the college and Seminary as they labor in her interest for the Lord? Will you then also consider the fruits of the work as seen in fine young men graduating from the Seminary to assume vital pastorates and other positions of leadership?

Finally, will you weigh the financial need and increase your gift this year if at all possible? The Lord has blessed the Brethren Church and Ashland College with great manifestations of His Grace and Divine interest. We can do no less than to show our own interest and support.

**Remember the October offering this year.**

## ASHLAND COLLEGE HOMECOMING ACTIVITIES

FRIDAY, OCTOBER 22, 1954

00—Homecoming Play. Tickets, 75c.

SATURDAY, OCTOBER 23, 1954

00—Parade

45—Crowning of the Queen—Redwood Stadium

00—Homecoming Football game—Redwood Stadium  
Bluffton vs. Ashland

00—Smorgasbord

00—Homecoming Play

SUNDAY, OCTOBER 24, 1954

2:00-5:00—Open House—New Founders' Hall.

Again it is time for Homecoming at Ashland College. The date is October 23rd, and we are listing with this article some of the main events connected with this annual celebration. Our publication date is too early to bring you the information on the Homecoming Queen. We suggest that you make your plans to come to Ashland for this week-end. A fine time is in store for all who come.



# *The Light of the World --- Christ or a Hydrogen Bomb?*

**HARRY E. WEIDENHAMER, Professor of Chemistry  
and Physics; Head of the Chemistry Department, Ashland College.**

THE LAST FEW YEARS have brought us awesome devices with terrible possibilities. Since we have finally come to the point where we admit "there is no place to hide," it would behoove us to stir ourselves to find a way out of our danger.

Not so long ago, we complacently sang "... the Light of the world is Jesus." Yet all the time young people were being educated into scientists without God, teachers without God, leaders without God. By now it is evident to educators that such people will ultimately destroy themselves and the rest of us with them.

The need of the world today is not just scientists or leaders, but CHRISTIAN scientists, CHRISTIAN leaders. After all, Science and God can walk and work together. The same irradiation that can make the material for a cobalt bomb can make the cobalt capsule for treatment of cancer; the same atomic power that devastates will provide electricity to lift burdens from slaves. What will kill can also cure—IF the right person administers it.

The need of the world is for just such persons. That's where the church college comes in. We are trying to train scientists, teachers, and leaders.



**The Ashland College 1953-54 Band**

## the Ashland College 1953-54 A Cappella Choir



who will have a definite sense of their responsibility toward God and their fellowman.

Back through the years, young people just graduating from high school and feeling all the security and uncertainty ever felt at that stage of life, have found their way to Ashland College. Perhaps it never occurred to them, but Ashland College was exactly what they needed. They needed her associations, and the direction she could give them, mentally and spiritually. The four years they spent here molded their lives to lives with a purpose and a reason for being.

There are many young people in the same situation now, at the end of their high school days. They need Ashland College and all she can give them. They need to be made into Christian leaders and scientists.

Ashland College has her needs too; she needs the support of every member of the Brethren Church. She needs that support in the form of prayers, finances, and Brethren students. There is no better school to which you could send Brethren young people. And there is none more deserving of your active support. Ashland College is a college with a purpose—a Christian purpose.

## THIS IS WORTH REPEATING

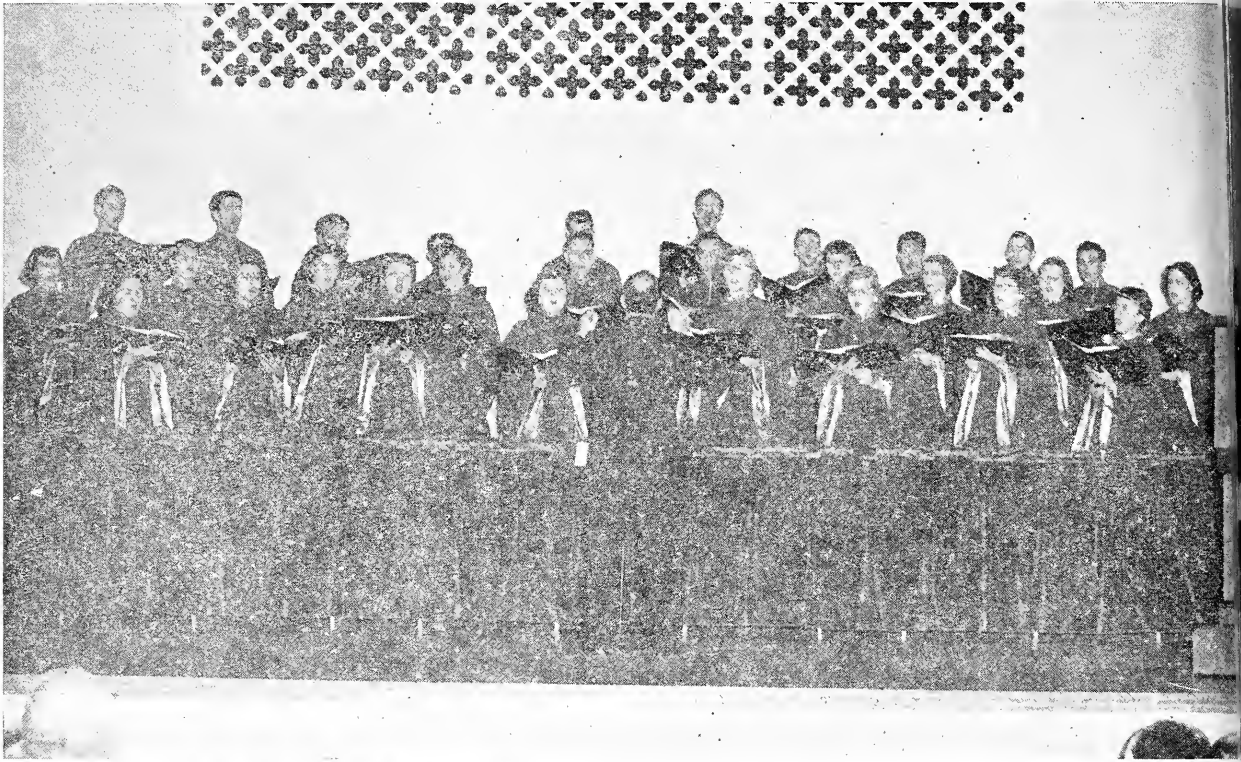
MANY OF YOU KNOW that Ashland College engaged Bob Brownson as head football coach, beginning this fall. Bob is an Ashland boy, an Ashland College graduate, and has had an enviable record as scholastic football coach before coming to Ashland. This past year he was voted All-Ohio Coach of the Year.

The spirit and enthusiasm has been running high, especially since the first game, which was played at Ashland on Saturday night, September 25th, was with a strong Kenyon college team. Coach Brownson, who was introduced to the General Conference in August at the

Saturday night youth session, gathered his players in the locker room just before Saturday night's game to give them a few last minute instructions. Just before the boys went out on the field, Brownson said to them, (in essence) "Boys, it's always my custom to have prayer before the game; will you remove your helmets while we pray?"

Incidentally, Ashland defeated Kenyon 40-0; Ashland gaining 17 first downs to Kenyon's 2. A crowd of around 4000 witnessed the game. We commend Coach Brownson for his Christian sportsmanship and testimony, and wish for him a brilliant career at Ashland College. W. S. B.





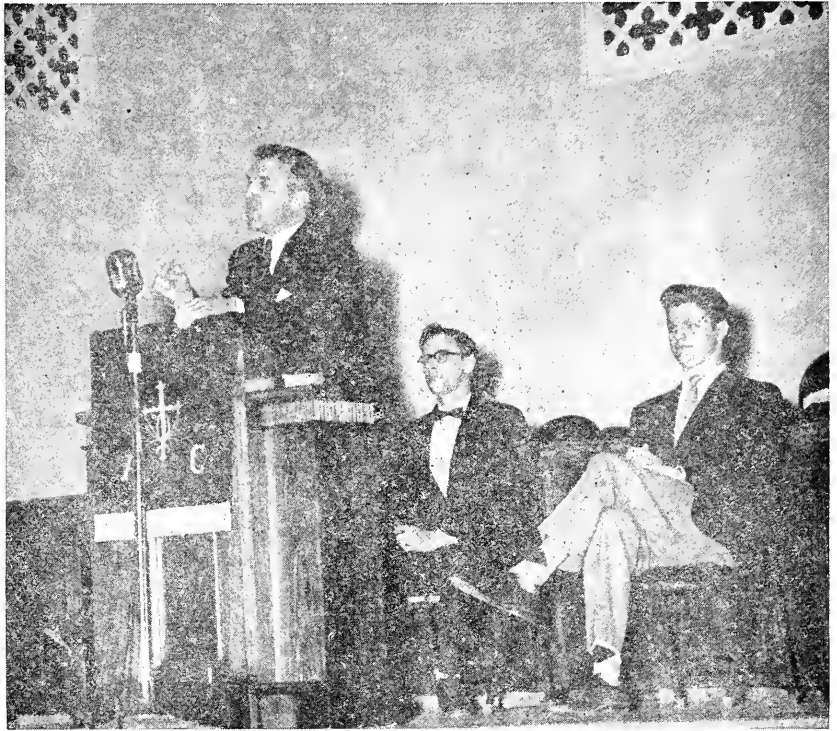
**The Ashland College Chapel Choir**

# ASHLAND COLLEGE TRAINS BRETHREN YOUNG

**Seminary, Pre-Seminary Students, and Faculty**



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**Instruction during Christian Emphasis Week**



**FOR BRETHREN LEADERSHIP. YOUR GIFTS HELP.**

**Informal gathering during Christian Emphasis Week**



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# Just the Facts --- that's all --- Just the Facts

Rev. Charles R. Munson, Professor,  
Ashland Theological Seminary

**A**S YOU READ THIS there are Brethren missionaries preaching the Gospel of Christ in many parts of the world. We have witnesses in Africa, Argentina, soon in the Philippines, plus home mission workers in Kentucky. These are in addition to the many ministers now proclaiming His word here in America. Most of these witnesses are graduates of Ashland College, and many of them have had work in, or are graduates of Ashland Theological Seminary. Facing these facts it would be difficult for any Brethren to withhold his support from Ashland college and Ashland Seminary.

**If you honestly consider the witness for Christ as a result of the training program of Ashland we know you will want to back the school with your support!**

Ashland is the only training school maintained by the Brethren Church. It has been organized for the express purpose of preparing young men

and women for Christian service. Ashland st maintains that original purpose.

**The facts are these:**

**If you are a Brethren, Ashland belongs to you.**

**The life blood of the Brethren Church is Ashland.**

**Ashland stands squarely on the belief that Christ is the answer for all problems of here and hereafter.**

**No one can deny the witness of Ashland— Check with your pastor, he's probably an Ashland graduate.**

Ashland College and Seminary is an integral part of the Brethren Church. We cannot go on without this training school. All we ask is that you honestly face the facts when you consider Ashland's needs.

## PASTORATE VACANT

The Sergeantsville and Calvary, New Jersey, churches will be without a pastor November 1st. Will anyone interested in becoming pastor of these churches please communicate with

Mrs. Leona Wallace,  
Box 65,  
Sergeantsville, N. J.

## ARE YOU MISSING SOMETHING?

**THERE WAS LEFT** at the Girl's Dormitory, during General Conference week, a camera and two rolls of film. Also a bathing suit and cap in a plastic bag.

Owners of these articles may claim them by identifying and paying postage to have them sent wherever you are.

Write: Editor of Publications, The Brethren Publishing Company, Ashland, Ohio.

# ASHLAND COLLEGE GOSPEL TEAMS READY FOR SERVICE



**GIRLS'**  
**GOSPEL**  
**TEAM**

FOR EXPERIENCE AND TRAINING, the Men's Gospel Team and the Girls' Gospel Team of Ashland College want to be of service to you. No matter how far your church may be from the college, transportation may be found.

We will be glad to help in your services in any way you may want us—speaking and offering music.

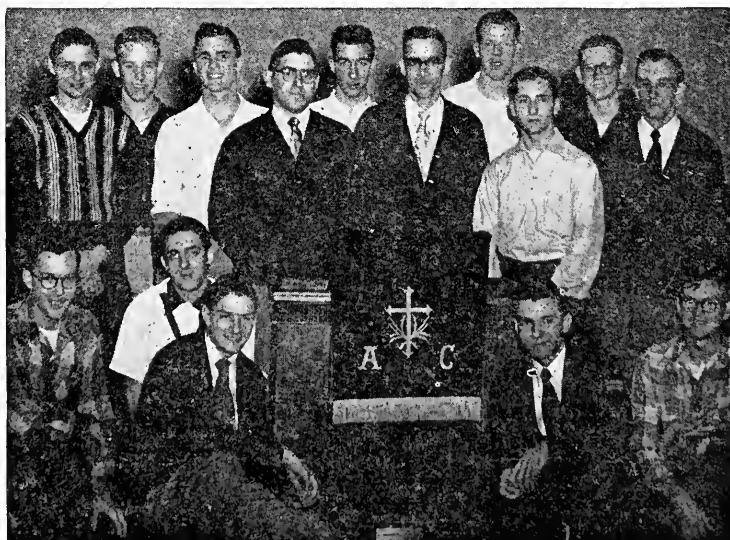
You may call for a girls' team, men's team, or mixed team (girls and young men).

We will be very happy to hear that you are interested. If so, write to Julia Ann Tritch, or Bill Curtis, Ashland College, Ashland, Ohio. Please give your preference as to a girls' team, men's team or mixed, and for what part of the service you want them.

You need us—we need you.

Julia Tritch.

**MEN'S**  
**GOSPEL**  
**TEAM**



# Prayer Meeting Studies By C. Y. Gilmer



## HANDS

A thought has often come to mind  
Of the many hands of humankind:  
The calloused hands of those who toil  
At workman's bench or in the soil;  
Though strong and able, swift and sure—  
They seldom get a manicure!

Long years ago in my home town  
There lived a man of some renown;  
No matter what the time o'clock,  
Folks always could depend on "Doc."  
And when on you skilled hands he'd lay,  
The pain just seemed to drift away.

Most tender hands of ages past  
Are those of Whom I speak of last;  
They are the Great Physician's hands—  
That heal the hurts in every land,  
The very hands that bled for all  
Still bless us, whether great or small!

—Earl W. Oates.

**A** BABY'S HANDS are trusting, weak, yet strong in their grip upon our hearts. Milady's hands, soft and white, with tapered fingers—nails just right, may waste time at contract bridge. The frail fingers and wrinkled hand of grandmother grasps the family hymnal as she goes to church. There is a variety of hands as there is a variety of human personality. We admire the skill of human fingers, but have we rightly admired the skill of God's fingers (Psalm 8:3)? In fact, to us as well as to Thomas, Jesus says, "... behold my hands ..." (John 20:27). Those hands were pierced, torn forever because of our sins and our guilt. The hand of God was great in creation, but greater in redemption!

Thomas saw the hands that cleansed the loathsome leper of a disease, which is a type of sin (Matt. 8:2, 3). The compassionate hands of Jesus touched blind eyes and gave sight (Matt. 20:34). He touched the fevered hand of Peter's mother-in-law and she was made well (Matt. 8:14, 15). His hand touched the bier of the widow's dead son, and he was raised to life (Luke 7:12-15). The hands of Christ multiplied the loaves and fishes for the hungry multitude (John 6:11). In this day of grace His hands are stretched out in welcome to the sinner. Is your name graven in His hands (Isaiah 49:16)? If your name is never graven there then these same hands will have to some day be stretched forth against you (Isaiah 3:25).

The hand is expressive of one's dealings: "Take my hands, and let them move at the impulse of Thy love" (Neh. 6:9).

No power in these frail hands of mine  
To soothe the fevered brow of man,  
Or brush away the marks of pain,  
Or bring relief where none else can.  
The power is Thine, these hands are clay,  
But purified they needs must be,  
For vessels meet for Thine own use  
Must cleansed remain continually.  
So, use them, Lord, by power divine;  
Let healing virtue through them flow.  
The hands are clay; the power is Thine;  
Through them, dear Lord, Thy mercy show.  
—Suzanne G. Floyer.

The term "hand" is often used as expressive of God's dealings (Psalm 31:15; Isaiah 10:4).

Have your busy hands grown weary?  
Rest and fold them.  
Does their spent strength need renewing?  
Let God hold them!  
—Martha Snell Nicholson.

## Lesson

### Comments

by

William H. Anderson



Lesson for October 17, 1954

WISDOM FOR DAILY LIVING

Lesson: Prov. 3:1-6; 4:10-15, 18, 19

**T**HERE ARE DEFINITE steps to obtaining true wisdom. Some of these are included in this lesson from the Book of Proverbs. These words were divinely inspired of God, and come to us as the Word of God. They are words of admonition and instruction. True wisdom, of course, is centered around God and His Word. Apart from Him there is no wisdom.

The first two steps are found in verse 10 of chapter 4: "Hear, O my son, and receive my sayings." **Hear and receive.** Man cannot obey that which he does not know how to obey. Thus, before obedience there must be knowledge. God would say to His children, "Hear and receive my Word (sayings)." In this day and age we need to cultivate the art of listening. Modern-day Christians are too busy to pay much attention to God when He speaks. Is it any wonder we miss His blessings?

After His Word is heard and received, it must be remembered and obeyed. "My son, forget not my law: but let thine heart keep my commandments." Our memories are so short—when we want them to be! How easy it is to remember everything except the injunctions of Scripture. But all too often the real cause behind disobedience is not forgetfulness, but unwillingness!

The next two steps are trust and knowledge. "Trust in the Lord with all thine heart; and lean not unto thine own

understanding. In all thy ways **acknowledge** Him, and He will direct thy paths." Both of the steps suggested in these verses are concerned with one's attitude toward God.

To trust in the Lord means to lean entirely upon Him. In other words, to paraphrase the writer, we could say: "Lean wholly upon the Lord; do not lean at all upon yourself." That makes a lot of sense! God is Omnipotent (all powerful); man is weak. God is Omniscient (all knowing); man is limited in knowledge. That is why we need to trust in Him—because man's wisdom cannot be trusted. But if we trust in Him, He has promised to lead us in the right way. However, God must be acknowledged. He must be recognized for what He is. In every decision that we make, God is to be consulted. G. Campbell Morgan has well said, "The perfectly wise man is the one who in his whole being lives and thinks and acts in right relationship to the all-wise God."

So far we have mentioned only positive steps which lead to true wisdom. But there is a definite place for that which is negative. The writer includes one in our lesson. **Avoid.** The Scripture writer is speaking in the latter part of the lesson about the "path of the wicked." He says we are to "Avoid it, pass not by it, turn from it, and pass away." Two good rules for the Christian walk are: first, avoid the path you know to be wrong; secondly, pursue the path you know to be right. James puts it this way: "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you" (James 4:7-8a).

The topic under consideration, "Wisdom for Daily Living" is a good one. How we need it! To walk day by day as Christians ought to walk requires wisdom from above. God has promised to supply this need. "If any of you lack wisdom, let him ask of God . . . and it shall be given him" (James 1:5). Let us ask and we shall receive.

## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks      Topic Writer

Topic for October 17, 1954

### GOD'S WORD IS ABLE TO MAKE ONE WISE UNTO SALVATION

Scripture Reading: James 1:5; 3:13-18

**INTRODUCTION:** The search for wisdom is an old one for men have always wanted to know what is true (real) and what is best for their lives. Satan deceived our first parents by making them believe that the knowledge of good and evil would give them advantages which they could gain in no other way. A philosopher is a person who loves wisdom. What is the wisdom that comes down from above? How do we obtain it? What will it do to our lives?

**I. WHAT THIS WISDOM IS NOT.** James tells us "If ye have bitter envying and strife in your hearts . . . this wisdom descendeth not from above, but is earthly,

sensual, devilish." This section of the scripture is really a test by which you can try your faith and wisdom. Anyone who has hate and malice in his heart cannot claim to be a child of God for God is love. Just so, anyone who has bitter envy and strife in his heart cannot claim to have that true wisdom that comes from above. "Does a fountain send forth at the same place sweet water and bitter (salt)." Jesus said, "By their fruits ye shall know them." One cannot be lovely and an unlovely person at the same time. You cannot claim the virtues of wisdom and at the same time bear the fruits of foolishness.

A man once wrote to his minister, "It just beats me. A doctor of philosophy and unable to solve my own troubles!" Wisdom lies far deeper than the intellect or any mere accumulation of knowledge.

**II. WHAT IS THIS WISDOM?** James tells us that this wisdom is 1. Pure—that is, it is not a mixture. God's wisdom is not something that mixes with the wisdom, so called, of the world. 2. This wisdom is peaceable. The person who has the wisdom of God in his heart will not be quarreling with others. He will not be promoting trouble, but on the other hand will be seeking ways of removing sources of trouble. "Blessed are the peacemakers for they shall be called the children of God." 3. This wisdom is "gentle and easy to be intreated." The true child of God does not have to be implored or begged to do something good for any other person—he just naturally wants to do it. The priest and the levite in the story of the Good Samaritan did not have as much true religion as did the Samaritan outcast. True wisdom goes about seeking ways of helping others. 4. True wisdom is "full of mercy and good fruits." Compare Galatians 5:22-26. 5. True wisdom is "without partiality." God does not look upon the face of a man, but on his heart. This should be the way to look at people. Compare James 2:1-9. 6. True wisdom is "without hypocrisy." That means that it is sincere. We are not like the stage actors who wear a mask to cover their real faces and pretend to be someone else. True wisdom is being yourself. To be without hypocrisy is to be sincere, to be in earnest.

**III. HOW DO WE OBTAIN THIS WISDOM THAT LEADS US TO SALVATION?** One thing is certain—we cannot get it by our own striving. It is not something that we can pick up from books or by going to a school. Paul tells us that the things of the spirit are not understood by the natural or worldly man, because they are understood only on natural levels. To the Greeks, the cross was foolishness. In James 1:5 we read, "If any of you lack wisdom, let him ask of God, that he give to all men liberally." Wisdom unto salvation is the free gift of God. We can do nothing at all to deserve it for "by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8-9.

How do we obtain this wisdom from above? It is received by being born again and by asking God to give it to us. It is received by the grace of God through our faith.

**IV. WHAT ARE THE RESULTS OF THIS LIFE OF WISDOM?** The great result is that we are able to live a good life that is full of good works to the honor and glory of Jesus Christ. Read James 3:13. Conversation here

means not merely our talk, but our whole way of life. Let the Christian show out of a good life his works with meekness. This life will be lived in meekness because we realize that it is not our strength and wisdom that enables us to live the good life, but the grace of God living in us. This will make us sympathetic to the feelings and needs of our fellowmen. It will also make us more sympathetic toward those who stumble and fall in the Christian walk.

This is wisdom that is worth having, and it is a wisdom that is worth sharing. Make it a point to share your Christianity.

Dear Father, open our eyes that we may behold the wonders of Thy creation, our ears that we may hear the music of the spheres, our hearts that we may receive the message of salvation, and our hands that we may share these wonderful blessings with our fellowmen. Amen.

## COMING EVENTS

(Continued from Page 2)

**NORTH MANCHESTER, INDIANA.** Rally Day—October 10th—Rev. D. Richard Wolfe, Pastor.

**LOUISVILLE, OHIO.** Rally Day—October 10th—Rev. L. V. King, Pastor.

**GOSHEN, INDIANA.** Homecoming, Rally Day and Cash Day—October 17th—Rev. Willis E. Ronk, Pastor.

**TERRA ALTA, W. VA.** Evangelistic Services—October 10th to 24th—Rev. Lyle Lichtenberger, pastor, Berlin Brethren Church, Evangelist; Rev. Emra T. Fike, Pastor.

**CALVARY, N. J.** Homecoming—October 24th—Rev. Andrew Telford, pastor and Bible teacher, Berachah Church, Philadelphia, guest speaker; Rev. William H. Anderson, Pastor.

**LOUISVILLE, OHIO.** Revival Meeting—October 11th to 24th—Rev. Percy C. Miller, Pastor, Hillcrest Brethren Church, Dayton, Ohio, Evangelist; Rev. L. V. King, Pastor.

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**MARIANNA, PENNA.** Highland Brethren. Evangelistic Meeting—October 17th to 31st—Rev. C. C. Grisso, Evangelist; Rev. J. E. Faust, Pastor.

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**CAMERON, W. VA.** Evangelistic Services—Begin October 17th—Rev. Cecil Bolton, Jr., Pastor-Evangelist.

**VANDERGRIFT, PENNA.** Pleasant View Brethren Revival Meetings—October 18th to 31st—Rev. Floyd bert, Evangelist; Rev. Paul M. Naff, Pastor.

## SOUTHEASTERN DISTRICT LAYMEN FALL RALLY

**PLACE** ..... Linwood, Maryland  
**DATE** ..... October 16, 19  
**TIME** ..... 5:00 P. M., SHAR

Isaac B. Litton,  
District President

Come and enjoy an evening filled with Christian Fellowship.

## NORTHERN OHIO DISTRICT W. M. S. RALLY

A W. M. S. Rally will be held at the Smithville Brethren Church on October 28th. All the women of the District are invited.

The program will begin at 10:00 A. M.

Mrs. Robert Hoffman.

## This 'n' That

By the Editor

THE NEW 1954-1955 BRETHREN ANNUAL is due to come to you under date of October 30th. About 95% of the material is already set in type, and we await only the information from the Mid-West and Central District Conferences (being held this month).

Incidentally, any pastors having late changes in addresses will do well to drop a card to the Editor of Publications at once, noting the date of change and the new address.

## COMMUNION SERVICES

**JONES MILLS, PENNA.** Valley Brethren—October 10th, evening. Rev. Elmer M. Keck, Pastor.

**SERGEANTSVILLE AND CALVARY, N. J.**—Combine Fall Communion Service, at Calvary Church—October 17th—Rev. William H. Anderson, Pastor.

**SOUTH BEND, INDIANA**—October 17th, 7:30 P. M.—Rev. J. D. Hamel, Pastor.

**LINWOOD, MARYLAND**—October 31st, 7:00 P. M.—Rev. Bruce C. Shanholtz, Pastor.

# MISSIONARY DEPARTMENT

## FROM THE BISCHOF'S—at Gulak

July 15, 1954

Dear Ida and Clayton:

The past year has been a very full one. It has been a year of much happiness, good health and a year which saw the Word of the Lord going forth and leading men, women, and children to Christ. It was a year of sadness too, though, in the fact that Veda had to go home on sick leave. Yet this only served to point out the fact that each missionary must always strive to keep his physical body in good condition. It also points out the fact that the constant change in mission staff on the field ten times to date is because of health and not because the person does not care for the work.

The Word has gone out during this past year. It has been my privilege to baptize at least 100 Africans during the year and to hear the confessions of another 150. I was not the one who led them to Christ, but merely the officiating minister when they took the final steps toward becoming Christians. You see, a missionary, especially an evangelist, is not much good in evangelization until at least the second tour. He must learn the language—until he does, he is considered a stranger by them; he must learn their way of life, their thoughts, their feelings—all this before he can preach effectively. The older missionaries brought the people to the place of baptism together with the many African outvillage teacher-evangelists who live among the people in the outvillages, witnessing and teaching them the way of Christ. He is the future of the African church together with the young men and women who are in school now and are accepting Christ.

There are plans for new stations. Mr. Kulp, when he gets back from leave, will staff Mubi. Grimleys will staff Uba. It is hoped that during the present rainy season the house foundation can be laid and the house finished, so that they can move in by the first of the year or shortly thereafter.abororo is still in the future, as Home Board approval had to be received before application for the site could be made to the government.

In the western area the work is also going forward. At the first of the year it is hoped we will be able to start a new vernacular teacher-training course for at least 30-35 hand-picked men. Elementary teaching program is going forward, with another class or group of teachers coming out at the end of the year. In January there will be a school

for girls who have finished grade 4 and want to go on to 5 and 6. They will be given special training in domestic science, weaving, cooking, homemaking and handcraft. Thus each year we are getting more and better trained teachers and Christians who are in a real sense evangelists. They will become the future leaders in their villages and true ambassadors for Christ.

In the near future, it is hoped, a special class, like the former pastors' class, can be given to those who want to become trained evangelists and go out from one village to another preaching. The main drawback at the moment is that there isn't enough staff. The thought is that Mr. Petre, who taught the pastors' class, might take over this work when he comes back from furlough. He will go on furlough about the month of May 1956. Each missionary has so many different jobs that it is hard to find the staff to take on added responsibilities. Mr. Petre and his wife are the evangelistic couple at the Chibuck station and are doing a fine piece of work. We hate to take them away from the station assignment until another couple is trained in the language of the Chibuk people.

In your board meeting, will you please give consideration to the following staff needs: Nurses, doctors, teachers, evangelists, builders and many other needs. We are anxiously awaiting the arrival of Wanda Beal, and looking forward to the coming of the Krafts. They all are greatly needed on the field.

This year about 200 boys will graduate from Class 4. Most of them would like to go to Class 5 and 6, but out of the 200, we must choose 35 to go on. Not because we want to have only 35, but because the government says that you must have one teacher for every 35 pupils, and we do not have the staff to permit more than one person to teach in grades 5 and 6. One African qualified teacher teaches also. In the future we hope that more Africans will be trained to take over this work. The educational standards are quite high and it will take more than seven years of schooling after grade 6 to become qualified to teach this grade level. Until that time, unless missionary staff is increased, we must turn away many boys who would become the future teachers and leaders of the African Church.

May God bless and guide you all, especially during the meeting. We shall be thinking of you all. We thank you for the opportunity of serving in Africa.

Sincerely, Bob and Bea.

## MISS LISKEY TO RETURN TO NIGERIA

Miss Veda Liskey will doubtless receive medical clearance shortly. She plans to sail from Montreal on October 19, traveling with Miss Velva Jane Dick, a nurse at the Garkida Leprosarium. She will disembark at Liverpool,

spend nine days in Germany and then sail from Southampton, arriving in Lagos about November 18. Her address will be Marama, P. O. Biu and Jos, Nigeria, West Africa, when she reaches the field.



# The Tithe Is The Lord's----

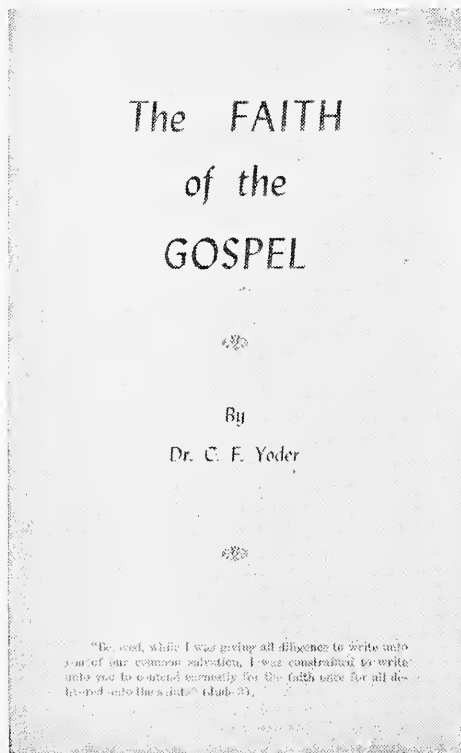
## LORD'S TREASURY BOXES AVAILABLE



LORD'S TREASURY BOXES, as illustrated here, are available from The Brethren Publishing Company. The price is \$1.00 each, plus postage. By buying six or more at one time, the price is 90c each, plus postage.

THESE BOXES are effective for teaching tithing in the home, as the family is taught that out of each pay check, or income, one tenth goes into this box. Then, that out of this box, we fill our church envelopes, give to Sunday School, youth services, and to special offerings of the church and denomination.

THE BOXES are approximately 5½ by 3½ by 3 inches in size, made of plastic, a soft shade of tan in color, attractively designed.



## The Faith of the Gospel

By Dr. C. F. Yoder

THE FAITH OF THE GOSPEL, by Dr. Charles F. Yoder, is a book designed for Bible Study groups. All Brethren will do well to make study of this excellent book on Bible doctrines and teachings.

This book is especially helpful when given to prospects for membership in The Brethren Church, or to new members.

PASTORS: Every new member of your church should be given a personal copy of this book. It will aid you in establishing your new members in the faith and teachings of the scriptures and of our Church. The cost involved will be negligible.

MAKE IT A PRACTICE, WHEN GIVING A CERTIFICATE OF MEMBERSHIP to a new member, TO GIVE HIM OR HER A COPY OF DR. YODER'S BOOK, "THE FAITH OF THE GOSPEL." (Of course, we understand that where two or more members of a family join your church, that one copy of the book will suffice.)

It will be beneficial to you and to the church, also to the new members, to see that they have their copy of this outstanding book.

The cost is \$6.60 per dozen, plus 25c postage. Individual price 65c, plus 10c postage.

Order from The Brethren Publishing Company  
524 College Ave., Ashland, Ohio.

# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

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MANCHESTER, INDIANA



The Eye of God is upon men; in time of need, raising up Godly leaders for them to follow, under His guiding Hand.

VOL. LXXVI, No. 41, October 16, 1954

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## THE BRETHREN EVANGELIST

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## Items of General Interest

CUMBERLAND, MARYLAND. Sunday evening, September 26th, the Choir presented the first of its monthly programs under the heading: "Christ Jesus, Saviour of the World." The choir is under the direction of Mrs. L. O. McCartneysmith, with Mrs. William Baldwin as pianist. The program featured Gospel, Art, Poetry and Song.

The Men's Chorus of the Cumberland church is scheduled to present a program of Negro spirituals the evening of October 31st.

BRYAN, OHIO. Brother Alvin H. Grumbling notes that their building addition program is moving along. The old brick building north of the church has now been razed, and as soon as the new foundation can be completed, the parsonage, now east of the church will be moved north of the church on approximately the same site as the razed brick building. The new addition to the church will be built east of the church over part of the present site of the parsonage.

CANTON, OHIO. Brother Robert Keplinger writes to the Editor: "Rally Day was quite a success here in Canton. We had 172 in Sunday School. This was only 3 below the all time high. More than that, the people really seem to be interested in the Lord's work. The rest of our services were very well attended."

Brother Keplinger also notes that the one large Adult Class has now been reorganized into three classes, a Young Married People's Class, a Family Circle Class, and

Loyal Men's and Woman's Class; organized according to age groupings. He says, "This is definitely a step forward."

Brother Keplinger further notes that "Another new thing from Canton is the selling of our present property and starting a new building program. When the people moved into the present location 8 years ago, it was only temporary—now they feel is the time to move. So my suggestion would be—"Watch Canton!"

DAYTON, OHIO. A reception for all members received into the church since October 7, 1953, was held in

(Continued on Page 10)

## COMING EVENTS

GRATIS, OHIO. Homecoming—October 17th—Carry dinner at noon. Rev. M. W. Dodds, Pastor.

GOSHEN, INDIANA. Homecoming, Rally Day and Cash Day—October 17th—Rev. Willis E. Ronk, Pastor.

CANTON, OHIO. Northeastern Ohio Brethren Youth Rally—Sunday afternoon and evening, October 17th—Robert Keplinger, Pastor.

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(Continued on Page 15)



# The Editor's Pulpit



## How's Your Church Doing?

EARLIER THIS YEAR, we ran a series of Editorials on the subject, "Filling The Church". In the light of the comments we made, we are wondering how your church is doing this fall.

It is granted that we were not presenting any "cure" suggestions for solving all the attendance problems of your church. In our years in pastorates we had our attendance problems, too. What we did, in these Editorials, was to suggest ways and means, gained from our experiences in our pastorates, which we felt could be used to profitably increase church attendance. (Success, as such, is mostly to local, energetic and proper application of general ideas.)

Reactions to that series of Editorials has been varied. We wish at this time to thank each one who took the time to write comments relative to them.

We feel it is of interest to the Denomination to give a summary of comment received on that series of Editorials. Summarizing the comments received from both laity and ministers, we find TWO MAIN POINTS WHICH STAND OUT! (Both of these we discussed in the series,

The Brethren Evangelist, issues of April 24th, May 1st, May 15th, May 29th, 1954.

and to this Editor it is significant that they are considered most important by the Brethren.)

We suggest that Church Boards, Pastors and laity reread the Editorials dealing with these specific items mentioned here.

The first of these outstanding methods of filling the church is **FRIENDLINESS**. No question about it, people still react to friendliness. Nothing will make a person resolve to stay away from a church any quicker than an unfriendly, cold, "mind your own business" attitude on the part of the members.

Have your greeters at the door. As visitors or new prospects come, greet them, ask them their name and address. If they are there for Sunday School, see to it that they are taken to, and introduced to the class teacher and others. Supply them with hymnals, bulletins and quarterlies. If they are coming to the worship service, in addition to a bulletin and hymnal, make a few comments about the order of service, and show them to a seat. (If possible, introduce them to the people sitting next to them, in front and in back of them.) (Of course, if the

(Continued on Page 10)

## NEWARK CHAPEL DEDICATION—October 24th

The chapel at Newark, Ohio, will be dedicated on Sunday, October 24, at 2:30 P. M.

The Missionary Board and the Newark pastor and people are desirous of having many of our Brethren members and friends present for this occasion. Those churches located within a one-hundred mile radius should plan to be well represented.

Brethren people who may be attending the Ashland College homecoming festivities that weekend may be able to spend a part of Sunday at Newark. This is church extension work, and your moral support will do much to keep this program moving.

Directions for reaching the chapel will be given in the next issue of the Brethren Evangelist.

## Brethren Church History

By Rev. Freeman Ankrum

# THE BISHOP of the MONOCACY

## Part One

THE SUMMER SUN mottled the ground under the shade of the trees as we walked through the Western gate into the Rocky Ridge, Maryland, Cemetery. Rocky Ridge is a small village astride the hard road a few miles East of Thurmont. Just inside the gate were two graves. The ground seemed to have been hallowed by the unseen presence of the great servants of God of sixty nine years ago.

Here stood James Quinter, then President of Juniata College of Huntingdon, Pennsylvania; Elder E. W. Stoner of Union Bridge; and Andrew Hutchinson, "The Walking Bible," officiating at the last sad rites of one of the outstanding Brethren of not only his generation but of other generations.

The time was June 1885. The deceased was Daniel P. Sayler, whose passing brought the largest attendance for the funeral known at that time. Elder Sayler had been born at Red Levels, on his fathers farm, near Beaver Dam, on June 23, 1811, and lacked just a few days of reaching his seventy-fourth birthday at the time of his passing.

Some twenty years afterward his companion was to be laid by his side with a monument similar to that of her departed companion. At the time of her death she resided at Waynesboro, Pennsylvania. The late Rev. James A. Sell who knew her well wrote of her, "She possessed an amiable disposition to which was added Christian culture. She was noted for her piety and strong attachment, both to her illustrious husband and the church which they both did so much to uphold. In her the church at Waynesboro has lost one of its strongest pillars."

James A. Sell had visited from time to time the Sayler home in Maryland. Her death occurred December 27, 1904. She had reached the age of 61 years, 10 months and 26 days. The funeral was conducted by Rev. J. B. Ruthrath assisted by Elder James A. Sell.

Here in simple dignity rests a friend of the martyred President, Abraham Lincoln. Lincoln was just two years older than his admirer. On the monument there has been engraved for all who care to read, the following inscription:

HERE LIE THE REMAINS OF

ELDER

D. P. SAYLER

FOUNDER OF THE MONOCACY CHURCH

BORN JUNE 23rd, 1811

DIED JUNE 6th 1885

AGED 73 YEARS, 11 MONTHS

AND 13 DAYS.

FAITHFUL IN LIFE TRIUMPHANT IN DEATH  
GONE HOME TO THE GOD HE LOVED TO ADOR

This stalwart of a century ago who traveled not alone over his state of Maryland but roamed far and wide where the Brethren had emigrated, had lived a full life. This life was unselfishly devoted to the advancement of the cause of his Lord whom he loved and in the admiring of his brethren and the leading of those to whom he felt had been given a special place in the advancement of God's kingdom.

Elder Daniel P. Sayler belonged to the fourth generation in the line of the Sayler family in America, his grandfather having come over from Switzerland about 1775, and settled in Lancaster County, Pennsylvania. He was baptized in the Conestoga Church by Michael Forster in 1752. In 1772 he removed to Frederick County, Maryland, on Beaver Dam, in a log hut that he had built the previous fall. Daniel P. Sayler's grandfather, Elder Daniel Sayler, was an able Minister and Missionary and did much to build up the church from Conestoga to the Blackwater District of Virginia.

Daniel Sayler, father of Daniel P. was born December 29th, 1775 and died December 30, 1850. He was an excellent among men. There seemed to be nothing within the realm of mechanics that he could not do. He was a famous German scholar and a farmer. His wife was Mary Simmons, born in Hesse Cassel, Germany April 8, 1777 and died March 26, 1861, at Double Pipe Creek, or Detour as it is now called.

Daniel P. Sayler, the subject of this production, was born June 23, 1811, on Red Levels near Beaver Dam. TH

man has changed hands numerous times, but the old lying ground back of the orchard contains the remains of four generations of the Saylor family. Likely young Daniel secured what schooling he could at Good-Intent. His parents were members of the Beaver Dam, Maryland, German Baptist Church, as it was then called. His father, a layman, was never advanced to the Ministry. However Daniel P.'s grandfather was a Minister in the Beaver Dam Church. He died in 1839, just a year before Daniel P. was called to the Ministry.

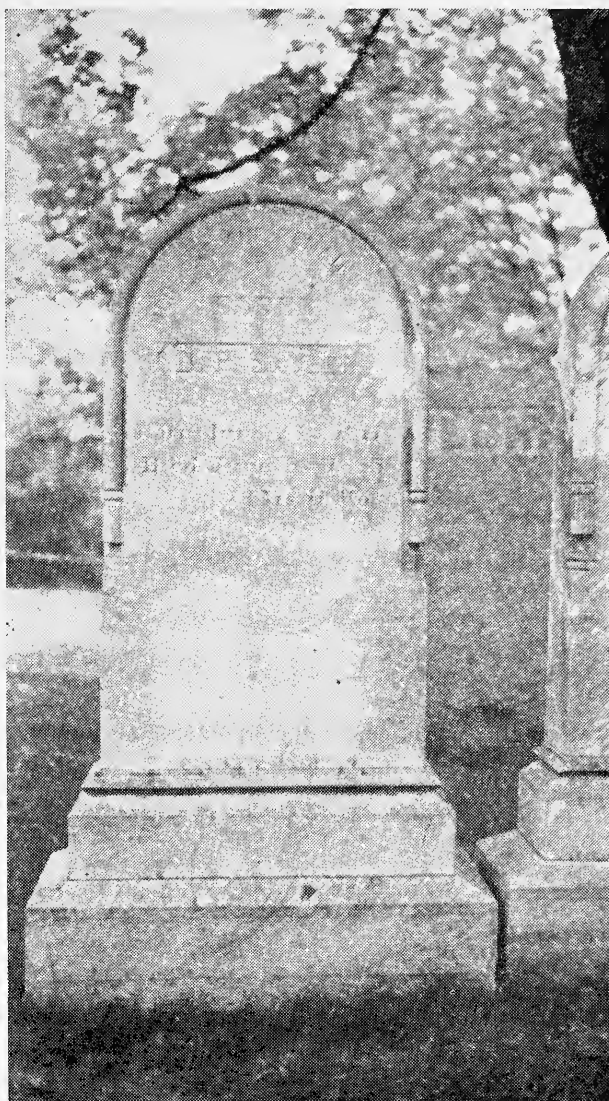
Daniel P. was not unlike many of the youth of his day. He rambled over the wooded countryside of that section of Maryland. The untamed fires of youth led to considerable wildness which at times brought despair to the kindly parents and grandfather. His grandfather, who died at the age of 90, played a very important part in changing the ways of the wayward young grandson.

There were also other forces, among which was the influence and council of a godly father, and the wise and loving help of his young wife, who before marriage had been Sara, daughter of Richard Root. While never joining the Church, she was said to fear water, never-the-less held its interests at heart. Daniel P. Saylor had desired that his father afford him the opportunity to learn the milling trade, which was one of the popular trades of that day.

Sara was the young widow of Samuel Smith with whom Daniel P. worked in the Richard Root mill which they had leased. Sara and Daniel were married in 1833. This brilliant and Godly woman had much to do in shaping the career and life of the impulsive young man. To this union were born three daughters, Mary, born June 14, 1835, and who died at the age of 17; Margaret, born September 16, 1837; and Anna, born March 27, 1839. She married Leonard Emmert who founded the Emmert Hardware firm of Elmerstown which has had a long and successful business career, but is being liquidated as this is being written.

On August 20, 1837, there was joy unconfined when Daniel P. Saylor entered the waters on the David Stitley farm near Beaver Dam Church and was baptized by Elder John Garber. The young man must have even at this early age showed promise, for just three years later on September 30, 1840, he was called to the Ministry. Strong in his convictions it took no little persuasion to convince him of the need of baptism and submission to the form in which it was administered. However when once convinced there was no changing. When he did yield to the Spirit of God, there came forth a man of great power. He walked not only with men of common walks of life, whom he understood, but with men who occupied the highest places in the Political life of the Nation. Among these were President Franklin Pierce and Abraham Lincoln.

We are not told how the young preacher first came in contact with Lincoln, but we know beyond doubt that he did. Could it have been in listening to Lincoln in the Lincoln-Douglas debates in Illinois which he followed from city to city? He spent much time in Lincoln's home in Illinois. Perhaps the friendships made were carried over to the White House at Washington D. C. There is the story of the time Daniel P. Saylor accompanied a friend



Elder D. P. Saylor's grave  
at the Rocky Ridge Church

of his to interview Lincoln regarding an appointment. When the business of D. P. Saylor's friend was attended to Lincoln turned to Daniel P. and stated,

"And Bishop, what do you want?"

"Nothing," stated Elder D. P. Saylor.

"Then I commission you to preach the Gospel," stated President Lincoln.

There were numerous conferences with Abraham Lincoln. Some of these brought much criticism upon the head of Elder Saylor. It must be remembered that in those days the Brethren looked with disfavor upon voting. They were also non-resistant and in opposition to many policies of the Government relative to the war. Daniel P. Saylor was advisor to Lincoln regarding planning for a place for the Brethren in the terrible War between the



States then raging which tore the country apart as it never has been in all its history.

The famous Military draft order of August 4, 1862 brought near rebellion in some Northern cities. Daniel had advised in the making of provisions of the "Peace" people who were opposed to war. We give a copy of the certificate:—

Monocacy Church, Frederick County, Maryland September 14, 1862

This is to certify that the bearer..... is a baptized member in full fellowship and communion with the German Baptist Church which teaches and practices the doctrine of self-denial, of non-resistance, doing violence to no man, overcoming evil with good ... and therefore is conscientiously scrupulous about bearing of arms and humbly prays to be exempt from military duty.

It is further certified that the bearer is a true and loyal citizen and will faithfully perform all other duties of a citizen by paying tribute, etc.

Daniel P. Sayler, Ordained Elder in charge.

D. P. Sayler realized that a person could not separate himself entirely from the Government which overshadowed and protected him, so when time came to cast the Ballot did so with little publicity.

When Sayler called at the White House and assured President Lincoln of the sympathy of the German Baptist Brethren, he was taken severely to task by his Brethren for assuming to speak for them. There were strong clashes of equally strong personalities in those days of the Brethren. Daniel P. Sayler and John Kline, that strong Virginia Elder, had had a Conference with President Millard Fillmore as early as 1853, on the slavery question.

Daniel P. Sayler was a prodigious writer for a man of his day. As we write we have before us numerous "Essays" as he styled his writings upon the issues of the day which confronted the Brethren. They show a man of keen intellect and it would behoove College graduates of the present time to improve upon their clarity and diction. When he took charge of the Monocacy Congregation, which he had founded in 1855, he kept a complete diary of the important dates, decisions and baptisms. For thirty years there were yearly additions and during his period of Eldership there he recorded over three hundred additions. Living in a day when note books and pencils were beyond the reach of the average he trained his mind to take their place and could read a chapter in the Bible or an article in a newspaper and almost repeat it verbatim.

One day when a young man, at a funeral when the Elder John Garber was too nearly related to do the preaching, Elder Garber called aside Jacob Sayler, D. P.'s Uncle, and Daniel P. He said to Jacob, "You preach in German and Daniel in English." Jacob made his remarks short and then young Daniel was called upon. Without opening his Bible he read "I am the resurrection and the life." He then proceeded to preach one of the most eloquent

sermons the congregation had ever heard. His eloquence and force surprised the audience. This was only the beginning of his growing strength. Within two years after began preaching, ninety-two persons were added to Beaver Dam church. He was a man of strong conviction.

D. P. Sayler began preaching at Pleasant Hill (1 Creek congregation) in 1842 and continued until the organization of the Monocacy Congregation. September 1853, he sold his Mill property to George Buckey \$9,000 and bought the Woesche farm at Double Creek (Now Detour), and moved there April 1, 1854. farm home was on a high bluff overlooking the beautiful valley. Later on when the Western Maryland Railroad

(Continued on Page 8)

## Spiritual Meditations

Rev. Dyoll Belote

F-O-O-T-P-R-I-N-T-S

THE POET SPEAKS OF "FOOTPRINTS in the sand of time," which may be good poetic license but offers a poor suggestion of permanence. Impressions made in sand are subject to the whims of wind and water, and soon lose their identity. But impressions which are sometimes seen in places of cement walks—of baby feet, animal pedal extremities—are proof that impressions made in that substance acquire permanence. And the latter impressions could not be erased even with a hammer.

And so it is also that impressions made on the hearts of men are indelible, even though we may think that what we do and say do not have influence on others. We are living in a difficult time; and out of "blood and sweat and tears" we are forming a new world, a world where we have the privilege of helping to shape—to shape ourselves and for all time. All acts of courage, all works of sympathy and understanding, all deeds of sacrifice do while hearts are breaking, while children are hungry, while nations are being torn apart, will count in God's final reckoning as they never have before.

And it is a serious time in which to live, and it is a dangerous time. But it is a glorious time in which to live because of the challenges which it presents to us to give testimony for our Lord. The natives of a certain African tribe paid tribute to the life and service of a certain missionary by saying—naming the missionary—"passed that way," the fact being evidenced by the changed lives of those with whom the missionary had worked. He had "walked" that way and left indelible footprints.

A few years ago Dr. John R. Mott made the statement that he would rather live in the next two years following that time than in any years he had lived. And while these are great years from every other standpoint, yet the greatest reason is because they are the greatest time ANY of us will have to live for our Lord and do service in His kingdom. Walk straight and leave clear imprints. (See Ephesians 6:10.)

# MISSIONARY DEPARTMENT

## MISSIONARY BOARD SECRETARY ON DEPUTATION

Mr. Clayton Berkshire, general secretary of the Missionary Board, has been selected to accompany a Church of Brethren deputation to Nigeria.

### To Visit Mission Stations

The group, representing the missionary boards of both denominations, will visit the missionaries and stations in areas to which these churches have been assigned. They will attend and take part in the Annual Meeting of Nigerian Brethren the week following Christmas.

Secretary Berkshire will visit the Bischofs at Gulak, the King at Hillcrest (Jos), and Miss Liskey at Marabou—if she is back on the field by that time. He plans to survey the Higi territory assigned to our church, where new buildings are to be erected.

### Members of the Deputation

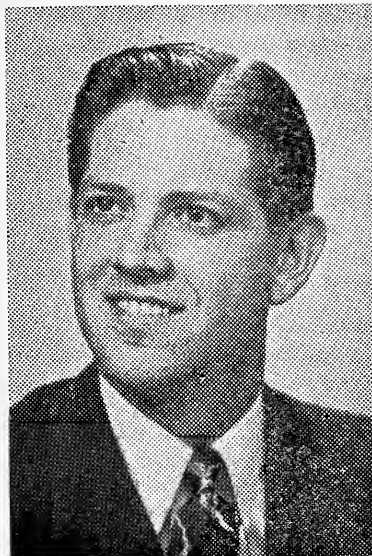
Dr. Leland Brubaker, executive secretary of the Foreign Mission Commission, and Norman Baugher, general secretary, will represent the Church of the Brethren. Mrs. Brubaker and Brubaker will accompany the group. Reverend Berkshire will represent the Brethren Church on this trip. Our denomination is most fortunate in having an opportunity to send a representative along on the deputation. The Church of the Brethren is arranging the entire trip and taking care of all details involved.

### Itinerary

These church representatives will leave by KLM Dutch Royal Line plane from New York on November 2, stopping in Amsterdam, Kano (Nigeria) and arriving at Jos on November 4. They plan to return from the Nigerian trip on January 7.

### Visit Brethren Service Centers

Secretary Berkshire has been invited to visit a number



of Brethren Service Centers in Europe, where the Church of the Brethren has been conducting Christian rehabilitation work. Although these plans are not yet definitely established, he will likely stop in Rome, Frankfurt, Kassel (Germany), Schwarzenau, Linz (Austria), and London. He is scheduled to arrive back in the States on January 24.

BON VOYAGE, BROTHER BERKSHIRE!

## MISS KUGLER

Word has been received recently from Robert Byler that Miss Luisa Kugler will be leaving soon to spend a year or two in Germany. Miss Kugler is a native of Germany. She has been a worker in recent years at Villa Institution in Argentina.

for, is to invest them with a sanctity that means more judicious spending and more righteous planning. Tithing, then, becomes an incomparable means of spiritual grace.  
—Stewardship Facts.

Stewardship belongs to the center of life and not to its circumference.—Presbyterian Church U. S.

The person of meagre abilities may feel he is a failure; unless in a great world of need. But if he becomes a Christian—and practices stewardship—this feeling vanishes—because little is much when dedicated to God; and used in Kingdom service.—James H. Riggs.

Emerson once said: "The worst thing about money is that it costs too much."—Stewardship Facts.

## STEWARDSHIP NUGGETS

The only way to avoid the bondage that goes with possessions is to commit all we have and own to a stewardship. To handle all our possessions as though they are entrusted to us by God, and were to be accounted

## THE BISHOP OF THE MONOCACY

(Continued from Page 6)

built through there on its way from Baltimore to Hagerstown and the West, the name was deemed too long for the name of the station, so Elder Sayler suggested the name of "Detour." This had not the significance given it in the days of rapid transportation but suggested a passing to one side to enjoy the beauties of nature as they were displayed in the beautiful valley.

The walls of the Sayler house were built of native stone. A wide veranda stretched across the entire front of the building. To sit on this veranda when the cool of the evening came was to have before the individual a beautiful valley spread out as Maryland can so abundantly furnish. Down beyond the gate the two-span bridge, built of iron has given way to one more substantial. A large spring adds its clear cool waters to the babbling creek. This beautiful location was the home of Elder D. P. Sayler for nearly the last thirty years of his life.

The Sayler farm, as were many in those days was to a certain extent self contained. One matter of interest was the employment of an orphan boy who much preferred housework to that of the field. This boy was trained to bake and was noted for his skill along that line. While others worked in the field, David Whitmore, for that was the name of the young man took care of the dairying part of the household as well as the baking. The butter was kept in the spring house at the foot of the bluff, and many a pound was sold for the price of six cents per pound. David Whitmore, the Cook and the Baker made Elder Sayler's home, his home for many years.

Elder Sayler had a keen sense of humor which often saved the day for him and put across his point which otherwise might have been defeated. One instance during his time related to a grave question as to the propriety of publishing full reports of Annual Meeting. The matter was considered that perhaps it would be proper if the names of the speakers were omitted. After a long and tiresome and perhaps pointless and illiterate harangue the matter came up for decision. This was just the time that Daniel P. Sayler was waiting for. At the conclusion of the speech he arose in his dignity and stated, "Brethren, I am in favor of having the names attached to the speeches, on account of the speech just made. I don't want everybody in the whole Brotherhood to think that speech was made by Daniel P. Sayler." This was the clincher and the people realized it.

Space prevents more than a mere mention of some of his writings. He often wrote answers to Annual Meeting queries. Perhaps ones that would have been just as well not written were the Mandatory Resolutions which caused so much excitement and heart ache by their passage at Arnold's Grove in 1882. Time has given us a far different viewpoint of things which in those days were very close to them. It is not out of place to state that time will also evaluate the actions of the present.

If a thing was right and correct to D. P. Sayler, every thing else was secondary. He trusted Providence and God

for the future. This was indicated one day when he seated in a store some weeks previous to the time of election of Abraham Lincoln to the Presidency of United States. He listened to various men discuss burning questions of the day, and they were really there. Some supported Steven A. Douglas and others supported various candidates, such as Bell and Breckenridge, while a very few supported Lincoln. Finally one of the men turned to Brother Sayler, who was a silent listener and asked: "Bishop Sayler, what do you think about it?"

His reply came quickly and forcibly: "Gentlemen, election day you are going to hear the voice of God. I might say, 'Abraham! Abraham!' and then you will hear an answer from Abraham saying, 'Here am I.' That ended the discussion but it showed how Elder Sayler was able to look into the future and forecast the outcome of an election which was the turning point in American History.

Sleigh Bells were taboo among the Brethren, but Elder Sayler enjoyed using them. Perhaps not only a demonstration of his humor but of his ability to keep comedences came about when he suspected that some one was "borrowing" meat from his smoke house. One day at night he learned that some one was helping himself to what did not belong to them. Cautioning the members of the household to remain quiet he slipped out. There were two men at work. One was above hanging down the meat while the other on the ground was receiving it and stacking it up to be carried away. The man on the ground sensing something suspicious hurriedly and quietly left the scene. Elder Sayler quietly took his place and proceeded to receive the pieces as the man above handed them down. Soon the man above realizing that his partner had fled, spoke to the man below stating, "We had better not take any more, the old buzzard might miss them."

Then up spoke the Elder to the surprise of the man who had been unaware of a change of companions. "No, just put these pieces up where they belong. Go home, both of you and sleep. You come back tomorrow and go to work as usual and nothing will be said of this tonight. The men did as advised and later became active workers in the Church. It is not out of place to state at this time that the Daniel P. Sayler home is now owned by a family by the name of De Shields, who are restoring it to its former beauty.

Bishop Sayler's interest was not confined to the church alone of which he was a member. He aided in the construction of churches of other denominations. It was his pleasure and perhaps pride when riding with friends about the countryside to state when they came to one of the churches he had helped to construct, "I helped build that church."

It would seem to the writer in studying the life of this great man of the church that he was a mixture of Conservatism and Progressiveness. In many ways he was ahead of the church of which he was a member. He loved it deeply and traveled over much of its territory in his own conveyance at his own expense. Many preaching tours were made not only to neighboring states but as far west as Illinois and Indiana. The Martyred John

of the Shenandoah Valley of Virginia and he were constant touch during Kline's life. They worked together time and time again in Annual Meetings, on Standing Committees and important Boards.

he late John Caleb Leatherman, of Myersville, Maryland, and well along in his nineties when the Author first met him, was a convert of Bishop Sayler. He related how Bishop Sayler would give the Candidates for Baptism a mild admonition as to what the step meant to them in coming to the church. There was never any misunderstanding on his message.

D. P. Sayler was a member of the Standing Committee many times. He was Moderator of the Conference of 1859, at Elk Lick, Pennsylvania, and 1877, at New Enterprise, Pennsylvania.

Daniel P. Sayler lost his first wife November 3, 1874, and two years later was married to Sarah K. Rohrer who was born and reared near the Welty Church in Greensburg Valley, Washington County. Her father's door was always open to visitors. One night she helped to lodge their home sixty visitors who came to attend the love feast at the Welty Church.

She was thirty two years the junior of her husband. It was stated earlier in this production she survived her illustrious husband twenty years. Three children were born to this union. Two sons passed away in infancy, and the daughter born July 19, 1884, when her father was twenty-three years of age survives him. She stated to the writer that "Daniel P. Sayler is only a name to her as she has no personal memory of him." This can be readily understood when it will be recalled that she was less than a year old at the time of her father's death. However, she was told to her so many things by her mother and others that they have in reality become a part of her life.

Her father looked at her one day in her cradle and stated to her mother, "She will go far, but she will be brought back." In this he was not a true prophet as she was a member of the church to which her father gave so much of his life. "I will not be able to help you raise a child," He said one day to her mother. "There are guardian Angels and I will pray that she will have one to look after her." Less than a year old at the time of her father's death, until the time she was six years of age she had ventured in many dangerous places but never lost.

Ahead of his time in numerous ways was demonstrated in 1850, soon after his ordination, when a Mrs. Adams applied for membership in the church. She was a slave holder and in coming to the church agreed to manumit

all her slaves. Grateful for their freedom they followed her into the church through baptism. Thus the Maryland churches for years had colored members upon their rolls. A strong anti-slavery man, Bishop Sayler did not hesitate to baptize them though personal threats were made against his person. In fact in later years little Lizzie, as the daughter Elizabeth was called, saw her first colored person at a religious service. Mrs. D. P. Sayler and Mrs. Samuel Weybright had taken "Aunt Jennie" as the colored lady was called, to the Communion Service. One on each side of her, they were walking toward the Rocky Ridge Church when "Aunt Jennie," spied the little girl. "Why, This is Daniel P's little Lizzie," she said, to the astonished girl. Seeing the wide eyed astonishment as the little lady looked for the first time upon a black person she said to her, "Lawdy Child. It is God's black and it won't rub off."

The infant daughter of D. P. Sayler was different from the average Dunker baby. She would roll up her little fists and cry when the sisters came to see her and would kiss her. "She will never make a good Dunkard," her father would say. In this he proved to be an unsuccessful prophet. When grown to womanhood Elizabeth married W. E. Bowers of Waynesboro, Pennsylvania. Mr. Bowers passed away some years ago. There are two children, Rachel Rohrer Bowers, connected with the Broadcasting and Film Commission of the Churches of America, and a son Daniel P. Sayler Bowers who is an assistant Pastor of a Methodist Church in Westfield, New Jersey. His sister Rachel lives in Flushing, Long Island, not far away.

Mrs. Bowers is vivacious, and blessed with an activity which belies her years. Her home is on Church street, Waynesboro, Pennsylvania, where she keeps in touch with not only her local church which she attends but the work of the church as a whole. Her membership is in the Waynesboro Church of the Brethren whose Pastor is Rev. George L. Detweiler.

It is rare that two lives cover such a long span of time in United States history. Her father born in 1811, a year before the war of 1812 plus her years cover one hundred and forty three years of American History. When her father was born, George Washington had been dead less than a dozen years and this country had been a nation only some thirty odd years.

St. James, Maryland.

(Part Two of this article will appear in the November 13th issue of the Evangelist.)

**OCTOBER is EDUCATION MONTH in the Brethren Church. Give NOW, for the support of ASHLAND COLLEGE and SEMINARY during the coming year. GIVE LIBERALLY!!!**

# THE EDITOR'S PULPIT

## HOW'S YOUR CHURCH DOING?

(Continued from Page 3)

service is already started, this introduction should not be made!)

AFTER THE SERVICE is where churches sometimes fail. Obligations of the greeter and members of the church do not end when the visitor or prospect is seated. Your guests should not be left to find their own way to the sanctuary after S. S., nor should they be compelled to "float out" with the crowd, UNLOVED AND SHUNNED BY THE MEMBERS, after the worship service.

It will help if visitors and prospects have personal escorts on that first and all-important Sunday in services to help them from place to place, to make introductions. Perhaps few names will be remembered, but the spirit of friendliness will be! Names can be mastered subsequently.

Yes, after your personal workers have labored hard and faithfully to bring people to the church, don't lose them by a sub-temperature on the part of the congregation. How would you like to be lost out in a cold winter's

storm? Don't let it happen in your church to your visitors. Perhaps a sermon or two on the part of your pastor, on friendliness of the congregation, will give your church an enviable record in this respect.

The second characteristic is the MESSAGE OF CHURCH. This relates to the message from the pulpit, the choir, the organist, and the S. S. teachers. All churches and S. S. leaders, please note—Brethren people are vitally interested in hearing true, warm, gospel messages.

And, professing to be a Bible believing, Bible preaching church, our sermons, our music, our S. S. lessons are always be such. IF WE ARE TO WIN MEN TO CHRIST IN OUR CHURCHES, THEN CHRIST AS SAVIOR MUST BE PROFESSED, PRAISED AND PRESENT. Never let it be said in any of our churches that someone came to the services, hungering for soul-filling and satisfying Bible teaching, music and preaching, and was away disappointed. It would be especially tragic in Brethren Church since we acclaim "The Bible, The Word of God, and Nothing but the Bible," and assert our faith in the New Testament as our rule of faith and practice.

All arguments to the contrary, these two main elements are worthy of consideration by our churches. Impartial, abstract analysis of any particular church and its concerned members, of the factors may well be secret of successful church attendance increases. W. S.

## INTERESTING ITEMS

(Continued from Page 2)

Dayton church on October 6th. It was in the form of a covered dish supper, with a program following.

MATTESON, MICHIGAN. Walter Lichtenberger, of Elkhart, Indiana, was guest speaker at the Matteson Mission on September 19th.

NORTH MANCHESTER, INDIANA. The Editor reports a very fine day of fellowship with the North Manchester Brethren on September 26th. Home for the Editor and family for the week-end was with Mr. and Mrs. H. D. "Bud" Hunter, on their farm on North Manchester, Route 2. "Bud," the well known, hardworking President of our National Layman's Organization, also presided for the morning Worship Service, in the absence of the pastor, Brother D. Richard Wolfe, at which time the Editor brought the message. Hospitality of the Hunter home was of the very finest, and the very warm and friendly reception by the North Manchester Brethren will long be remembered.

We were very agreeably surprised to find out that the North Manchester Brethren had done a first rate job of collecting rags for the Publishing Company. Thank you, Brethren, for your contributions of this very necessary item for our press room. The rags were loaded in the Editor's car and brought to Ashland.

We would also note at this time that the September-October Layman's Magazine carries the fact that Brother "Bud," who was re-elected the N. L. O. President at Con-

ference Time, is serving his 7th consecutive term as President.

SOUTH BEND, INDIANA. Brother J. D. Hamel was radio speaker over WHOT the week of September 26th in the program "Faith For Today."

## ATTENTION

THE NATIONAL BRETHREN MINISTERIAL ASSOCIATION wishes to purchase the following books from individuals who may have them and who wish to sell them. These books are badly needed by the young ministers of our Church, and since they are not in print, the need is urgent.

"God's Means of Grace"—C. F. Yoder.

"History of the Tunkers and the Brethren Church"—H. R. Holsinger.

"History of the German Baptist Brethren in Europe and America"—Martin Grove Brumbaugh.

The Association will pay \$2.00 for each copy and they are to be sent to the Secretary-Treasurer of the Association:

Spencer Gentle,  
282 Hammond Ave.,  
Waterloo, Iowa.

# NEWS ABOUT THE NEW BRETHREN WORK IN FLORIDA

**U**NDoubtedly, you heard about it at General Conference or read about it in the Evangelist, Yes, that is right. Rev. Fred Vanator and Rev. O. C. Lemert are arranging to start a Brethren Church in Sarasota, Florida. Brother Vanator and family have hoped that such a dream would come true. In planning their new home they arranged to have one room large enough that it could be used as a place of worship. These faithful Brethren have not only held fast to their convictions but are anxious that others may hear the Word of God as taught in "The Brethren Church."

If you are planning on coming to Florida this winter, why not make Sarasota your head quarters? There is not a more attractive place in state. You will find the Gulf Coast a wonderful place to spend your vacation or build your dream home. We feel sure that you will want to take that drive over the new "Sunshine Skyway" and visit in Sarasota. Why not make this a must and worship at least one Sunday with us? We will be looking for you.

O. C. Lemert, Englewood, Florida.

P. S. Brother Vanator will send in an article soon with directions to his home and other details.

Editor's Note: The scheduled starting date is November 7th.

## WITH THE LAYMEN

### SOUTHERN INDIANA DISTRICT

#### LAYMEN'S ASSOCIATION

THE REGULAR QUARTERLY MEETING of The Southern Indiana District Laymen's Association, was held at the First Brethren Church, Peru, Indiana, on Sunday evening, August 23, 1954. After a delicious chicken supper served by the ladies of the host church, the Laymen assembled in the main auditorium for the evening program.

The meeting was opened at 8:00 P. M. by Mrs. Harry Richer playing the prelude. C. E. Keplinger, Moderator, welcomed the laymen and presided over the meeting. Rev. Harry Richer, Evangelist, was introduced and led the singing, joined by the congregation, followed by prayer from the Moderator. Brother Glen Miller, Superintendent of the Sunday School, gave the devotions and prayer. Rev. Richer then sang a solo, "Sweet Little Jesus Boy." Rev. Milton Bowman, Pastor, then introduced Rev. Gary Alltman, Pastor of the First Baptist Church, of Peru, as speaker of the evening. His subject was "Quest for the Christ." At the conclusion of the address, Rev. C. A. Stewart, Rev. Claud Studebaker, and Bud Hunter, gave short talks in memory of Rev. S. M. Whetstone.

The meeting was then given over to Brother Herman Wood, President of the laymen. Roll Call resulted in a count of 61 laymen and visitors present. The offering

amounted to \$41.65, which was given to Bud Hunter for use of the State Laymen's Board. Secretary's report read and approved. Motion by Bud Hunter, and seconded by Russell Rodkey, was passed to accept an invitation from the Huntington Brethren church for the next quarterly meeting, Nov. 15th. The following nominating committee was chosen by the president: Sam Clingaman, Denver; Paul Master, Loree; and W. M. Pottenger, North Manchester, to select candidates for the various offices, to be voted upon at the next meeting.

Following a vote of thanks given the host church for the fine program and to the ladies for the excellent meal, the meeting was dismissed by Rev. J. Milton Bowman.

C. E. Keplinger, Sec'y.

## COMMUNION SERVICES

SERGEANTSVILLE AND CALVARY, N. J.—Combined Fall Communion Service, at Calvary Church—October 17th—Rev. William H. Anderson, Pastor.

SOUTH BEND, INDIANA—October 17th, 7:30 P. M.—Rev. J. D. Hamel, Pastor.

TIOSA, INDIANA—October 24th—Rev. Wayne Swihart, Pastor.

LINWOOD, MARYLAND—October 31st, 7:00 P. M.—Rev. Bruce C. Shanholtz, Pastor.



# Prayer Meeting Studies By C. Y. Gilmer



## THE HOUSE INSIDE

I have a house inside of me,  
A house that people never see.  
It has a door through which none pass  
And windows, but they're not of glass.

Sometimes I like to go inside  
And hide and hide and hide and hide,  
And doctor up my wounded pride  
When I've been treated rough inside.

And sometimes when I've been to blame,  
I go inside and blush for shame  
And get my mind in better frame  
And get my tongue and temper tame.

I meet my Heavenly Father there,  
For He stoops down to hear my prayer,  
To heal my wounds and cure my care  
And make me strong to do and dare.

Then after I am made quite strong  
And things are right that were all wrong  
I go outside where I belong,  
And sing a new and happy song.

\* \* \*

You have a house inside of you  
Where you can fight your battles through  
And God will tell you what to do  
And make your heart both strong and true.

—Selected.

**M**AN LIVES in a miracle house of cells too fine for the eye to see—a mystery with man and his science, but not with God (Psalm 139:13-16; Job 10:8, 9). The heart, which is the center and secret of physical life (Lev. 17:11) is likewise the center and secret of spiritual life (Prov. 4:23; 23:7; Psalm 51:10; Luke 10:27a). The heart of the natural, unregenerated man is not to be trusted (Jer. 17:9). To be converted a man has to have a new heart (Ezek. 36:26). Man's flesh also characterizes his moral and spiritual status (Romans 7:18; Gal. 5:17, 24). The term "flesh" is used to describe the old nature or what we were before we became Christians (Romans 8:4-7). The mind functions through the brain, and along with the heart is the secret of Christian or non-Christian living (Romans 1:28; 12:2; 2 Cor. 4:4; 1 Cor. 2:16; Luke 10:27d) Where our feet lead us describes our way of life (Prov. 1:16; 5:5; 4:26; Eph. 6:15; Heb. 12:13). The hand is expressive of our dealings (Matt. 5:30; Neh. 6:9) Whereas the eye and ear give knowledge of physical things, we need the eyes and ears of spiritual birth (Matt. 13:13, 16). The body gives expression to the inner man (Romans 12:1), and requires a spiritual armor (Eph. 6:12-17). The Christian hymn that teaches us the above

truths is "Take My Life, and Let It Be." Without full yielding of the body the Spirit of God has a channel through which to express Himself!

Man without divine grace and power is a failure (Isaiah 1:5, 6; 64:6; Mark 7:20-23; Romans 3:9, 7:14). Without the power of God (Psalm 62:11) we not live the Christian life (Zech. 4:6) nor do we come unto God (Acts 1:8; Luke 24:49; Acts 4:31). With Holy Spirit for a Strengtheners we have no excuse weakness (Eph. 3:16, 20; Isaiah 40:10; Phil. 4:13; 11:34). The Greatest of all power is intended for aid (1 John 4:4). God chooses to work in and through us (Phil. 2:12, 13; Eph. 3:20). We are filled with power according to our yieldedness to Him (Romans 6:12; Eph. 5:18).

Hymn: "Is Your All On the Altar?"

## Lesson

### Comments

by

William H. Anderson



Lesson for October 24, 1954

## MAKING HOME LIFE SUCCESSFUL

Lesson: Prov. 4:1-4; 6:20-23; 19:13, 14; 31:10-12

**T**HE FOUNDATION OF A GOOD HOME is a proper relationship that exists between husband and wife and parent and child. The Book of Proverbs supplies us with the fundamentals of establishing and maintaining a good Christian home.

Our lesson begins with an admonition to children to obey the instructions of the father. This pre-supposes an obligation upon parents. Before the child can obey, he must be properly instructed.

Why the juvenile delinquency in this day? Is it because children have not obeyed the instructions of their parents? Or could it be that the greater judgment should fall upon parents who have failed to teach and instruct as they should? Is the blind man to be blamed for falling into the ditch if he has not had prior warning concerning the danger?

"Hear, ye children, the instruction of a father." Yes! Obedience on the part of children is necessary. But God would say to the father and mother: "Train up a child in the way he should go" (Prov. 22:6). Solomon could say to his son, "For I gave you good doctrine, (therefore) forsake ye not my law." This relieved Solomon of his primary obligation. He had done his best for the child. The child could never say: "I did not know . . . you did not tell me."

In the Bible Expositor and Illuminator, W. S. Hotell gives this most pertinent truth for our day: "Take warning, beloved, and be not misled by modern psychology which would have us believe a child's will should not be crossed, and that children should not be punished. Such

thing is utterly unscriptural, and if followed, leads to ruin of our children. Parents have sown the wind of fallacy, and we are today reaping the whirlwind in enile delinquency and wickedness."

God help us to hear His Word when He says, "He that reth his rod hateth his son: but he that loveth him stenth him betimes" (Prov. 13:24).

But the first, and greatest, responsibility of the parent to be a good parent. There is only one way this is possible. By being a Christian parent. It cannot be expected an ungodly man that he will give his children Godly thing. To teach Godliness, one must be Godly. There no other way.

Next, our lesson has something to say about the woman the home. The wife and mother of the home can be tentious (Prov. 19:13), or prudent (Prov. 19:14) and tuous (Prov. 31:10). It is implied that a virtuous woman is not only chaste, but faithful, for her "husband doth rely trust in her." Also a virtuous woman is kindhearted: "She will do him good and not evil all the days of her life." No wonder Solomon could say of such a woman, "her price is far above rubies!"

What, then, is the solution to "Making Home Life Successful?" A successful, Christian home requires the following: a father who is interested in teaching his children the way of Godliness (Prov. 4:1-2); children who will obey their father and obey him (Prov. 6:20-21); a mother who loves her children (Prov. 4:3), and who is a pure, faithful, and kindly wife (Prov. 19:13; 31:10-12).

Such a home will indeed be God-Blessed! But such a home can only be established and maintained by the help of God. That is why we as Brethren people need to demand more and more upon Him for making our homes such as they ought to be.

What kind of home is yours? Is it a successful, Christian home where God is honored, and His Word obeyed?

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## Brethren Youth Crusaders

### Devotional Topics

*Clarence S. Fairbanks      Topic Writer*

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CLARENCE STOGSDILL—Guest Writer

Topic for October 24, 1954

### "CONSTANT USE OF THE WORD SANCTIFIES THE BELIEVER"

Scripture John 17:17

IF SOMEONE WERE TO ASK YOU, "Are you sanctified?" what would you say in answering him? Your answer would reveal your own understanding of the teaching of sanctification. You should not think that being sanctified means that you are to act "sanctimonious." There are at least two classes of "Christians" that ought to be: those who lose their testimony by refusing to demonstrate their sanctification (if they are sanctified); and those who lose their testimony by being sanctimonious."

**1. WHAT SANCTIFY MEANS.** The word sanctify comes from a Latin word which means "saint." Again we must be careful not to define the word wrongly. Paul calls the people of Corinth who have accepted Christ as the Saviour "saints," although most of them acted like anything but saints. Sanctification is a process in the life of a Christian, both sudden and gradual. Let us explain.

The word for "saint" was taken out of the Latin language without being translated into English terminology. If they had translated the word instead of "translitterating" it, they would have used the words, "the one who is set apart," or, "the separated one." Thus it is also in the Greek.

"Set apart" by whom, and for what? When one takes Jesus Christ as his personal Saviour God sets him apart as one of His own. He "sanctifies" him! God sets that individual apart for the purpose of glorifying Him and serving Him. But that is not all there is to it. The individual must respond to God's great love which separated him and of his own accord and his own mind choose to go the way of Jesus every day—he "sanctifies" himself! He sets himself apart.

**2. WHO IS THE ONE SANCTIFIED?** As we mentioned above, the one who is a "saint" is the believer. Of course, there are multitudes who do not believe that Jesus is the Saviour of the world, that He came forth from the dead and now dwells at the right hand of the Father in heaven. These people are not "saints," they are called "sinners" in the New Testament. This means that they live in sin, and unless they become saved by the blood of Jesus, they will die in sin! Not a very bright outlook for sinners!

The Bible tells us that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). This "power" signifies the "right," or "privilege." It is a privilege to be separated to God and by God. Again, in I John 3:2, 3—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him." And the results of our hope: "And every man that hath this hope in him purifieth himself, even as He is pure." This signifies the willful action of the believer in separating himself from the world as a token that he is a saint, a believer.

We are commanded to separate ourselves from unbelievers and their style of living by the words, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you (II Corinthians 6:17)." Note the **Wherefore** at the beginning of the verse. **Wherefore** signifies the result of something previously stated by the writer. In verse 16 Paul had been saying: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "**Wherefore** come out from among them, and be ye separate, SAITH THE LORD," not "saith the preacher, or another man, but THE LORD!"

**3. THE BELIEVER IS SANCTIFIED BY GOD'S WORD.** God's Word is power. It takes the power of the Word of God to separate the believer from the world and its things. John tells us to "love not the world, neither

the things of the world" (I John 2:15). The "things" of the world are those that do not "fit" in Christ-centered lives—they are originated by, and kept in business by the world. Without the world, they would cease to exist. COME YE OUT FROM AMONG THEM, AND BE YE SEPARATE!

**4. HOW IS THE BELIEVER SANCTIFIED?** In Jesus' prayer to His Father (John 17:17), He requests that His followers be sanctified, or set apart. "Sanctify them by the truth; thy word is truth." Here we see that that which is powerful and bears weight and significance in the life of the Christian is the Word of God. If Jesus placed so much emphasis upon it, so ought we all! It is by the very Word that we are set apart from the world, and unto God. By it we are distinguished from the world, and made ready for the conflicts that are before us. Without it we are weak and can do nothing.

Sin is a destroyer of the soul. It was that way in the beginning, and it ever shall be until it is abolished. Sin weakens the Christian, dries up his soul, endangers his very position before God. Sin can and will ultimately lead to unbelief and final rejection of Christ and His sal-

vation if not dealt with immediately and regularly. The weapon of war for the Christian is the Word of (Eph. 6:17b). The Psalmist, in laying emphasis upon strength of God's Word, says, "Thy word have I hid in mine heart, that I might not sin against thee," and again, "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:11, 105.) Thus the Psalmist believed in a thorough acquaintance with God's Word, and constant use of it.

**5. REGULAR USE SHOULD BE MADE OF THE WORD SO POWERFUL.** "The entrance of thy word giveth light" (Psalm 119:130). How would you like awakening in the morning and the sun refused to give light to the world? Or how would you make out without artificial light to brighten the dark corners of the night? Yet so many of us go on our ways without the light of God's word to give glory to each day, and to bring comfort and security in the night watches. How about me? Have I been making proper use of the Book which God gave to me? Forgive me, O Lord, for my gross neglect of Thy Word! Help me to make good and constant use of that Word from now on! In the Name of Jesus Christ who is the Living Word, Amen.



**CLAPPER.** Nora G. Clapper, born July 8, 1890, died September 11, 1954. Was an active member of Trinity Brethren Church, Canton, serving many years as organist and pianist; also as a Sunday School teacher. Preceded in death by her husband, who died just twelve days before. Survived by two sons, Harland of Lake Cable, and Jack of Lisbon, a sister, Miss Bessie Livelsberger of Canton, and three grandchildren. Funeral Services held September 14th at the Clark Schneeberger and Son Funeral Home of Canton, with her pastor in charge, assisted by Rev. Palmer of the Nazarene church. Interment in North Lawn Cemetery.

**TRIBUTE TO FRANK AND NORA CLAPPER.** "They have gone from our side, but are working together in the great beyond. Let us continue to work on this earth that we also may receive a crown of righteousness which fadeth not away."

Robert Keplinger, Pastor.



**SWAIN.** Letha M. Swain, for many years a teacher and superintendent in the children's division of the Sunday School, and an earnest worker in the Huntington (Indiana) Brethren Church, died September 8, 1954. Bed-fast for 20 months, yet wanted to live to do more for her Lord. Living for Christ was her life; her sincere good will toward everybody made for her a host of friends among all

ages. Funeral services conducted by her pastor, assisted by Rev. Clifton Folsom of the Assembly of God.

C. Y. Gilmer, Pastor.



**FITT.** John Wilson Fitt, Windber, Pa., died September 3, 1954, aged 70 years. Was a deacon in the First Brethren Church, Johnstown, faithful in life and service for many years. Survived by his wife, a daughter, Mrs. Ed Benshoff, a son, Earl H., and three grandchildren. Funeral services were held Monday, September 6th.

W. A. Ogden, Pastor.



**HENDRIX.** Mrs. Wright Hendrix, Flora, Rt. 2, Indiana, aged 72, died September 10, 1954, at St. Joseph Hospital, Kokomo. Faithful member of the Burlington Brethren church, serving as Deaconess for many years. She will be remembered by many Brethren ministers who have lived in her home while holding meetings in the church. Survived by her husband, one daughter, Mrs. Paul Garrison, three grandchildren and one great-grandchild, and one sister, Mrs. Marvin Byrum. Funeral services held at the Burlington church, Sunday September 12, with the undersigned in charge of the service. Rev. Claud Studebaker, Loree, and Rev. Milton Bowman, Peru, assisted.

Wayne E. Swihart, Pastor.



**MARTIN.** Mrs. Anna V. Martin, born March 2, 1876, died September 15, 1954, at the Peru Nursing Home where she had been the past 5 months. Married in 1892 to Monroe Martin who preceded her in death in 1935. Member of the Mexico First Brethren Church. Survived by three daughters, Mrs. L. C. Stroud, Lingle, Wyoming; Mrs. C. B. Hood and Mrs. Charles McGuire, both of Mexico; two sons, Gareth of Mexico, and George E. Martin.

shland, Ohio; one sister, Mrs. Marion Swank, R. 3, 26 grandchildren, 28 great grandchildren. Two sons, one son and two daughters are deceased. Services from the Mexico church on September 17th, with her officiating.

Wayne E. Swihart, Pastor.

## RESOLUTION

It is resolved that the National Brethren Ministerial Association of the Brethren Church receive with great sorrow, the sad news of the passing of our beloved brother, Elder S. M. Whetstone. We greatly appreciate his very noble Christian spirit; his faithful service in our common ministry of our Saviour; and his unquestioned loyalty to our beloved Brethren Church."

The above resolution, passed by the Association during General Conference week, was voted to be printed in Brethren Evangelist.)

## This 'n' That

By the Editor

IN THE COMING EVENTS COLUMN this week you will notice the announcement of a Revival Meeting at Huntington, Indiana, church, with the Editor of Publications as the speaker. Because a number of the ministers over the Brotherhood have asked the Editor to come and hold a meeting for their church, a word of explanation is in order.

Because of the work involved in this office, it is virtually impossible to be away for any extended period of time. (At the District Conference times, we have to "make up" on the work ahead of time in order to get our publications out to you in time, enabling us to be away from the office for the days of Conference.)

This year, by virtue of our arrangement with the Publication Board, the Editor still has a week's vacation coming, which we are planning on using to conduct the Huntington revival. By using both week-ends, we are able to "stretch" this to 10 evenings of services.

We make this explanation so that others of you who have contacted the Editor on the matter of meetings, will know how it was possible to arrange for this meeting this fall, when before we had to turn down your invitations to hold meetings.

\* \* \*

Our apologies to the Northern Indiana District W. M. S. to the Ardmore Church, and to Mrs. Marshall Harman sent in the announcement, for inadvertently omitting the announcement of the Northern Indiana W. M. S. Rally scheduled for the Ardmore church on October 14th. The announcement was received in plenty of time (September 1, to be exact) and was unintentionally overlooked in putting up the Evangelist. We will try to do better by you the next time.

## COMING EVENTS

(Continued from Page 2)

**HUNTINGTON, INDIANA.** Ten Day Revival Meeting—Friday, October 29th to November 7th—Rev. W. St. Clair Benshoff, Ashland, Ohio, Evangelist; Rev. C. Y. Gilmer, Pastor.

**BERLIN, PENNA.** Revival Services—October 31st to November 7th—Professor W. H. Miley, Ashland College, Ashland, Ohio, Evangelist; Rev. Lyle Lichtenberger, Pastor.

**LANARK, ILLINOIS.** Revival Services—November 2nd to 12th—Rev. W. B. Brant, Pastor, Vinco Brethren Church, Evangelist; Rev. H. Francis Berkshire, Pastor.

## NORTHERN OHIO DISTRICT

### W. M. S. RALLY

A W. M. S. Rally will be held at the Smithville Brethren Church on October 28th. All the women of the District are invited.

The program will begin at 10:00 A. M.

Mrs. Robert Hoffman.

## NOTICE

There will be a Brethren Youth Week-end Retreat held in the Laurel Hill State Park near Somerset, Pa. on October 29, 30 and 31 for all Brethren young people of High School age and up.

A program of inspiration, instruction and recreation has been planned. It is hoped that many will not miss this opportunity. The cost for meals and lodging will be \$4.00..

Ida S. Kimmel.

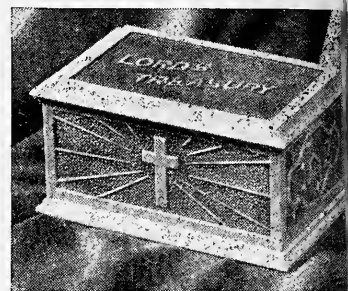
**A READING Church**  
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# The Tithe Is The Lord's----

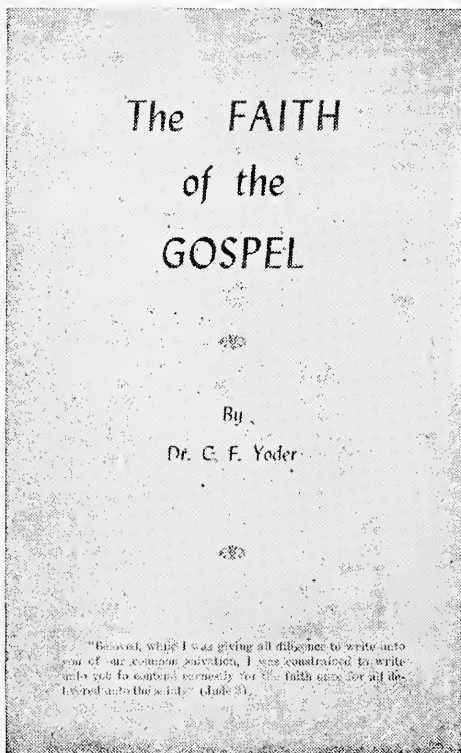
## LORD'S TREASURY BOXES AVAILABLE



LORD'S TREASURY BOXES, as illustrated here, are available from The Brethren Publishing Company. The price is \$1.00 each, plus postage. By buying six or more at one time, the price is 90c each, plus postage.

THESE BOXES are effective for teaching tithing in the home, as the family is taught that out of each pay check, or income, one tenth goes into this box. Then, that out of this box, we fill our church envelopes, give to Sunday School, youth services, and to special offerings of the church and denomination.

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By Dr. C. F. Yoder

THE FAITH OF THE GOSPEL, by Dr. Charles F. Yoder, is a book designed for Bible Study groups. All Brethren will do well to make a study of this excellent book on Bible doctrines and teachings.

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MAKE IT A PRACTICE, WHEN GIVING A CERTIFICATE OF MEMBERSHIP to a new member, TO GIVE HIM OR HER A COPY OF DR. YODER'S BOOK, "THE FAITH OF THE GOSPEL." (Of course, we understand that where two or more members of a family join your church, that one copy of the book will suffice.)

It will be beneficial to you and to the church, also to the new members, to see that they have their copy of this outstanding book.

The cost is \$6.60 per dozen, plus 25c postage. Individual price 65c, plus 10c postage.

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# THE BRETHREN EVANGELIST

Official Organ of The Brethren Church

MANCHESTER COLLEGE LIBRARY  
NORTH MANCHESTER, INDIANA



The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. Psalm 19:7.



## THE BRETHREN EVANGELIST

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## Items of General Interest

OAK HILL, W. VA. Brother Milton M. Robinson reports seven reconsecrations and four first time confessions as a result of their recent Revival Meetings.

The Oak Hill W. M. S. presented Miss Veda Liskey, Missionary on furlough, Nigeria, Africa, as guest speaker at their Public Service on October 6th.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. Brother N. V. Leatherman reports an attendance of 101 for their Sunday School Rally Day Session on September 26th. He notes also that about 15 more came for the program which followed. National Brethren Youth Director, Rev. Clarence Stogsdill, was guest speaker at the morning and evening services.

QUIET DELL, PENNA. Brother Cecil Bolton, Jr., reports the baptism of four who made first time confessions, as a result of their recent Evangelistic Services.

DAYTON, OHIO. Brother Floyd Sibert, of Pleasant Hill, Ohio, was guest speaker in the Dayton church, at morning and evening services on October 17th.

MATTESON, MICHIGAN. Anniversary Day was observed on October 3rd, with Brother Smith F. Rose, pastor of the Brighton, Indiana, Brethren Church as the afternoon speaker. A carry in dinner was held at the noon hour.

MUNCIE, INDIANA. Homecoming was held on October 10th, with Dean Delbert B. Flora, of Ashland Sem-

nary as speaker. The attendance was well over the mark. At the afternoon service a new picture of the ascension of Christ was unveiled. The picture is located in the center of the platform, and is given by Mr. and Mrs. Curtis Cruea.

COLLEGE CORNER, INDIANA. Brother G. B. H. reports a steady increase in Sunday School attendance. September attendances being 90, 98, 94, and 106 respectively.

WATERLOO, IOWA. The Laymen presented their public service on October 17th, with Dr. R. R. Haun, Moines, Iowa, as guest speaker.

LANARK, ILLINOIS. A 16mm. sound projector dedicated on October 10th.

## COMING EVENTS

WILLIAMSTOWN, OHIO. Rally Day—October 24th—Professor Charles R. Munson of Ashland Seminary, former pastor, Guest speaker. Basket dinner at noon. Rev. Donald L. Ramsel, Pastor.

CALVARY, N. J. Homecoming—October 24th—F. Andrew Telford, pastor and Bible teacher, Berachah Church, Philadelphia, guest speaker; Rev. William H. Anderson, Pastor.

NORTH GEORGETOWN, OHIO. Rally Day—October 31st—Rev. Donald Rowser, Pastor.

NORTH LIBERTY, INDIANA. Rally Day and Homecoming—October 31st—Rev. Gilbert Maus, Denver, Indiana, speaker at the morning service; Rev. George Petrus, Elkhart, Indiana, afternoon speaker; dedication of new church entrance and new pews. Carry in dinner at noon. Mrs. Ernest Schrader, Cor. Sec.

JONES MILLS, PENNA. Valley Brethren. Homecoming, Rally Day—October 31st—Rev. Marion Smith, of the Indian Head Church of God, speaker at 2:15 P. M. service. Carry in dinner at noon. Rev. Elmer M. Keck, Pastor.

ARDMORE, INDIANA. Revival Meeting—October 17th to 31st—Rev. Arthur H. Tinkel, pastor, Oakville Brethren Church, Evangelist; Rev. Arthur J. Tinkel Pastor.

GATEWOOD, W. VA. Revival Meeting—October 18th to 31st—Rev. J. Ray Klingensmith, Pastor, Washington D. C., Brethren Church, Evangelist; Rev. Paul Tinkel Pastor.

MARIANNA, PENNA. Highland Brethren. Evangelistic Meeting—October 17th to 31st—Rev. C. C. Grisso, Evangelist; Rev. J. E. Faust, Pastor.

MAURERTOWN, VIRGINIA. Revival Meeting—October 18th to 31st—Rev. Ralph E. Mills, Pastor, Pittsburgh, Penna., Brethren Church, Evangelist; Rev. E. L. Miller, Pastor.

CAMERON, W. VA. Evangelistic Services—Beginning October 17th—Rev. Cecil Bolton, Jr., Pastor-Evangelist.

(Continued on Page 7)



# The Editor's Pulpit



## Does God Approve?

THE STORY IS TOLD of a talented young pianist, who, upon one occasion had presented an evening's concert before a large audience in a concert hall. At the conclusion of each number, the audience arose and applauded him for minutes. This young, rising musician was not affected by the plaudits of the crowd, but played each number to the very best of his ability, conscious of the hours of practice and the patience and skill of his teacher in training him to play as he did.

At the close of the concert, the hall echoed and re-echoed with the applause of the vast audience. The young man stood by the piano, hearing the roar of applause. But he was unaffected by it until he was able to slowly lift his gaze above the bright lights and to look up into the gallery, where to fix his eyes upon his master, his teacher sitting in the shadows. As their eyes met, his

master smiled that smile which reveals that the master, the teacher approves. The young musician then graciously acknowledged the roaring applause of the appreciative audience.

He knew that unless his master approved the applause of men was but a hollow echo, and a mockery of the rightness of things.

If a talented musician in his own right, waited for the approval of his master teacher before accepting the plaudits of men, how much more should we as Christians, be certain that the Master, even Christ, should approve our deeds and labors before reveling in the plaudits of men?

There is a temptation which all of us face, and that is, to be led astray by the congratulations of people for the things we are seeking to do for the Lord. Sometimes we feel satisfied when men

(Continued on Page 10)

## NEWARK CHAPEL

### DEDICATION

**OCTOBER 24TH**

**2:30 P. M.**

### Directions

Brethren people living in the area that is not distant from Newark are urged to attend the dedication service on Sunday, October 24, at 2:30 P. M. Directions for reaching the chapel are as follows:

From Mansfield, Ohio, follow route 13 south to the north side of Newark; then turn right at the large Valley Drive-In Theatre sign; proceed until the end (at a T road); turn left and proceed for approximately 1½ miles to West Church Street; turn right on West Church. The first street to the left will be 26th Street; go south five or six blocks, and the chapel is on the left.

From Columbus, Ohio, take route 40 east to route 37; turn left on route 37; proceed to Granville to route 16; turn right on route 16, which takes you into Newark. As soon as you get into Newark watch for 26th Street. Turn right on 26th; go south five or six blocks—the chapel is on the left. (Note: there is a detour on route 16 between Columbus and Granville.)

## Word Pictures Of Christ In The Gospel Of John

Each of the chapters of the Gospel of John contain a word picture of Christ. Twenty-one Brethren ministers present, in this series of devotional articles the "development" of these pictures, chapter by chapter. We urge you to read each chapter, and each of the articles as they appear; thereby coming to a deeper understanding of our Saviour, His purpose, and His work.—W. S. B.

# 18. Christ, The Model Sufferer

Rev. Percy C. Miller

Text: John 18:11

**WE** RECOGNIZE that there is much suffering in the world today. The question is often raised, "Why is the world so full of suffering?" In this article we want to note that truly Christ suffered. So, suffering has not just been limited to us on earth today.

In this article I will endeavor to mention many ways in which He truly suffered.

### 1. CHRIST WAS POOR

In a sense, poverty is affliction, although the rich often sing its praises. His trade would be lucrative in Nazareth. He possibly lived in a one room house, which served as a shop, kitchen, and bedroom. His contemporaries despised His teachings; "Is not this the carpenter?" "Can any good thing come out of Nazareth?" "Out of Galilee ariseth no prophet." How could people expect any religious instruction from one of such low extraction? He would be constantly reminded of His social position as a barrier to His usefulness in the world.

### 2. HE SUFFERED PHYSICAL PAIN THAT FLESH IS HEIR TO

He had to earn His bread by the sweat of His brow. Christ suffered as others from hunger and thirst, exposure to heat and cold, from sleepless nights, and numberless ills that arise from a delicate constitution. Severe mental strain and moral earnestness rarely are combined with perfect health. He was weak and frail as found in the New Testament. Weary from His journey to

Samaria, He sat on the well to rest. The people said to Him, "Thou art not yet 50 years old, art thou? Hast Thou seen Abraham?" They may have guessed by His worn appearance that He was more than 30. He fainted under the burden of the cross. He may have even died more quickly than was usually the case, for the soldiers came to put an end to the torture and found Him already dead.

### 3. IT IS MISERY TO BE HOMELESS

It matters not how melancholy in other respects if he has a home. Whatever place is worthy of that name makes a man happy. Here the weary, worn, footsore traveler may rest and be refreshed. Here burdens are lightened, disappointments are alleviated. Here the saddest hearts are cheered. Christ was homeless; "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

### 4. CHRIST SUFFERED FROM INTELLECTUAL AND SOCIAL ISOLATION

He was very little appreciated by anyone and misunderstood by all. He had a godlike work to do. He was to lead the Father's fallen sons to glory. The nature of His work called more eagerly for sympathy. The Scribes and Pharisees opposed Him because of His doctrine. The common people at first heard Him gladly. Christ said that they followed Him because of His miracles. They wanted bread for the body, not food for the mind. "Not even His brethren believed on Him." He

ferred seeing how little good He was accomplishing. They understood Him as little at the end of His ministry as at the beginning. Philip said, "Lord, show us the Father." Peter rebuked Him for prophesying His own death. Christ told him he was a stumbling block in His way. This misunderstanding would lead to want of sympathy.

### 5. HE SUFFERED BEING TEMPTED

The temptations to Him were as real as to us. He would have fallen if He had not resisted as we ought. Some say that Christ was not only sinless but had a nature to which sin actually was impossible. Then, what good did it do for Him to be tempted; where did we benefit from the account? The fact is that He had to struggle to overcome. Just imagine what you would have suffered under the same circumstances—the agony involved.

### 6. CHRIST SUFFERED DEATH

It was no ordinary death; we see the agony He suffered in anticipation. It was no fear of dying; it was rather sorrow for the blindness and hardness of those who rejected. Death by crucifixion was agonizing. All His previous suffering was intensified upon Calvary. Note here Hebrews 10. Christ was ever willing to drink of the cup of woe which His Father gave Him. He ever had in mind as He went to the cross.

We want to note just briefly how all this suffering tended to perfect His character. We note how solitary Christ was—intellectually, morally, socially. No one understood His purpose. No one cared for His ideal morality. No one sympathized with Him in his efforts to make the world better. But these painful experiences increased His moral strength. A man never amounts to much who is on good terms with everybody. Lonely as Christ was socially, He sought this: He passed many a night by Himself on the slopes of the Mount of Olives. Here He no doubt discovered greatness and infinite possibilities that alone were His. We lose ourselves in the company of our fellows. We find ourselves when alone.

One must go to a lonely spot in the dusk of evening to really learn mysteries of nature. Here man learns his capabilities. He learns that he is not like a drop in the ocean, obliged to move with the tides. He learns that he is not like a leaf in the forest, obliged to move with the wind. We learn that we are free and god-like agents strong enough to resist a universe of evil and conquer



death and hell. How strong Christ was! No one ever uttered since His day such denunciations as were uttered against the Scribes and Pharisees, uttered right to their faces, knowing that they had power to put Him to death.

Isolation develops His God-consciousness. Not only teaches his own greatness but how much greater is God from whom his own greatness is derived. At first he may feel to be alone; but soon perceives that God is with him. This loneliness mentioned above is physical isolation. SOCIAL isolation—or want of sympathy and appreciation—tends still more to develop our God-consciousness. Not until we feel that we are alone on earth, do we know for a certainty we are not alone in heaven. It was want of sympathy or appreciation that taught Christ to say, "I am not alone for the Father is with me." This want of human appreciation caused Him to be better able to set His affections on His mission.

How Christ lived beyond the veil! "The cup which my Father hath given to me, shall I not drink it?" "I have meat to eat that ye know not of." He also spoke of Himself as the "Son of Man which is in heaven." Pity, tenderness, mercy, compassion, are essential elements in a perfect character. Notice in young boys who never understood suffering, no greater delight than to cause pain. He who was acquainted with grief was noted for his tenderness and compassion. The death of Christ was the perfecting of His character. Is He not perfect, this Man of Sorrows?

(Continued on Page 9)

# MISSIONARY DEPARTMENT

## DR. J. GARBER DRUSHAL

### A Word of Appreciation

I WISH TO TAKE THIS OPPORTUNITY through the pages of the Evangelist to express my personal appreciation and that of the Missionary Board for the splendid services rendered by Dr. Drushal to the missionary Board and to the "cause of missions" in the Church.

Brother Drushal has manifested keen insight into the problems arising from our Missionary undertakings; he has had a vision of better things and has continually challenged the members of the Board. He presided at the Board Meetings with dignity, fairness, patience, and foresight. We are indeed sorry to see him retire from the presidency of the Board and to resign from the Board. His resignation was for personal reasons. We shall continue to appreciate his counsel.

### Argentina

Dr. Drushal has made two trips to Argentina in the interest of our work there. His trips were very profitable in terms of dollars; and he laid the foundation for a more aggressive work. The deeds to the properties are now in the name of The Missionary Board; and articles of incorporation are being sought according to Argentina law. We are very anxious to fulfill every condition of their law and a personal visit was imperative. Dr. Drushal will continue to make available all information which he has, and will counsel with us as need arises.

### Our Secretary Travels

Arrangements were made many months ago for Rev. Clayton Berkshire to accompany a deputation team from the Church of The Brethren to Nigeria, Africa. This trip is being made at the personal request of officials of The

Mission Board of the Church of the Brethren. We believe that this trip is very important at this time in view of the fact that plans must be made soon for the location of our own buildings on this new Nigerian field. The Board feels that it is very important that our own representative confer with the Church of The Brethren Deputation and with our workers on the field in the establishing of this work. A few hundred dollars well spent now, may save us many thousand dollars in the years ahead.

The Mission Board has consented to this trip and to two trips to the Argentine with some reluctance, as we are well aware that this is the Lord's Mission money, but in each case the trip seemed imperative. The trips to The Argentine have paid off, and we are certain that the trip to Africa will do likewise. Pray will you, that the Lord will direct this journey for his glory?

### A New President

The writer accepted this new responsibility with some reluctance because of health conditions; but if the Lord wants me to do this work I am sure that he will give me strength. There are many things that I would like to say and which I could say, if I talked to you in person, but which should not be put in print. If you have any problems relative to this work which bother you, please feel free to ask for explanation. Kindly remember that in this day of the rise of Nationalism, it is very important for Mission Boards to be very careful not to offend National pride. It is my prayer that I may be used to HELP solve some of our immediate problems.

**Willis E. Ronk.**

### WHAT KEEPS THEM RINGING?

The church bells—what keeps them ringing? Just someone to pull the rope? There is far more to it than that. You are the one who will keep them ringing. It is your loyal support and consistent attendance—your prayers, your dollars, and your zeal for the kingdom of God. Jesus said, "I will build my church and the gates of hell shall not prevail against it." But Jesus never built a church of bricks and mortar. He builds with living stones. You are the church that He builds.

If our interests and loyalties become centered in other things and we "forsake the assembling of ourselves together," our relationship as members of the body of Christ will be broken. The place where the church meets will fall into decay, spires will crumble into dust, and the church bells will rust away in the silence of the centuries. Let us pledge anew, to Christ the Head of the Church, our whole-souled devotion and rally to His cause with our zeal and strength. "Awake, awake! Put on thy strength, O Zion." Isa. 52:1. —Selected.

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# This 'n' That

By the Editor

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## NEXT WEEK

NEXT WEEK'S EVANGELIST, dated October 30th, is scheduled to be the Annual Conference number, containing the minutes of the Sixty-Sixth General Conference of auxiliaries; reports, statistical data of churches and pastors, etc. At this date, things are running smooth and we hope to have it in the mail on schedule. However, if it should be a few days late, due to the extra amount of work involved, we know that you will understand.

So that you will not lose out on Prayer Meeting, Sunday School and Youth Topic materials we are printing "ample portions" of these features this week. The next regular issue of the Evangelist, dated November 6th, will have the Home Missions offering number.

Incidentally, the covers for the new Annual have already been printed, the first job to be run on the new vertical Press, installed in our press room on October 1st and 8th. This new press fulfills another step in the modernization program of your Publishing Company, in an effort to bring to you the best in Brethren literature at the lowest possible cost consistent with efficient operation of the plant. This new vertical job press replaces the old, out-dated job press, and will make possible a faster, more economical production of job work.

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## COMING EVENTS

(Continued from Page 2)

ANDERGRIFT, PENNA. Pleasant View Brethren—Revival Meetings—October 18th to 31st—Rev. Floyd Sizemore, Evangelist; Rev. Paul M. Naff, Pastor.

MOUNTINGTON, INDIANA. Ten Day Revival Meeting—October 29th to November 7th—Rev. W. St. Clair Benshoff, Ashland, Ohio, Evangelist; Rev. C. Y. Gilmer, Pastor.

ASHLAND, PENNA. Revival Services—October 31st to November 7th—Professor W. H. Miley, Ashland College, Ashland, Ohio, Evangelist; Rev. Lyle Lichtenberger, Pastor.

SPRINGFIELD, ILLINOIS. Revival Services—November 1st to 12th—Rev. W. B. Brant, Pastor, Vinco Brethren Church, Evangelist; Rev. H. Francis Berkshire, Pastor.

SPRINGFIELD, INDIANA. Evangelistic Services—Beginning November 8th—Rev. Claud Studebaker, Pastor, Loree Brethren Church, Evangelist; Rev. C. A. Stewart, Pastor.

SPRINGFIELD, MARYLAND. Evangelistic Services—November 8th to November 21st—Rev. N. Victor Leatherman, Pastor Wayne Heights Brethren Church, Evangelist; Rev. Freeman Ankrum, Pastor.

WILLIAMSTOWN, OHIO—Revival Services—November 21st to 28th—Rev. W. St. Clair Benshoff, Ashland, Ohio, Evangelist; Rev. David L. Ramsel, Pastor.

WAYNESBORO, PENNA. Wayne Heights Brethren. Revival Meetings—November 28th to December 5th—Rev. Willis E. Ronk, Pastor Goshen Brethren Church, Evangelist; Rev. N. Victor Leatherman, Pastor.

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## NORTHERN OHIO DISTRICT W. M. S. RALLY

A W. M. S. Rally will be held at the Smithville Brethren Church on October 28th. All the women of the District are invited.

The program will begin at 10:00 A. M.

Mrs. Robert Hoffman.

There will be a Brethren Youth Week-end Retreat held in the Laurel Hill State Park near Somerset, Pa. on October 29, 30 and 31 for all Brethren young people of High School age and up.

A program of inspiration, instruction and recreation has been planned. It is hoped that many will not miss this opportunity. The cost for meals and lodging will be \$4.00..

Ida S. Kimmel.

Items for this column should reach us at least three weeks ahead of date of event, to insure publication in time to be of value for the event.



## COMMUNION SERVICES

TIOSA, INDIANA—October 24th—Rev. Wayne Swihart, Pastor.

LINWOOD, MARYLAND—October 31st, 7:00 P. M.—Rev. Bruce C. Shanholtz, Pastor.

WILLIAMSTOWN, OHIO—November 7th, 7:30 P. M.—Rev. David Ramsel, Pastor.



## How About Your Offerings??

### THE EDUCATIONAL DAY OFFERING

Make checks to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."



# "WHY A BRETHERN'S HOME

or

# IS THERE A NEED FOR A CHURCH HOME

A FEW BRETHERN, before the year 1912, sensed the fact that in our church as well as others, there were orphans and aged folk who were in need of help, others who were not needy financially but had no one to care for them, and those who were lonely.

Personally I believe, every one in our Brethren's Home today could be classified under those three headings.

Gifts were made, trustees were selected by conference, funds were solicited. After the annuity gift of Mr. and Mrs. Henry Rinehart of Flora, Indiana, plans at once were promoted for building a Church Home.

It is an established fact that people are living longer in these days than some years ago. Modern medicine and scientific care have all helped to lengthen the span of life. Hence, every Home for the aged, Rest Homes in every city, and the county-maintained Infirmarys are full.

Approximately twenty-five years ago, it was my privilege to intercede with County Officials in Ohio, in behalf of an aged widow, who was receiving the blind widow's pension. Her crippled son died, she was left homeless. She was a lovely Christian character and had worked long hours every day for years, weaving carpets and rugs.

The County Officials were determined to take her to the Infirmary. Members of my church said, "We love her too much to permit that." The same officials finally decided to make this a special case after the Church offered to equal the amount each month, of the widow's pension. Even though out of the state; they agreed that she should go to the Brethren's Home. This agreement was happily carried out until her death. In a letter while she was in The Home she said, "I have never had such a home in all my life; this is Heaven to me."

There are others in similar circumstances. The fact that the Brethren's Home at Flora, Indiana, is full and the three new cottages also, is proof that we as a Church need the Institution. The Secretary is constantly receiving inquiries about entrance requirements and if there is available space.

Rev. E. M. Riddle, Secretary,  
186 Spring St., Johnstown, Pa.

P. S. The Senior W. M. S. group of the Dayton Brethren Church recently sent a new water cooler to the Brethren's Home to be installed for the benefit of the members of the institution. M. Myrtle Fox is the President. This is a most useful gift. E. M. R.

## Sunday School Suggestions

(Sponsored by the National Sunday School Association  
of the Brethren Church)

by Jerry Flora

### DURING NOVEMBER

THE MONTH OF NOVEMBER might be a good time to try to enroll all of your church members in Sunday School. Most congregations have more people on the church roll than are enlisted in Sunday School. Wouldn't it be fine if every member of your church were a pupil of your Sunday School? Why not make a special effort in November to enlist your church members?

During November you might take a look into your primary department. The primaries, as you know, are the children in grades one to three—or ages six to eight. Boys and girls of this age are extremely active, so there must be plenty of handwork available for them. There should be tables around which they can work, but measure the tables and chairs are not too high for them. How are your supplies of picture-cards, flannelgraph, colored stars, storybooks, etc.? Children of this age remember 10% of what they hear, 50% of what they see and 90% of what they do. That is why we put so much stress on visual aids and handwork.

A good subject for the November workers' conference would be "The Teacher and the Pupil." You might have a panel discussion in which various teachers present the problems they face with their pupils. Or, you could invite an outside speaker—perhaps a public school teacher who is active in Sunday School work. Your national Sunday School Association

School Association has free folders available describing the characteristics of pupils of different age groups; might be of some help to you.

Does your Sunday School have a definite follow-up system to be used in contacting absentees? November would be a good time to establish a minimum system and see what effect it would have on attendance by Christmas. If many pupils are lost to the Sunday School simply because they were absent, no one ever told them they were needed. Here is a standard follow-up system that is recommended by many authorities: after the first absence, send a postcard or personal letter; after the second absence, make a telephone call; after the third absence, make a visit to the absentee. In the business world it is the third or fourth follow-up that makes the sale; the same may be true in Sunday School work.

Finally, during November, examine your publicity program. Do you make use of attractive posters to invite the people of your community to your Sunday School? Does your local newspaper carry announcements of your services? Is there some personal visitation going on every week? Are your pupils constantly urged to invite their friends and neighbors to Sunday School? Businessmen realize that even the best products must be advertised. We feel that our product is worth anything at all, we would let the world know about it.

By this time plans for your Thanksgiving services should be well under way, and you might start thinking about Christmas. Don't forget that December 12 is Universal Bible Sunday throughout the land. Remember: Sunday School takes work, but it is work that will last for eternity. Pray as though everything depended on God; work as though it all depended on you.

## Young Men and Boys' Brotherhood Program

Percy C. Miller—Topic, News Editor

Month of November

### Topic—"God's Answer to Job's Perplexity"

**Job's Hope.**—Read Job 17:11-16. In Job 17:15a, we read, "And where is now my hope?" This same question is constantly being asked by countless people of every generation. The answer is the same for us today as it was for Job. Job's hope lay first in his yearning for God. Then in his acknowledgment of his dependence on God, his repentance, God's forgiveness, and finally in his restoration. Some one has said you can not put a great hope into a small soul. Do you think the hope we manifest in our lives exemplifies the size of our soul?

**Job's Yearning For God.**—Read Job 23:1-10. In Job 23:3a, we read, "O that I knew where I might find Him!" The story is told of a little girl who lost a penny in the basement but looked for it in the living room because that was better. We smile at such a situation, but there are many people who are looking for God in much the same way. They are expecting to find God, but clinging to sinful habits at the same time. Out of Job's struggle

to understand life came this deep yearning for God. Do you think this might be a reason for some of the trials which come into our lives—so that we may experience a deeper yearning for God?

**3. A Dramatic Dialogue.**—Job 40:1-14. Note particularly Job 40:4. Through humility Job acknowledged the greatness of God. "The object of humility is not show, but service. You stoop, not that men may walk over you, but that you may serve them."—Anon.

Can you fill in the blanks without consulting your Bible? ..... yourselves in the sight of the ..... , and he shall ..... you up (James 4:10.) Whosoever therefore shall humble himself as this ..... , the same is ..... in the ..... of heaven (Matt. 18:4). For whosoever exalteth himself shall be ..... ; and he that humbleth himself shall be ..... (Luke 14:11).

**4. God's Forgiveness.**—Job 42:7-9. Note particularly Job 42:9c. God's forgiveness followed Job's humility and repentance. Mark the following true or false: ( ) We can not merit God's forgiveness unless we in turn forgive our fellow men. ( ) If we make an effort to understand our fellow men we will be more ready to forgive. ( ) When we fail to forgive others we are destroying the bridge over which we ourselves must pass. ( ) God's forgiveness requires humility, repentance, and the sincere desire to lead a better life.

## CHRIST, THE MODEL SUFFERER

(Continued from Page 5)

In Him was united all good qualities. In others only in an inferior degree. For Christ to accomplish what He did, He had to be perfect.

Suffering has its uses, even though they may be hard to see. Suffering acts as a check upon evil tendencies. Evil, being a fact, seems to make suffering necessary. Unmerited suffering may be useful and even necessary. Account for it as you may, suffering often acts as a spiritual stimulus. The world's greatest teachers have usually been men of sorrow. Again suffering develops in us pity, mercy, and spirit of self-sacrifice. Pity is among the noblest of our environments. No character is perfect which has not acquired capacity for pity. If you have fully suffered, you can pity and thus feel. Here is an odd definition of suffering: "The passage to a lower state of perfection." I feel that it is more frequently to a higher state of perfection. Our Lord was a man of sorrows and acquainted with grief. He certainly was ONE of a high state of perfection. Through suffering Christ was made perfect. The noblest have been those who suffered most.

Dayton, Ohio.

# THE EDITOR'S PULPIT

## DOES GOD APPROVE?

(Continued from Page 3)

approve our actions. We rate our success according to public opinion. And we feel that in what ever endeavor we undertake for our Lord, we must be mindful of public opinion, for such will make or break us in our work, (but public approval is not all!)

Do we always go as far as this young musician, in finding above the plaudits of men, the approval of our Master, even Christ? The scriptures admonish us to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. The Christian should govern his life in such a way, that God's approval shall be upon it.

It is possible to know whether or not God approves of our life and our deeds. None need to be in ignorance on this matter. Proverbs 14:12 informs us, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Herein is pointed out the fact that man may have the plaudits of men and still be on the wrong track as far as God is concerned.

Finding approval of God comes about through the close fellowship and communion of the Christian through prayer and Bible Study. We study His Word to find His way, to seek His leadership, to receive His strength and power. The soul that lives in this blessed fellowship is going to know whether or not God approves of his life and deeds.

So, it behooves us to be mindful of God's desire to put the stamp of approval on our lives. To receive this approval we must talk to Him about our plans, we must ask for His guidance, not to make our plans and then ask Him to bless them.

Would our church work, our programs and plans be any different if before we did any planning at all, we would ask God's leadership, instead of seeking His help only after our plans go wrong? We are urging a **pre-planning communion with God**, in which Christians make their desires known to God, seeking His help **BEFOREHAND!** This, dear friends, will prevent the calamity of

having our plans approved of men, but not God.

The words, "Well done good and faithful servant," will be our satisfying reward. When God approves, first of all, then the plaudits of men are likewise acceptable. Let us not forget the fact, too, that often God will approve when men do not. It is then that we must go on, serving faithfully, knowing that He will give to us the words "Well done." That shall be sufficient to all who truly trust in Him.

The world needs our earnest endeavors as approved of God. Christ, under the approval of God amidst the sneers of men, accomplished heaven's work of redemption. Dare we, as His followers do any less than to faithfully witness to men with or without their approval? To do any less than this is to lose the approval of God. The plaudits of men dare never be held as the standard of our success or failure; the approval or disapproval of God is our standard. By this we must work and labor "from dawn to setting sun." W. S. B.

## A GRAIN OF MUSTARD SEED

A LITTLE MORE than a century and a half ago, a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history.

Then—as now—millions were without the Word of God. But little Mary Jones, daughter of a Welsh weaver, did not think of the problem of millions. She knew only that she wanted a Bible as her own and that it was her personal problem.

The story of Mary, and how she got her Bible is one of the most heart-warming tales of faith. First she had to learn to read, then spend six years saving. When at last she had accumulated enough for her purchase, Mary trudged barefoot for 25 miles to learn that Bibles no longer were being published in her native Welsh and that none was obtainable.

It was the Reverend Thomas Charles, of the village of Bala, in Wales, who gave the girl her Book in the year 1800. From that small incident in a remote hamlet, sprang a movement which has seen the publication and distribution of more than 1,200,000,000 copies of the Scriptures in more than 900 languages and dialects, the international Bible Societies.

# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for October 31, 1954

### GOD'S WORD IS INFORMATION ON LIFE

ONE DAY THE WORLD awoke to find that the Book of Books had disappeared. All traces of its influence vanished. Much of the world was silenced. The mighty epics were no longer to be heard. The hymns expressing the hopes and fears, the longings and reverence of our hearts, had all died away. Christmas and all the venerated carols were gone. Many of the masterpieces no more; others had great parts of the music miss-

libraries looked as if millions of devouring moth had descended upon the printed pages. Books of Shakespeare, Bunyan, Tennyson, Longfellow, Tolstoy, and hundreds of others were well-nigh unintelligible due to the omissions.

The Magna Charta of Britain, the Constitution of the United States, the American Declaration of Independence, Bill of rights, and all the great statements of liberty and human rights everywhere in the world were wiped out except for a few commonplace words now utterly lacking in significance. But the loss of the Bible cut even deeper. Values became blurred. Human life grew cheap. The Bible became the tools to be used. With the Bible lost, the devil's hell had broken loose upon the earth.

**The Widespread Indifference to the Bible.** People are indifferent to the Bible because they have never read it. A colporteur was trying to sell a Bible to the owner of a orchard in North Italy who refused to buy because he thought the Bible was uninteresting. Said the Colporteur, "What fine looking pears, but what a pity they are of poor quality."

Of poor quality? It is plain that you have not tasted them. Pick one of them and see." The colporteur did as he was bidden, and began to eat, "Yes, you are right. The pears are excellent; but, sir, you must deal with my book as you have dealt with your fruit. Taste, and you will see that the word of God is good."

Reading the Bible can bring you physical health. Fifty percent of the people in our hospitals are there for mental reasons. Much of this mental illness is caused by worry over what is going to happen. Read the Bible

and you will find that it has much to say about taking no thought for the morrow. This does not mean that we are to be careless about the future, but that we should not worry about it. Jesus reminds us that Solomon in all his glory was not arrayed like one of the lilies of the field. Again we are reminded that our earthly parents give us good gifts—how much more can we expect good gifts from our heavenly Father?

A woman gave her physician a list of her symptoms and answered his questions. She was astonished at his prescription. "Madam, what you need is to read your Bible more. Go home and read your Bible an hour a day, then come back to me a month from today." In a month she went back to his office and the doctor said, "Well I see that you are a good patient. Do you feel as if you needed any other medicine?" "No, doctor," she said, "I don't. I feel like a different person. But how did you know what I needed?"

3. Reading the Bible will help guide us through the difficult problems of our day. The problems that we face in our complicated world are just too much for man to bear alone. President Wilson once said, "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. There are a good many problems before the American people today, and before me as President, but I am faithful in the study of the Bible and I expect to find the solution of those problems in proportion to my faithfulness to God's Word." On another occasion he said, "No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God. The righteousness of a nation, like the righteousness of men, must take its source from these foundations of inspiration."

"We search the world for truth, we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From the old flower-fields of the soul  
And weary seekers for the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

4. Reading the Bible will help us to overcome evil in our lives. Here we have the example of our Lord when he was tempted in the wilderness to sin. It was to the word of God that He went to get the answers for the tempter. Christmas Evans, the Welch preacher pictures Satan as a winged dragon circling in the air. Satan catches sight of a strong young man and determines to

(Continued on Page 14)

**OCTOBER is EDUCATION MONTH in the Brethren Church.**  
**Give NOW, for the support of ASHLAND COLLEGE and**  
**SEMINARY during the coming year. GIVE LIBERALLY!!!**

# Prayer Meeting Studies

By C. Y. Gilmer



UP!

GIRD THY LOINS!

PRESS FOR THE MARK!

Now is the time for living—now, right now—  
Live in the present moment, never bow  
To some dim figure with its beckoning hand.  
Your promise is the present—take command!

Grip your life and hold with strength your mind.  
Know your purpose, leave all doubts behind.  
Wait not a moment though the skies be gray.  
Wait not tomorrow—make your start today.

Now is the time to toil to gain a crown;  
Put in your best endeavor, cast sin down.  
Wait not till feet stumble on mountain dark;  
Up! gird thy loins tighter; press for the mark!

If thou wouldst work for God it must be now;  
If thou wouldst win the garlands for thy brow,  
Redeem the time. Knowest thou the time is short?  
'Tis now for Christ thy labor must be wrought.

—The Congregational Beacon.

**S**ELF-CONTROL is not up to us but to the Holy Spirit within us (Gal. 5:22, 23). He can smother down the old flesh life and keep it from getting in its work (Gal. 5:16-21). Only God's love in our hearts (Rom. 5:5) can measure up to His love commands (John 15:12). Our part is to yield to His Spirit NOW (Gal. 5:16).

We can never even begin to do anything for Christ until we renounce our self-life for His life (Matt. 16:14; Luke 14:13; Romans 7:18, 24; 2 Cor. 4:10; 5:14, 15; Gal. 2:20; Eph. 4:22; Phil. 3:3). EVERY DAY we are to "die daily" (1 Cor. 15:31), which means NOW—not some future time. To pamper the self-life today is to nullify the Spirit (Eph. 4:31, 32). Each day we are to do two things: deny self; exalt Christ (Phil 1:21).

The natural man is dead spiritually (Gen. 2:17). He is mastered by the world, the flesh and the devil (Eph. 2:1-3). The law makes man a condemned sinner (Romans 3:20; Gal. 3:21-26). Without God's inner control remedy through Christ, man is a failure (Romans 7:14, 15, 19, 24, 25). God would control us by the Christ of "all authority" (Matt. 28:18). He has all authority in words (Matt. 7:28, 29), and works (Matt. 8:9). He is entitled to be in authority over your flesh NOW (John 17:2). He holds the highest position of authority in the whole universe (Heb. 1:3). Today He is in position for exercising all the authority of the Godhead (Heb. 13:8). It is for us to become Christ-centered and Christ-controlled NOW (1 Cor. 12:13; Eph. 1:22, 23; Col. 1:18). Only as God the Holy Spirit is enthroned in man TODAY can we be serviceable unto Him (Romans 8:2, 3).

All our trying in our own strength to be Christian to do Christian work will not take the place of (1 John 5:12). We must know (1 Cor. 6:19, 20), and live to please Him (2 Cor. 5:9). The mind and heart be kept clean now and every day for Him (2 Cor. 5:7). These conditions met, we are free NOW to live a Christ-directed and a Spirit-prompted life (John 2:5; Is. 6:8; Acts 9:6). When we take our position in Christ, He fully possesses us (John 15:4) we find our Bible reading is daily and prayer is unceasing. Life is DIFFERENT now (2 Cor. 5:17). "Living for Jesus" is your song to

## I KNOW

I know that my Redeemer liveth,  
And on the earth again shall stand;  
I know eternal life He giveth,  
That grace and pow'r are in His hand.

I know His promise never faileth,  
The Word He speaks, it cannot die;  
Tho' cruel death my flesh assaileth,  
Yet I shall see Him by and by.

I know my mansion He prepareth,  
That where He is there I may be;  
O wondrous thought, for me He careth,  
And He at last will come for me.

Jessie H. Brown

**W**HAT DO YOU KNOW (John 18:34)? Jesus has know you, and you have to know Him personally or your passport to Heaven is a counterfeit (Matt. 7:23). Do you know yourself ready to meet God (Psa. 39:4-7)? Do we know enough of God's saving grace and power to have a message for those dying unsaved (Sam. 18:23, 29)? (Ahimaaz had no personal knowledge to report). Do you know about Calvary, or have you been there? What has Calvary done to you personally?

"At the cross where I first saw the light,  
And the burden of my heart rolled away,  
It was there by faith I received my sight,  
And now I am happy all the day."

Do you know what you must know to be acceptable Almighty God (Matt. 21:31)? The Holy Spirit informs through John that there are seven things which the saving of the Lord may know positively: (1) Know Him by obedience (1 John 2:3); (2) Know Him by our love for the brethren (1 John 3:14); (3) Know His love by His supreme sacrifice (1 John 3:16); (4) Know His indwelling by the Spirit (1 John 3:24); (5) Know our position in Him by the gift of His Spirit (1 John 4:13); (6) Know that we really believe on the Son of God (1 John 5:10); (7) Know that having Him we have eternal life (1 John 5:11, 12).

Paul said he knew nothing by himself (1 Cor. 4: Rom. 8:14). He was determined to know nothing but Christ and Him crucified (1 Cor. 2:2). He knew his title clear to the mansions above (2 Tim. 1:12). He knew himself uncondemned (Rom. 8:1). He knew a crown of righteousness was in store for him (2 Tim. 4:8). We owe

ourselves to know what God would have us to know (5:27; 13:23). We owe it to God to know what He has in store for us (Psalm 4:3). We owe it to others to know so that they may know (Isaiah 50:4; Ezek. 33:8).

I know that my Redeemer lives,  
That He's prepared a home for me,  
And crowns of victory He gives  
To those who would His children be.

I'm trusting Jesus Christ for all,  
I know His blood atones for me,  
I'm listening for the gentle call  
To say, "The Master waiteth thee."

I know that soon my Lord will come,  
I know He will not tarry long,  
I know He soon will call me home  
To sing with joy the heav'nly song.

—Anon.

son

## Comments

by

William H. Anderson



Lesson for October 31, 1954

### THE DIGNITY OF WORK

Lesson: Prov. 6:6-11; 18:9; 24:30-34

FROM THE VERY BEGINNING of man's existence, God intended him to work. He put him into the Garden of Eden "to dress it and to keep it" (Gen. 2:15). He told him to till the ground in the sweat of his brow. Thus God sanctioned work.

When God called Moses to be leader over Israel, He gave to him a set of laws and commandments where- by the people might be governed. Among these commands was one which read: "Six days shalt thou labour, and do all thy work" (Exodus 20:9). This was God's command: "Thou shalt labour."

We are apt to think the Bible is concerned only with the spiritual. An examination of the pages of the Bible will prove otherwise. In this lesson before us the subject of earnest, diligent WORK is discussed. It is evident that the Scriptures speak much about this subject.

It is fitting, then, to speak about "The Dignity of Work." Man is expected to work for that which he respects. Paul told the Thessalonians: "This we commanded you, that if any would not work, neither should he eat" (1 Thess. 3:10).

The Bible contains many object lessons which are used to present truth. This lesson before us uses the lowly ant to teach us about work.

The writer of Proverbs looked upon the ant and received instruction from what he saw. He invites us to take a closer look at this little creature and also learn.

The ant, "having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. 6:7-8). From this we learn the ant possesses diligence and foresight in its work.

If this be true of a senseless insect, dare we do otherwise? Should we not also be prudent and diligent in both secular and spiritual work? Concerning the Lord's work, Paul said: "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

Next Solomon speaks about lessons he learned from the lazy man. "I went by the field of the slothful (lazy) . . . and, lo, it was all grown over with thorns . . . and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction . . . So shall thy poverty come as one that travelleth; and thy want as an armed man" (Prov. 24:30-34).

The lesson is very simple and plain: "he who does not work, and will not work, must reap the result of his conduct—POVERTY!"

To the lazy, slumbering man will come poverty, unwanted, and unexpected. This is true in both the physical and spiritual realm. Spiritual poverty overtakes the Christian who sleeps. Therefore Paul cries: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

There is no room in God's Kingdom for the lazy or the slumbering! There is too much at stake! God's work deals with the eternal destiny of souls! Therefore it behooves us to realize that, "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).



Lesson for November 7, 1954

### THE SPLENDOR OF SELF-CONTROL

Lesson: Prov. 14:29; 15:1-3; 16:32; 20:1; 23:29-35

"BUT THE FRUIT OF THE SPIRIT is . . . temperance (self-control)" (Gal. 5:22-23). How often is this overlooked or forgotten! Godly Temperance should be the natural result of Christianity.

Unfortunately, the word Temperance has changed its meaning for most people. The modern connotation is that of teetotalism. In his book *Mere Christianity*, C. S. Lewis adds this thought: "One great piece of mischief has been done by the modern restriction of the word Temperance to the question of drink. It helps people to forget that you can be just as intemperate about lots of other things."

Our lesson suggests several phases of life in which the Christian should exhibit self-control. The Temper must be controlled. "He that is slow to wrath is of great understanding . . . He that is slow to anger is better than the mighty." When the temper is gone out of metal, it becomes useless. Could this also be said of human beings, that, when they lose their temper, they become useless in the service of the Lord? Someone has well said: "What a splendid thing it would be if those who lose their temper could not find it again!"

The writer also suggests controlling the Tongue. The Christian who has properly learned to control his Tongue,



has learned the real meaning of Godly meekness. A little boy was once asked to define a meek person. He replied, "One who gives a soft answer to a rough question." That is what Solomon meant when he wrote in Prov. 15:1: "A soft answer turneth away wrath."

The next verse would infer that behind every Tongue there stands one of two persons: a wise man, or a fool! Read this verse: "The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness." Who stands behind your tongue?

In the light of the context concerning the Tongue, look at the meaning of the following verse. Watch your Tongue!—for—"The eyes of the Lord are in every place, beholding the evil and good."

The remainder of the lesson deals with control of the Appetite, particularly with reference to wine and strong drink.

"Wine is a mocker, strong drink is raging" (Prov. 20:1). Advertisers are always boasting about the merits

of their product; why do they not boast about the results? The *Prophecy Monthly* reports that the outstanding Christian business man, R. G. LeTourneau, was invited to testify at a Senate Committee hearing on a bill to curb liquor advertising. He wired the following message: "Sorry, cannot accept invitation—but here is my testimony. I am heartily in favor of liquor advertising will tell of the poverty, disease, broken homes, wrecks, lives, lost virtue, suicides, homicides, and sudden accidental death that result from drinking."

In Prov. 23:29 Solomon also lists a few of the results of alcohol: woe, sorrow, contentions, babbling, wounds, and blood-shot eyes! What a list!

The answer to Spiritual victory over these evils is simply an exertion of self-control. R. Clark in the *Expositor and Illuminator*, says victory requires "a Spirit-controlled self." The secret, then, of New Testament victory, is to allow the indwelling Spirit of God to manifest the fruit of Temperance (self-control) in the Christian's life.

## Crusader Topic

(Continued from Page 11)

overthrow him. As he sweeps down, he hears him singing "Guide me, O thou great Jehovah." And Satan retreats baffled. He sees a beautiful maiden and resolves to work her ruin. As he comes near, he hears her singing "Other refuge have I none" and again he is foiled. Then he sees a woman stricken in years and poor. He alights upon the roof of her cottage and hears her reading "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee." He knows he has no chance there. So he goes to the bedside of an old man who has had a hard time all of his life and is now dying alone. He will induce him to curse God and die. He hears him saying, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Discouraged and enraged the tempter returned to his own place. Read the Bible faithfully and it will help you overcome the evil one.

Topic for November 7, 1954

CLARENCE STOGSDILL—Guest Writer

November: "God's People"

"GOD'S PEOPLE ARE HELPFUL"

Galatians 6:2, 5. "Bear ye one another's burdens, and so fulfil the law of Christ." "For every man shall bear his own burden."

EVERYBODY LIKES A HELPFUL PERSON. God puts no premium on laziness, and one cannot be lazy and helpful at the same time. Helpfulness comes out of a spirit of love and kindness; in fact, it is a combination

of both when put into action. We can see by the words of Scripture at the beginning of this writing that through Paul commands us to help one another—he doesn't say when and where, just, "bear ye one another's burdens." I suppose it is well that God did not tell us when and where to help one another, for then we would be setting up rules and making distinctions that would hinder our testimony. We are simply told what to do, and it is left up to us, influenced by the Holy Spirit as to when we should fulfill that command.

The wise thing to do is to continue helping until we are satisfied. Of course, the truth is that the more we render services the more we see what needs to be done, the more we are able to find places to do things. We do not to jeopardize our duties to ourselves in our service to others—but we shall go in to that a little later.

If you read carefully the verses at the beginning of this writing you no doubt have a question in your mind as to the meaning of the verses—are they contradictory? Notice that in the first one Paul commands us to bear one another's burdens, and so fulfil the law of Christ; then in the second he commands us each one to "bear our own burden." In order to make this clear to you we should like to explain it this way: there is a "load," or burden, which each of us has to bear in life that no one else can fully comprehend, therefore no one else is able to help bear that "load." It must be carried entirely by each of us. That load isn't the greater part of our life, just a part that no one else knows about.

Then there are many, many burdens which are common to a great many people, and some of the burdens are common to all people. We, as friends, are expected to understand these burdens and help one another bear them—encourage one another when he is depressed. It is like picking up a package for someone when he has his arms loaded and can't bend over to pick up the one that has dropped. At the moment perhaps we have fewer "packages" to carry.

THERE ARE CERTAIN THINGS one ought to do

before jumping into the task of helping bear the burdens of others. We may place them under the one thing

### A CHRISTIAN WILL FIRST HELP HIMSELF.

You have heard the old adage "God helps those who help themselves." In one sense that is true, though not the sense in which it was first used, or in the sense of general usage. Before one can successfully help others what Paul calls "bearing one another's burdens," there must be something done for oneself.

The command is for each to bear his own burden. We have already explained this verse. Each person is unique in the eyes of his Saviour. Christ came to save each one individually. There is a plan for each life different from the plans for the lives of all others. Each one stands or falls in the sight of his Lord according to his own choice. This means that no one else can take his place; he is an important person in the eyes of God! It is at this point, that each one must make up his own mind, make his own choices, have devotions with and walk with his Lord secretly (or rather, privately). This is very important to the individual, for this is the place where he receives his strength to serve others and grow into usefulness.

A Christian must be both unselfish and selfish. In his selfishness he sees to it that he is first "laying up treasures in heaven" for himself by preparing his own life through pruning away of "cheap" things and worldliness. This is a full time task, and demands our undivided attention. When the individual has fully prepared himself through prayer, pruning and proper associations, he is then ready to

### HELP OTHERS.

Earlier we mentioned a little parable of "packages." If people are walking along life's way carrying packages, one of them carrying many more than the other, the one who is carrying fewer "packages" can help a great deal if he picks up packages that are dropped, or if he in a while relieves the burdened one by taking some of them upon himself. This represents to me a picture of Christian friendship and helpfulness.

Bearing burdens. As we look around us we can see people everywhere who are having a hard time trying to understand life and trying to understand other people. I suspect that the latter is even a greater problem than the former. It is difficult to make good friends and to have pleasant and lasting friendship due to the difference in personalities. As Christians it is our responsibility to others to offer ourselves as friends—not to wait until someone comes along who fits our fancy and throws himself with him, but to offer ourselves first as friends. When a lawyer asked Jesus "Who is my neighbor," Jesus taught the man a lesson by turning his mind inward and telling himself "To whom am I a neighbor?" There is a great deal of difference!

One thing we ought to do is become good listeners. When talking over problems with friends how much do we listen? It is a well-known fact that a person can carry many burdens simply by unburdening himself to a friend. You can help someone a lot by becoming a good listener and thereby helping another to unburden himself.

Of course the thing to do is then to take the matter to the Lord, and not to someone else who wouldn't understand the matter. The latter is gossip.

After succeeding in the above-mentioned virtues, we are qualified to render genuine service to other people in many ways. In the first place, we know more about them and in what ways we can better help them in material and physical ways. We can help them by assisting materially when it is needed. We can offer our assistance in school and studies if we are fortunate enough to be talented in subjects in which others are inefficient. But best of all, we can offer words of cheer when that is what is most needed. LET US NOT FAIL OUR FRIENDS, for they are friends of God!

### HELPING IN THE CHURCH

Brethren Youth have done a fine job of aiding the missionary board in its program of sending out young missionaries to the field. We have raised thousands of dollars in projects—and we intend to continue to do so—but what we are also interested in is helping in the local church. The true test of our value as a BYC is what we are adding to our local church. More and more we learn of youth organizations in local churches that are cleaning up corners of the church, helping paint rooms, sponsor projects for the poor in the community, etc. This is encouraging to the National organization, for it means that enthusiasm has finally come—if it did not begin there—home!

BEING HELPFUL IS BEING PRACTICAL. This is the end of our usefulness as Christians. Let's prove ourselves!

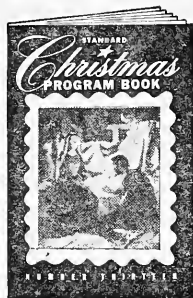
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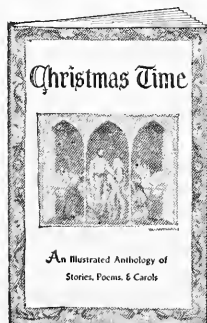
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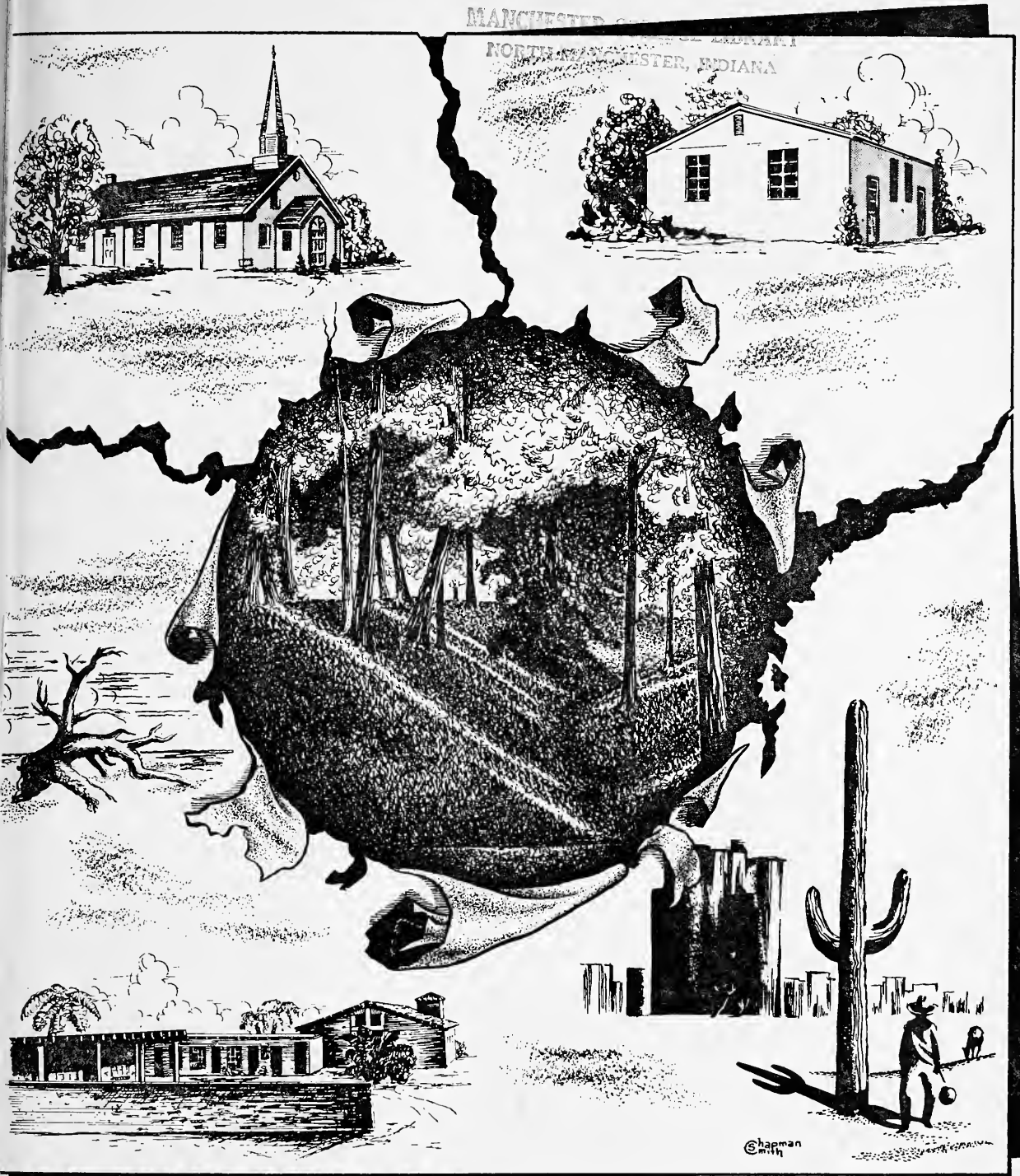
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# E BRETHREN EVANGELIST

Home  
Missions  
Number

Official Organ of The Brethren Church



Brother H. B. Brown, Jr.  
North Manchester College  
North Manchester, Ind.

## THE BRETHREN EVANGELIST

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THE BRETHREN PUBLISHING COMPANY  
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## Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports a Rally Day attendance of 256, with an offering for their Building Fund of \$1146.60. It is noted that this was a new record in attendance.

NEWARK, OHIO. Sunday, October 24th, was a memorable day for our new work at Newark, Ohio, pastored by Brother W. S. Crick. On that day, at 2:30 P. M., the portable chapel, recently erected on the lots on North Twenty-Sixth Street, was dedicated.

A more perfect day, in every way, could not have been ordered. The weather created an ideal fall day, the people turned out about 130 strong, making "standing room only," the order of the day. Brethren were present from Bryan, New Lebanon, Dayton, Glenford, Ashland, Mansfield, Newark, and other places.

A more detailed account of the service will be given later. The Dedication service was the first Newark service to be held in the portable chapel, the group previously had been meeting in the Y. M. C. A.

DAYTON, OHIO. Hillcrest Brethren. A reception for new members received into the church during the past year was held in the form of a covered dish supper and a program, on October 6th.

The Lo-Brea-Lea Class of the Dayton Church sponsored the showing of the Citizens Advisory Committee film, "Narcotics," on October 24th. Speaker of the evening was from the local Narcotics Squad.

WEST ALEXANDRIA, OHIO. Recent Miami Valley gatherings in the West Alexandria church: Miami Valley W. M. S. Rally, October 20th, and the Miami Valley Youth Rally on October 31st.

SHIPSHEWANA, INDIANA. Mrs. T. F. Harvey writes: "We had our first Church service in the Sisterhood Cottage, and plan to continue meeting there from Sunday to Sunday this winter. The attendance was average, . . . We believe the Spirit of the Lord was in our midst. Will you continue to include us in your prayers and will you put a few words in the Evangelist for all to remember us in prayer?"

FLORA, INDIANA. Brother C. A. Stewart notes that three new members, a young man, and two mothers, were baptized and received into the church prior to their first Communion service.

NORTH MANCHESTER, INDIANA. The W. M. S. District Rally was held in the North Manchester Church Thursday, October 14th, with 113 in attendance. M. R. H. Miller, of Manchester College, who, with her husband, recently returned from a trip to the Holy Land, was the speaker of the day.

HUNTINGTON, INDIANA. Brother C. Y. Gilmer notes that the church baptistry has been rebuilt under the supervision of the trustees, with the laymen helping with the work.

## COMING EVENTS

### SOUTHERN INDIANA DISTRICT LAYMEN'S RALLY

Huntington, Indiana, Brethren Church, 509 E. State St.; Monday evening, November 16th. Supper and program. Dr. Joseph Shultz, Ashland, Ohio, speaker.

OAKVILLE, INDIANA. Homecoming, Rally Day, Cast Day—November 7th—Rev. Arthur H. Tinkel, Pastor.

BURLINGTON, INDIANA. Homecoming — November 7th—Rev. Floyd Sibert, Pastor.

LOST CREEK, KENTUCKY. Revival Meeting—November 3rd to 14th—Rev. Robert Higgins, Pastor, Elkhart Brethren Church, Evangelist; Rev. George E. Drushal, Pastor.

(Continued on Page 15)

AT LAST—The new station wagon is in the possession of the Bylers in Buenos Aires. It is a 1954 model of the Mercedes-Benz with diesel engine. It is a greyish-blue, three-door model with good carrying space in the back. Rob says, "It's first service was rendered to June when the whole family was able to go to the port to meet her and transport her goods for her."





# The Editor's Pulpit



## More Valuable Than Gold

FOR CHRISTIANS who are interested in making investments of income in securities which will become most valuable, there is nothing better than eternal securities.

FANTASTIC? Not at all! If our interests are wholly in this life of materialism and uncertainty, then we will see no value in giving to our church's missionary program. Returns of mission dollars are not always revealed in this life.

For those who possess the eternal outlook, however, the investment of their money in missions is truly changing their gold into eternal treasures.

We are told in the scriptures to "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: For where your treasure is, there will your heart be also." Matt. 6:19-21.

Our mission work is so constituted that our money can be used for the salvation of souls, even unto the ends of the earth," thus truly transforming our earthly treasures, as laid on the altar of Christian service, into ETERNAL TREASURES. There is no loss, and our reward will be at least two-fold. **First**, that which we present unto the Lord, will become our treasure in heaven. **Second**, we shall see standing before the throne of God, with us, those who heard the message of the gospel through the mission workers who were able to "go" as a result of our gifts.

Can we, dare we, ignore our responsibility? Faithful Brethren everywhere will read the message of our Mission Board on the pages of this paper. Faithful Brethren will pray and give!

It is our prayer and confidence that all Brethren, this month, shall attain that eternal vision, and transform their dollars into eternal values. In this way, our investments will be made certain, our Mission Program will be enabled to move forward, and as Brethren, we shall be more fully doing the will of the Lord, our Saviour and Master.

Let us, Brethren, rally around our Mission leaders, supporting them with our gifts, our prayers and our interest. All of self, all of possession, will thus be changed into something "more valuable than gold." W. S. B.

## NOTICE

To clarify any misunderstanding with reference to the Lost Creek Building offerings, the following statement should be noted:

The Missionary Board is encouraging all individual and group or organization offerings to the Lost Creek Building now and at any time; but since our home mission program—pastor's salaries, new churches, etc.—are dependent upon the Home Mission offering at Thanksgiving, please do not send your Thanksgiving offering designated for the Lost Creek Building.

The Thanksgiving home mission offering is designated to care for our regular home mission budget. The offering to the Lost Creek Building project is entirely separate and independent from our home mission budget items and should be kept separate. W. C. B.

### FRONT PAGE PICTURE IDENTIFICATION:

- Top Left: Wayne Heights Church, Waynesboro, Penna.
- Top Right: Portable Chapel, Newark, Ohio.
- Bottom Left: Church and Sunday School addition, Tucson, Arizona.
- Center: Scene in Moundbuilders Park, near Newark Chapel.



## CHURCH EXTENSION IN COMMUNITY OF EARLY MOUNDBUILDERS

ON THE WESTERN EDGE of Newark, Ohio, on land once possessed by Hopewell Indians, stands the temporary chapel marking the future site of the Brethren Church.

This community is well known for the geometrical enclosures (better known as mounds) built by the Hopewell Indians 750 years ago for social, religious and burial purposes.

Here Brother and Sister W. S. Crick are working faithfully to meet the spiritual needs of a rapidly growing community and to establish the church. They have been well received in the community and have made many friends in the few months in which they have lived there.

### PICTURE IDENTIFICATION

Top to bottom:

The Pastor: W. S. Crick.

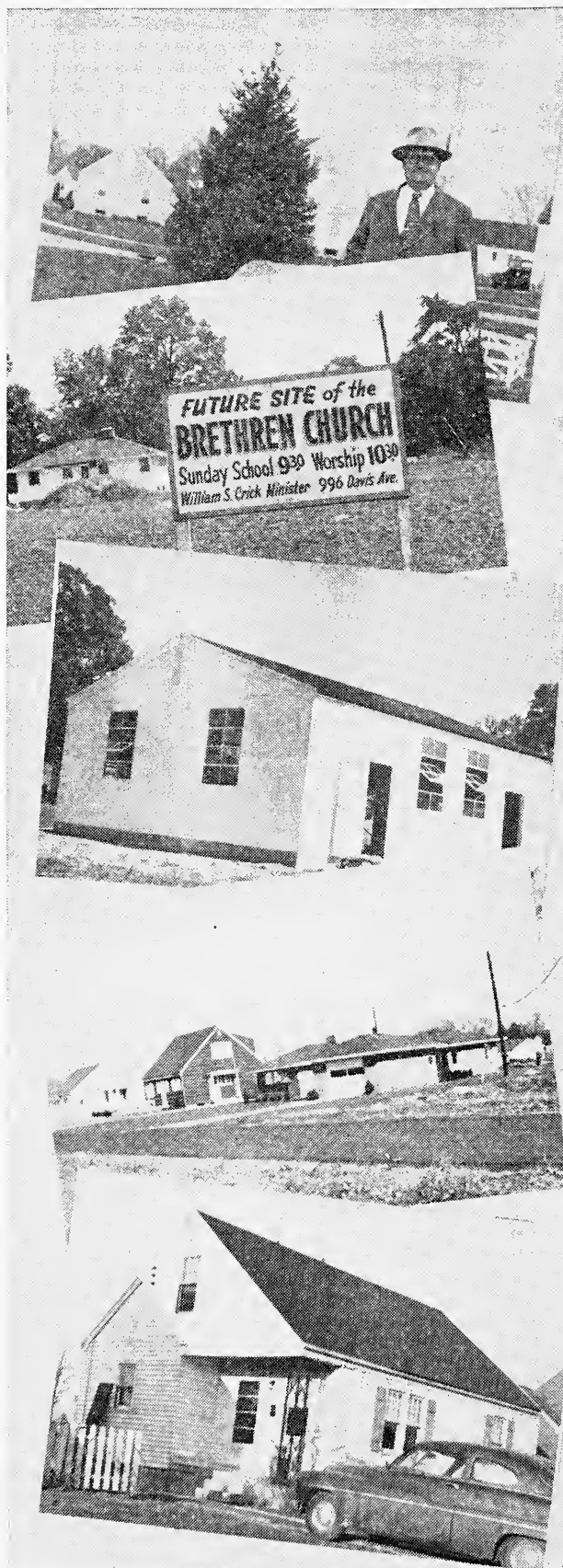
Identification sign.

Chapel when partially erected.

Contractor's home, in area.

The parsonage.

Scene in Moundbuilders' Park, near Chapel.





The Completed Chapel

# Beginnings in Newark

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Pastor W. S. Crick

THE SEVEN MONTHS, April to October, 1954, have been unique in this Pastor's some thirty-five years in the Ministry of The Brethren Church.

Arriving in Newark, Ohio, March 25th, we had met members of only three families, and these only once briefly. There was no Brethren Church organization and no church building. The first Sunday, March 29th, eight adults and two children, representing four families, met for worship in one of the homes.

Since, every Lord's Day, Church school and worship services have been held, excepting National Conference Sunday, in one of the elegant rooms of Newark's new \$750,000.00 Y. M. C. A. building on West Church Street.

June 14th, the contractor surveyed and staked off the foundation at 32 North Twenty-Sixth Street, for the erection of The Missionary Board's Armco Steelox portable chapel. The chapel was duly moved here from Waynesboro, Pa., and erected. Washrooms and facilities have been added to the original unit by The Missionary Board, making a very attractive and useful plant. Sunday afternoon, October 24th, the Chapel was dedicated as a temporary place for worship, until, under the guidance of the Holy Spirit, the Brethren work outgrows it, and a more commodious and ornate edifice is erected.

Although there are thirty-eight Churches in Newark, representing nineteen Protestant denominations, there has never been a Brethren Church in Newark, nor in Licking County. The majority of the almost three hundred families upon whom we have called state they have never heard of "The Brethren Church."

During the seven-month period, the number of families consistently cooperating with us has grown to eight, and the attendance at the October 17th service was twenty-six. To date, we have the promise of eleven adults to become charter Members when a Brethren Church is organized.

On Sunday, July 25th, four months after our moving into the modern residence at 996 Davis Ave., in the found Builders Park section of West Newark, we had the joy of receiving the confession, baptizing, confirming and

welcoming into the Newark Brethren Church-to-be, a ninety-four-year-old man, a retired railroad engineer. His prayer was that his baptism might also give recognition to our beginning Brethren work, and be a challenge and example to others.

This Pastor, while awaiting the completion of the Chapel, has attended services in twenty-three local Churches. He has been welcomed by the Licking County Ministerial Association, has spoken in one of the two union Good Friday services, and has taken his "turn" in conducting three devotional periods on the Newark WCLT "Moments of Devotion" broadcast, sponsored by the Association.

The families actively working with us, as well as many in the vicinity of the Chapel, are enthusiastic about moving into The Missionary Board's beautifully-furnished chapel. We are all looking forward to fellowshiping with and heralding the Whole Gospel in this newly-developed suburban area, where there are hundreds of children who should be in Sunday School, and hundreds of parents who should be won to a closer walk with the Lord Jesus Christ.

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## From Secretary Berkshire

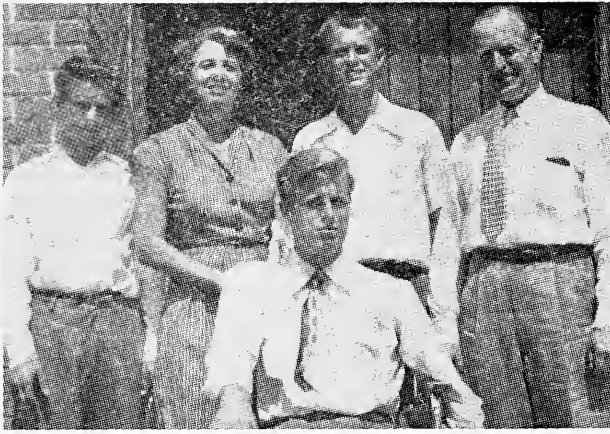
### GREAT HERITAGE

Every Brethren who knows the history of the beginning and organization of the Church has been thrilled and inspired by the account of her origin. The devotion to God and the Scriptures, which characterized the early Brethren, expressed itself in the fervent desire to reveal God's plan whereby all men might be saved. Hence they were motivated to extend the Church and become pioneers with the Gospel of Christ.

The Brethren Church is blessed by a righteous and beautiful heritage. But the laurels of the yesterdays, the triumphs of the early Church fathers are not the manna upon which the Church will thrive today.

# THE STORY OF ONE FAMILY

**Fred H. Loveday Family,  
Of Tucson, Arizona**



The church extension program of our fellowship, though it is still quite small, touches hundreds of families and ministers to their spiritual needs. "The Story of One Family" reveals how that ministry affected one of those families.

THERE IS NOTHING UNUSUAL or different about my life. As a child I attended Sunday school quite regularly in several different churches. I would go to whichever church my parents were going to, or perhaps I would go with a friend to his church. After graduating from college, I worked as a geologist in the oil business. Frequently I had to work on Sunday; so I gradually seemed to get away from attending any church. When I finally married in 1931, it appeared that my wife was about as lax in going to church as I was. For this reason our children were not encouraged in going. However, we did feel that they should have this education and certainly did nothing to dissuade them from going to church or Sunday school.

In spite of this influence at home, our oldest boy, Douglas, went to Sunday school regularly and finally joined a church at the age of fifteen. He became very active in the youth group, sang in the choir, went to summer camp and conscientiously tried to become a good Christian.

In July of 1949 Doug became ill with polio and was put into an iron lung on his seventeenth birthday, July 22. Twice the doctors gave up hope for his life during the next several months. He spent his time in four hospitals and at home before finally being flown to Warm Springs, Georgia, for treatment. Finally he became well enough so that he could get around very easily in a wheel chair with the use of his good right arm. In fact, it began to look as though it would be practical for him to drive a car, which he now does very well. Through all of his sickness Doug always remained hopeful for the future and determined that he was going to get better. He knew that there would be a place for him in this world even though he might never get out of the iron lung. It was this feeling and his cheerful attitude that made it easier for us and won him a host of friends wherever he went.

We have a family of three boys and a girl. Knowing that Doug would have difficulty getting around in a northern climate and that a warm, dry climate would be

beneficial to our boy Dick and to me, we decided to move to Arizona. Once having made the decision we lost no time in making the necessary arrangements. We wanted to get down there to enter the boys in school. Our daughter decided to stay up North in school, at least until we became settled.

It wasn't easy to sell our house quickly, and it was difficult and costly to sell our business at that particular time. However, these things were accomplished, and we started life anew in Arizona. Fortunately we all love our new life in this land of sunshine.

It was a difficult matter to come into a strange part of the country and start out to make a living again. But this time I was too old to get onto most ordinary type of work. My business had been so specialized all my life that I would simply have to make a complete change. A mining opportunity presented itself in due time and I still in its infancy regarding development. We, after three years, are just now beginning to feel that we have a prospect of some security in the future.

With this story one can see how unsettled we were and why we were looking for spiritual help when we came to Tucson. It was a big step that we had taken and now for the first time in our lives we began to feel the need for religion and guidance. In our search for a church we visited many different kinds and sizes. We wanted to find a church where we could enjoy the fellowship that means so much. We wanted to get everything from religion and Christianity that we could absorb. In fact, we were thirsting for a church home. After more than a year of this searching, one day we received a caller at our home. It was Reverend Vernon Grisso of the Brethren Church. He had learned through a friend, Mrs. Charles Anspach, wife of the president of the college back in our home town, that we were in Tucson.

We were pleased at first sight of this beautiful little church. When we found the people so genuine friendly and interested in strangers we naturally decided to come back. These first impressions were later substantiated by the fact that here was a type of worship that we liked and felt filled our need.

It was our first complete surrendering to Christ as our Saviour. The baptism by immersion and the communion services seemed to fit in with our ideas of what a real church should stand for. Why not carry out these ideas

(Continued on Page 11)

## Why Build New Brethren Churches?

THE ANSWER to this question is essentially the same as to the one, "What excuse has the Brethren Church for existing?" If it has no excuse for existing, it certainly can have no excuse for building more churches. If the Brethren Church exists only to propagate its heritage, or because of its founders or because of its peculiar doctrines, it has little excuse for existing. The only purpose that any organization—religious or otherwise—can possibly have, is to fulfill the needs of men, to help them to become what they were intended by God to

The Brethren Church needs to evaluate its entire program on the basis of its usefulness to God and men. If it is making a contribution to God's plan for men, it has the supreme vindication of its purpose. That this true is proved by its professed faithfulness to divinely revealed truth, although it seems to me that this has become a virtue in itself for many Brethren. Only as God's lives in the lives of men are they truly justified in claiming it.

It is just at this point that I feel the Brethren Church needs to strengthen itself. We have proclaimed the Great Commission without actually living it. The recent plans for church extension are certainly a step in the right direction. The more fully we express our faith in action, the stronger will be our faith and the more dedicated we will be to our Lord's will. Why build more Brethren churches? Because we are morally obligated to lead the world to Christ, in Whom we live, and move, and have our being.

Reverend Horace Huse  
Pastor, Meyersdale, Pennsylvania.

### Because WE MUST:

1. To obey the Lord Jesus Christ! In Matthew 28:19-20 "Go ye" is personal. To obey it will bring new churches to our own areas. Our prayer and material support will reach into other needy areas.
2. To have a church which continues to bear a living testimony for Christ!
3. To meet the increasing need for the gospel! In John 4:35 Jesus declared the harvest ready. As population growth surges ahead of church growth, this is more true today.
4. To assure the Brethren Church a continued place in the plan and purpose of God! Remember Proverbs 29:18: "Where there is no vision the people perish."
5. To give increased outlets for the witness and resources of the Brethren Church! Brethren know, "Only what's done for Christ will last."
6. To share in the joy of bringing the lost to Christ!
7. To receive the heavenly rewards for Christian service!

Reverend Smith F. Rose  
Pastor, Brighton Chapel.

SHOULD BRETHREN PEOPLE build new Churches? NO! That is, UNLESS—

1. UNLESS we feel we have a vital, Gospel message that others must have.
2. UNLESS we sense the responsibility that is upon us to carry the Gospel to others.
3. UNLESS we who are in established Brethren churches are willing to SACRIFICE of our financial means to share in the building program of new churches.
4. UNLESS we as Brethren people are willing to back our gifts with earnest prayer, knowing, "The effectual

ferent prayer of a righteous man availeth much" (James 5:16).

UNLESS this be true, we have no moral right to build new Brethren Churches!

But are new churches needed? There are 10,000 villages in the United States that have no religious services of any kind, and over 30,000 villages that have no resident pastor. Think of it!

IF new churches are needed, and IF the Brethren Church feels the "woe of the Gospel" upon it, and IF we have a message worthy to be shared, THEN, and ONLY then, should we feel COMPELLED to build new Brethren Churches!

Reverend William H. Anderson  
Pleasant Hill, Ohio.

THE ANSWER IS NEED! Our nation is growing. New homes, communities and schools are being built to meet various needs of a progressive nation with an increasing population. But spiritual need, the most important, is OUR responsibility. These new communities provide a great potential field, with children being the most effective starting point. We must win them to Christ in their formative years, and foster their spiritual development into mature Christians. Through them we can reach their parents; thus providing only home environment and stability to both church and people. To do so we must organize and build new churches in these new communities.

This program requires funds and workers far in excess of our present ability to provide, but we are reminded that in such undertakings we are co-workers with God, with His unlimited resources. Our Brethren Church offers to America a sane and sensible Gospel, going to neither extreme of emotionalism nor liberalism; preaching and practicing a life of faith, obedience and separation. Do we have the vision and faith required to meet this all-important need?

Reverend Virgil Ingraham  
Stockton, California.

## From Secretary Berkshire

### VISION ESSENTIAL

The building of new industries in urban and rural areas and the construction of countless new homes have placed added burdens upon our resources of personnel and finance. When the Church discerns the trends and the opportunities, the response will be commensurate to the task. Unless we lengthen cords and strengthen stakes for the salvation of our fellowmen, we will not be true to the challenge which God throws to us by revealing our country's great need.

There are needs among distinct groups of people in the United States which need to be recognized. To these groups the Church must extend its message and ministry. The American Indians, the Mexicans in the Southwest, the Negroes in certain sections and the Orientals, especially on the West Coast, are part of our responsibility as Brethren people. May God give us the vision to see these home mission opportunities, and may His Spirit empower us to do something about them now. "Where there is no vision, the people perish." Proverbs 29:18.

## Lost Creek Mission Has Served Community Almost Fifty Years

THE BRETHREN CHURCH has had a part in helping the Lost Creek mission serve this southeastern Kentucky community for almost fifty years. During that time Brother and Sister George Drushal, the founders of the work, and their co-workers have given spiritual help and counsel, material aid and educational opportunities to hundreds of people in that area.

Through these many years the church and Sunday school have functioned regularly and have manifested a missionary interest by opening Sunday schools in adjacent communities that were not being reached with the Gospel.

At this present time, the Lost Creek Mission supervises the work of the church at Rowdy, located on route 15 south of Lost Creek. Here in the commodious little chapel the people gather regularly for Sunday school, preaching services and prayer meeting.

At Haddix, Kentucky, the Lost Creek Mission has maintained workers for many years, and these workers have carried on the regular services of the church there as well as the visitation work and teaching in the public school system.

Other outpost Sunday schools that are operative are Leatherwood, Fugates' Fork and Tom's Branch. Workers from Lost Creek travel more or less regularly to these places, depending upon the need for regular help under the general circumstances.

The educational work, grade school and high school, carried on by the Lost Creek Mission has attracted the attention of both parents and young people far and wide over the state of Kentucky. It has been a means of reaching the lives of many in the immediate community who in turn have carried into their vocations a real Christian testimony.

During the last few months a solicitation campaign for funds to complete the gymnasium-classroom building has been in operation throughout our brotherhood. The response has been poor, and the returns to date have been insufficient to cover the cost of putting the building under roof. Brethren, you hold the answer to the completion of this building project.

**W. Clayton Berkshire.**

## Margaret Lowery at Krypton

ONE YEAR OF SERVICE HERE in the hills of Kentucky has been completed by me. It has been a busy one with many rich experiences and many dear friends gained. To enumerate all the things accomplished and the blessings received would be impossible, but I will endeavor to summarize briefly the year's achievements and to give a few plans for the future.

At the local church we continue to have church and Sunday school each Sunday morning. The second and the last Sunday nights of each month we have evening services. Prayer meeting is held each Wednesday evening. The Sunday school and church attendance have been quite good. Recently there has been a great increase in the number attending the mid-week services, and a growing sense of esprit de corps among the local church people.

### Revival Service

On October 3 we started a two-weeks evangelistic campaign with Henry J. Campbell, a mountain preacher, who is quite well-known in this area for his sincere Christian testimony and preaching. The church was filled each night and there was an unusual manifestation of the Spirit's working in both the saved and unsaved. Two were converted and several were reconsecrated. These services were truly of the old fashioned revival type. They were most inspiring and uplifting.

Cottage prayer meetings had been held each evening for one week prior to the opening of the revival service, and the attendance and interest were most gratifying. Truly the success of the evangelistic services was manifested by the interest shown in our meeting together in prayer.

### Bible Interest

The people here love God's Word. They spend much time reading and studying it; young and old are encouraged to carry their Bibles to all services of the church. Several times 90% of those attending Sunday school had their Bibles. Rarely does the percentage fall below 60%.

The vacation Bible schools proved to be most successful. Many children attended four different schools. In this area there hasn't been such an endeavor for five or more years; the children were hungry for the Word of God; they seemed to get a real thrill in attending the sessions and participating in the various activities. Their lack of Christian training was much in evidence.

### Summer Program

Seventeen full-time and eight part-time campers attended Riverside Camp at Lost Creek. This was the first

# Give on November 21st



that any of the people in this area had had such opportunity. The boys and girls thoroughly enjoyed camping experience and are looking forward to attending camp there next year.

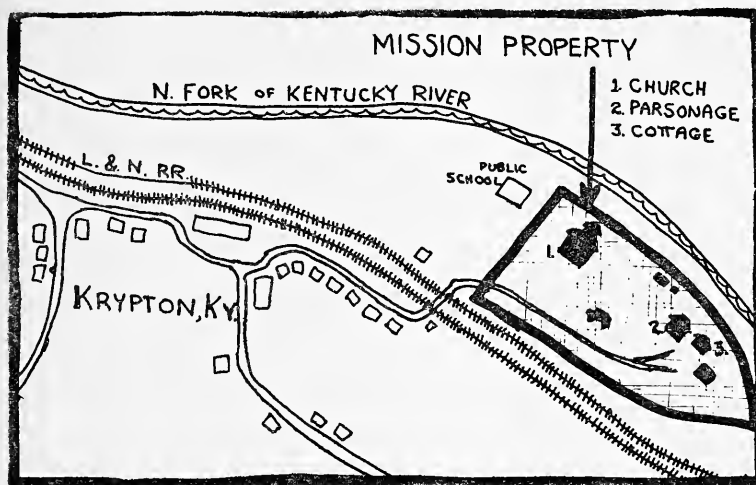
During the summer we have endeavored to carry on a playground program for the children and young people of the community. There is a crying need for the management of this program. Leisure time activities during the vacation period are nil. Great good could be accomplished if one could devote several hours a day to an activity during June and July. Careful supervision is needed to direct the activities, to help build good character traits and to maintain discipline.

### Study opportunities

Sunday school continues to be held each Sunday afternoon at the place where one was established last April with fair attendance. Young people from the local church help to teach and lead the singing there. Weather conditions have been excellent for traveling by car, but soon the car must be abandoned for travel by foot. Since there is no Sunday school for these young people, we feel that the work must be carried on regardless of the lack of transportation.

Two Bible study clubs for women are held each month.

(Continued on Page 14)



MAP  
SHOWING DETAILS  
OF OUR  
MISSION WORK  
AT KRYPTON

## THE CHALLENGE OF KRYPTON

Rev. and Mrs. Glenn Shank

NESTLED AMONG THE HILLS of Southeastern Kentucky lies the little community called Krypton. It is here that Miss Lowery works among the fine people of the mission church and surrounding areas, ministering to their spiritual needs, physical ills and social problems.

The Brethren property at the mission is adequate for work and in good repair. The people are very appreciative of the services offered by the local church. There is a great potential of young people in the Sunday school who could be trained to be excellent church leaders.

Teaching opportunities present themselves in a variety of fields. In addition to the needs in the church for Sunday school teaching and Bible school work, there is an open field for musical instruction. The children (and adults) love to sing. Since many possess musical talents, they are anxious for guidance in this field. Most of the young people love to play games. Varied opportunities are

present for recreational training. What child doesn't like to draw or to create things with his hands? Arts and crafts would intrigue almost every young person of the church. From before birth until after death there are medical needs. In ministering to these there is a grand opportunity to speak to individuals about their spiritual needs.

Using all of these opportunities, Miss Lowery has endeavored to lead souls to the Church. The possibilities among the untouched yet living in the hills almost cause one to feel inadequate for the job; but the variety of the work calls into service all talents, whether they be great or small.

Let us not forget this little community where opportunities lie on every side, nor Miss Lowery and her work with these people.

# and throughout the year!



# SHARING TOGETHER

**Rev. J. Milton Bowman**

**M**OST OF YOU who were at National Conference came away with the feeling that the general work of the Brethren Church is moving forward—too slowly, perhaps, but in the right direction. The Brethren are usually very responsive to a real need; but it is necessary to show them that the need actually exists. Because of this characteristic of Brethren people, the Missionary Board, under its new president, Willis Ronk, desires to take you into its confidence. You should be kept better informed as to the needs of the work and the plans for the future.

Since the Board desires to serve you and cannot function unless you respond, it is necessary for us to be sharers together for Christ and His Kingdom; otherwise our labor is in vain. Naturally it would be unwise to discuss some things in public, but whenever possible we hope to keep you informed as to our problems, for after all, they are yours. From time to time we must call on you to help us in their solution, for our aim is to serve.

## One Board

At one time there were two boards—a foreign mission board and a home mission board. These boards were entirely separate, each a law unto itself, each trying to build up its funds independently of the other. Today we have one board which does all the work of the other two. Since we are branching out in the foreign fields, our foreign missions are on the march. The churches are responding graciously in accepting the support of the foreign missionary candidates; we praise the Lord for this. The forward movement in the foreign field creates more work for the board and increases the problems, some of which are very difficult when foreign governments are involved. Infinite patience is sometimes necessary. The board appreciates your splendid cooperation and hopes you will continue to share to even a greater degree in this great cause.

## Home Missions

Home missions are another problem. For some reason the Brethren have not responded as well to this equally necessary cause of Christ. Perhaps you do not understand the needs. We feel that when you do your response will be great. The Brethren denomination has some strong churches which are going forward. There are others, however, which, for various reasons, are standing still—if that is possible. Still others are on the decline—shifts in population sometimes cause this. People move to the big cities and, finding no Brethren church there, are lost to us; the percentage of loss is very great.

The overall picture shows very little increase during the past ten years. In spite of millions invested in church and denominational properties and in spite of all the efforts of our laity and pastors, our growth has not been what it should be. Yet our message is strong and vital in this very dangerous age. The world needs the Brethren Biblical message.

## New Churches Needed

The Missionary Board feels that we must build churches, especially in fast-growing industrial areas. There, new churches can become self-supporting in a few years. Tucson and Akron are examples. Because of tremendous industrial developments and shifting population, there is greater opportunity for expansion of churches in the United States now than at any other time in history. Thousands of new houses are going up in hundreds of areas, and the church which gets in on the ground floor has a decided advantage. The Brethren Church must grow or stagnate. What shall it be? We must make the decision.

## Need for Ministers

There are several reasons why we have not been able to take advantage of these wonderful opportunities for expansion as fast as we should. First of all there has been a shortage of ministers to man our present churches. However, we have some very splendid young preachers in training, and it is hoped that men will be available to put into the new churches and to man the churches in the very near future. Our young people are responding. You can see how recruiting of new ministers is tied into this problem. Perhaps you can encourage some young men who are prospects to enter the Brethren ministry. We have a crying need here. Will you help us?

## Need for Financial Support

In the second place, when new churches are built today the costs are very high. The time has long since passed when the Home Mission Department could go forward with twenty-five to thirty thousand dollars per year. That amount will go only as far as fifteen thousand did twenty years ago. Building costs have more than doubled, and a sad fact is our home missions have been operating in the red for several years; in fact the board has been in the red much as twenty thousand dollars in the red and has had to borrow and pay interest on money to buy parsonages like Akron and Tucson. (Note: These churches are paying or will eventually repay whatever our Board invested in parsonages. I. L.)

From time to time the board advances money for worthy projects such as the missionary home in Ashland. This money is being paid back gradually on contract, but there has not been enough in the operating fund to cover many of the things which you would like to have done. We have real estate, contracts and other fixed assets to cover the deficit, but the fact is there is not enough cash in the checking account to pay mission pastors' salaries, buy parsonages and pay rent for mission pastors. Nor is there enough to build new churches at present high construction prices, erect needed buildings in Kentucky and do other things too numerous to mention.

### Financial Statement

financial statement of the Board is put up in such manner as to satisfy the auditors. It is difficult some- for the average layman to understand. Often it ap- as if we are rolling in money, but the fact of the r is that some of the items are fixed assets such ul estate, which cannot be spent. It has been neces- to borrow on this to meet current expenses. Our de- s to put out in the future a simplified financial nent which will be easier for you to understand.

### Krypton and Lost Creek

re are opportunities for greater advancement for Brethren Church both in new churches and in the direct mission projects such as at Krypton and at Creek, Kentucky. These fields have great possibil- for expansion. How can you help? First by putting lence and trust in your Missionary Board; second, realizing that although home missions are not as orous as foreign missions, yet if the home base does expand, it will be impossible in the near future for carry the load of foreign missions. The two are defi- tied together. Third, by substantially increasing gifts to home missions, not by cutting down on the gn, but by sacrificial increase to the great cause of ing the home base. Perhaps you have a Sunday l class with sums of money in its treasury, looking project. Why not enlist them to give systematically, hly or quarterly, from five to one hundred dollars ome missions?

### \$10 Club

Why not join the Ten Dollar Club? We could use twice as many members. Send ten or twenty dollars in each year, whether the call has been sent out for a new church or not. It will be used on the next new church and will help build up a reserve for that purpose which is so badly needed.

### Annuities

It may be that those of you who are going down the sunset side of life would like to turn some money into annuities. You can specify what it shall be used for and you can receive a good rate of interest for life, after which the principal will go for the direct mission cause you desired.

Open doors are before us; we, as your Board, want to enter them, but we can go only as far as you feel led to help us. In the name of Christ will you pray about this need and then do something about it? Why not lay up for yourselves treasures in Heaven by giving prayerfully and sacrificially to the cause of Home Missions? Do you have some constructive suggestions to offer? If so, take a little time; send them in and they will be given genuine consideration. All things are possible if we share together with Christ as faithful stewards by reaching out to grasp the golden opportunities which are ours.

Peru, Indiana.

### THE STORY OF ONE FAMILY

(Continued from Page 6)

ding to the Bible? The other churches we had at- did not believe in doing it, although they did admit s certainly all right to do it.

y wife, Virginia, and I have now joined the Brethren ch and are happy to be associated so closely with he teaches in the Sunday school and is quite active e W. M. S. At the last annual meeting I was elected rator and as such work on various committees in church. Our oldest and youngest boys, Doug and both sing in the choirs; temporarily our boy Dick is g as janitor. We all feel that the church has given great deal of comfort and joy, and we have said so y times that we feel we are among a fine group of e.

r church is a mission church, and we feel that it is ing that commission in a most excellent manner. membership is growing steadily, and there are many ples in our church of the fact that the Christian herhood and teachings have paid big dividends. The y congregation upholds these facts.

r family feels that it now has something substantial est upon in the way of spiritual help and guidance. are especially grateful for the opportunity of attend- rayer meetings. Several times we have seen prayers ered in such ways that it seems incredible that the

events could have happened without the prayers. Our own prayers in our home have been answered many times. We, as a family, feel that the Brethren Church has done won- ders for us in bring us closer to Jesus Christ and His teachings.

### From Secretary Berkshire

#### COMMENDATION

One of the finest things the Brethren Church is doing now is to discover potential leadership within the church. Places for service are being created which are calling forth and challenging such leadership to work within the church. It is not a finished task; a start has merely been made. The cry for additional and better-trained leaders will continue.

#### COURAGE AND FERVOR NEEDED

We must face the tasks and responsibilities that are ours today. Certainly we must face them with the courage and fervor which moved our early ministers to go out un- afraid in the power and might of the Lord to declare the Word of God to lost men. Both ministers and lay mem- bers must resolve to move out courageously and fearlessly to speak for Christ, for then only can the Brethren Church fulfill God's purpose for her.

# Prayer Meeting Studies By C. Y. Gilmer



## GOD'S LOVE FOR US

TO BE IGNORANT of God's love is to be ignorant of Him (1 John 4:8). God's love, the basic need in our hearts, is the most amazing of all His phenomena (Eph. 2:4). The Apostle Paul prayed that we might know the marvelous dimensions of God's love (Eph. 3:18, 19).

"Far deeper than the ocean's flow,  
And sweeter than the flowers that blow,  
Exceeding more than man can know,  
The love of Christ, of Calvary."

Instead of blotting us out as "enemies" He died in our stead because of His love for us (Rom. 5:7-10). "Why should He love me so? Why should my Saviour to Calvary go?" Grace is the answer (1 John 3:1).

"God's love can't be rationed, His love overflows,  
His mercy, how tender, on us He bestows.  
So think of the blessings we have to embrace,  
And thank God for His love, His mercy and grace."

By His Love God has changed us from His "enemies" to His children (1 John 3:1). He would love our enemies, His enemies through us (Matt. 5:44). His Calvary-love for us as sinners is repaid in His delight in us as His saints (Heb. 12:2; Eph. 1:4; Rev. 13:8). He delights in the righteous now (Psalm 37:23; Prov. 15:8b). Unbelievable as it may seem, God loves us now as much as He loves His own Son (John 17:23)!

"The Love wherewith He loves His Son,  
Such is His Love to me!"

And the unending cycles of eternity are labelled with "better things yet to come" (Eph. 2:7).

"In a love that cannot cease,  
I am His and He is mine."

God's love is shown for us in that He does not want spoiled children (Heb. 12:6). Suffering is inseparable from child-training, which is a parent's duty (Prov. 3:11, 12). If suffering profited our Lord (Heb. 5:8) we may well be sure that God has a purpose in any suffering which His Love may allot (Job 23:10). This love benefit will be a treasure for all eternity (Zeph. 3:17). He would have us to "conform to the image of His Son" (1 John 3:2).

"Let sorrow do its work,  
Send grief and pain,  
Sweet are Thy messengers,  
Sweet their refrain  
When they can sing with me,  
More love, O Christ, to Thee."

The above lines compose a stanza in the hymn en-

titled, "More Love to Thee," and is omitted in hymn books.

But,

"The steady hand can never find the deep things  
Lord,  
The undimmed eyes can never see the comfort  
Word,  
The joyous heart can never know the healing of His  
The learned mind can never grasp the wisdom from

"But, oh, the trembling hand clasps His, and loses  
fear,  
The weeping eyes can search His Word and reach  
promise clear,  
The broken heart rests in His love until its faith pro  
The child-like mind can search the Source where v  
never fails."

—Annie Johnson F

## Lesson

### Comments

by

William H. Anderson



Lesson for November 14, 1954

### A STUDY OF VALUES

Lesson: Prov. 11:27, 28; 13:7; 15:13-17; 20:11, 12; 1

MUCH OF THE BIBLE deals with evaluations. When a man becomes a Christian he comes face to face with the problem of deciding between right and wrong between the fleshly and the spiritual. What makes the difference between the average Christian and the Spiritual Giant? Very often it is in a man's set of values—his moral and spiritual convictions.

This lesson speaks about man and wealth. There is nothing wrong with possessing wealth or riches. The Bible does not condemn it in itself. However, the Word of God repeatedly warns against the perils of riches.

Several things are noted in our lesson concerning this subject. First, chapter 11, verse 28: "He that trusts in his riches shall fall." Trusting in riches! It matters greatly in what a man will put his trust. If he looks to his possessions he will find they are material; therefore they must pass away. He that builds his future on what he possesses (riches), makes the same fatal mistake as the man who built his house upon the sand. You remember what Jesus says about such a man—he is a FOOL! (Matt. 7:24-29).

So the writer of Proverbs would tell us this: Riches are uncertain and cannot be trusted; he who leans upon them shall come to destruction. Paul spoke about this same matter, for he said: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us riches in all things to enjoy" (1 Tim. 6:17).

contrast is presented in this verse in Proverbs. The who trusts and leans upon his riches will fall, but, righteous shall flourish as a branch." Therefore we this principle stated: The fool who trusts and de- upon riches is doomed for disaster; but the right- man can be assured of continued success and growth.

we must remember that the success of the righteous not necessarily refer to material or financial bless- God has not promised to make all His children mate- wealthy! He does, however, promise to shower upon spiritual bounty and blessing as they do His will.

what does the writer refer when he mentions a teous" man? The Bible definition of a "righteous" is one who is in right relationship with his God! a man can be assured of success with God.

the second truth we learn about riches is found in 16 of chapter 15: "Better is little with the fear the Lord than great treasure and trouble therewith." With is no guarantee against trouble or sorrow. Time magazine for October 4th, 1954, reported that "Suicide commoner among the rich than among the poor." Solo- writing in Proverbs, would say it is far better to y and fear the Lord, than to possess great treasure.

A Study of Values," then, actually means to make choices. Life is formed out of our choices. The de- ns we make each day mold our character, and upon a depends our future. Someone has well said: "Our sions determine our Destiny." For this reason, God- ing people should evaluate carefully, choose wisely, walk humbly before their God.

## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

CLARENCE STOGSDILL—Guest Writer

Topic for November 14, 1954

### GOD'S PEOPLE ARE HOPEFUL

Scripture Reading: 1 John 3:1-10

THIS MONTH we are considering God's people. Last Sunday evening, we considered God's people from the point of helpfulness; tonight we think of their hope- ness. Last week we discussed the people of God from standpoint of their relation to other people, their istance to other Christians, and also their helpfulness even non-Chr'stians. We were thinking of them as s described them, the "salt of the earth," though we not mention them as such. Tonight we think of God's le and their own reward for their faithfulness, both and hereafter.

t us explain that when we speak of the hope of the stian we do not mean that Christianity is a "hope so". That would be in contradiction to faith itself. se understand that when the Bible speaks of hope it not mean hope in the sense that English-speaking

people most frequently use it. This hope is certainty in spite of all that happens. No matter what takes place on this old sin-shaken earth, there remains hope, or certainty, for the believer in Jesus. Christianity is a knowing faith; our hope is hope that comes out of knowing the facts. In the Scripture lesson given above we read in the second verse, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." John's faith here is real knowledge. In his book of Revelation he sees the things of the future as though they have already taken place. Our own faith should be just that certain.

I. HOPE IN THIS LIFE. We may say that in our hope we "have something to look forward to." Truly, in the Christian's life there are clouds—possibly more than there are for non-Christians—but behind every cloud there is a silver lining. Back of every disheartening experience there is a purpose, a testing on which the believer thrives, and his faith grows. He has only to endure the testing period and look forward to the blessing of God when he shall stand a new person of bigger spiritual stature.

Sometimes one must suffer the loss of some friends, one of the most inexplicable types of suffering one has to endure. When one has lost his friends, as did Job, he has lost a choice possession. In such a time the friendship of Christ is unerring. The Bible tells us that He is a "friend that sticketh closer than a brother." Jesus himself told His disciples that He did not think of them as servants, but as friends. John 15:15.

Young people frequently are tempted to do things which are contrary to their past teaching, whether it be some- thing having been taught them by their parents, or some instruction given by their pastor or Sunday School teach- er. We are apt to think that grown-ups or older adults don't understand us, or that they don't care about our di- lemma. As a matter of fact, they do, but there are many temptations through which we must pass, and overcome, in order to fully understand life and some day be able to pass on to the younger generation bits of advice out of our own experiences. Jesus is always near by and in- terested in our problems, anxious to see us succeed in overcoming our problems and temptations. Remember that He himself was tempted in the wilderness (Matthew 4:1-11). When young people are tempted they should pray earnestly that God will show them the right way in spite of the eas'ier way of following the crowd. If the temptation persists and seems to gain strength against the individual he should seek the advice of an older Christian, and especially that of his pastor who is better trained to meet life's problems through the Word of God. We can be sure that there is an answer somewhere; Christ is interested in our willingness to search for the answer. Our hope here in this life is that Christ is the answer to every problem, daily, hourly, weekly, yearly, etc. A good motto for the Christian to subscribe to is CHRIST IS THE ANSWER. Try it!

What if we lose some loved one in death? Is Christ our Hope then? How? We might think on the experience of the man whose little daughter died. His heart was broken, but he clung to faith in the Lord, saying, "Now

(Continued on Page 15)

## MARGARET LOWERY AT KRYPTON

(Continued from page 9)

The group in the local church is studying the book of Acts. The one in the community where Sunday school is held in the afternoon is studying the book of John. The attendance has been fair, but the interest has been extremely good. It is most uplifting and inspiring to teach these women.

Two boys are attending Riverside High School; one has been saved since his entrance to the school. Both of these boys need your prayers so that they may give up some of their old habits and establish new and more desirable ones. They both have good potentialities, but need the right guidance to develop into fine, Christian gentlemen. Riverside is the only place for them to receive their high school training, for there they will be taught and supervised by conscientious, Christian teachers. Pray for these boys that they may make the most of their opportunities so that they may become assets rather than liabilities to Riverside and to those of us who are trying to help them get an education . . . (This report will be concluded in a later issue of the Brethren Evangelist.)



## News From Our Churches

### NORTH GEORGETOWN, OHIO

Since there has been no news sent in from the North Georgetown, Ohio, Brethren Church for some time I thought you might be interested in a report of the progress from this church.

During the past year our church has grown in numbers as well as spiritually under the able direction of our Pastor Rev. Donald Rowser.

We have very active organizations in our church such as the Woman's Missionary society, Laymen's, Sisterhood, Brotherhood and Brethren Youth.

Quite a bit of remodeling has been done in the past year such as the addition of a vestibule, a new entrance way to the church basement from the left side of the church. New fluorescent lights have been installed in two of our class rooms, with more yet to be installed.

We had an Easter Sunrise program with quite a number in attendance from our neighboring churches, as well as our own. And then we had the largest attendance for Sunday School in years with an attendance of 142. Our Sunday School attendance has kept up very well, all summer, with most months showing a record attendance.

A revival meeting was held for one week beginning August 29th, and continuing until September 5th, with Rev. Charles Munson, of Ashland, Ohio, as Evangelist. There was special music each night, beginning on Sunday night with a selection from the Junior Choir of the Lu-

theran Church. Monday night, Mrs. Baker of the Ad- ing Church sang a number.

The Louisville Church favored us with a selection Tuesday night, which was much enjoyed. Wednesday night, the Brantingham Trio of the Winona F Church, sang several selections. Thursday night the of the Canton Trinity Brethren Church favored us a number, as did the Men's Choir. The Former A- sador quartet of the Ashland College composed of Lersch, Don Rowser, Harold Barnett, and Robert- linger sang several numbers on Friday night, and on Saturday Night the youth of our church sang held a very impressive Candle Light Service.

May I say at this point a big "Thank You" to all rendered selections. They were very much enjoyed appreciated.

The attendance each night was very good. Rev. M- delivered some very inspiring messages. Seven first- confessions were made, with further results expected. This makes a total of 14 new members received into Church in the past year; 12 of whom were first time- fessions.

On the last day of the Revival meeting a basket dinner was held with Rev. Munson, Mrs. Munson, and B- as honored guests. Every one enjoyed the dinner and lowship very much.

We feel the Lord has greatly blessed our Church, each individual as well, in the past year. With His and blessing we hope to make continued progress, plans being made now to paint the outside of the Church and the floor to be refinished. New song books have purchased and will soon be in use for Sunday School.

Also we have established a fund to be known as "Parsonage fund." We hope to buy or build a Parson within the next year so that we will be able to hire a resident pastor. At the moment we are hoping to receive enough donations and Pledges to make this possible.

Prayer Meetings are being held each Thursday evening. Our attendance has been small but is slowly growing.

Won't you please pray for our church and for its continued growth and progress, as we try in our small to serve our Lord and Savior.

Alice Hieronimus (Recording Secretary)  
North Georgetown, Box 15, Ohio.

## COMMUNION SERVICES

WILLIAMSTOWN, OHIO—November 7th, 7:30 P. M.  
Rev. David L. Ramsel, Pastor.

ROANOKE, INDIANA—November 7th, 7:30 P. M.—R-  
C. C. Grisso, Supply Pastor.

ARDMORE, INDIANA—801 N. Moss Rd., South Be-  
Indiana—November 14th, 7:30 P. M.—Arthur J. Tink-  
Pastor.

MEXICO, INDIANA—November 14th, 7:30 P. M.  
Rev. Wayne Swihart, Pastor.

## Crusader Topic

(Continued from page 13)

an investment in heaven. I am more than ever in-  
ed in going there, for my little girl is there waiting  
e to come." Would not this faith and hope give the  
tian more of an incentive to live on and meet the  
of this life with victory? Who beside the Christian  
ay what this father said and really trust in his  
?

**HOPE IN THE LIFE TO COME.** Paul says in his  
to the Corinthians "If in this life only we have  
in Christ, we are of all men most miserable." (I Cor.  
). By this he means that our hope in Christ goes  
eyond the expectation of many. Our hope in Christ  
ds throughout all eternity as well as time. We are  
ust staking our lives in Him for this life only, for  
our trials and sufferings would be for nought. Christ  
d then be only our example to follow, as some con-  
even today, one who improves this life by our fol-  
g His example. Christ is much more than that to us.  
were not for the fact that our eternity is dependent  
Him, even this present life would be empty and  
able; our faith would be an empty nothingness.

pe of eternal life is the solid groundwork of Chris-  
confidence. Paul tells us in Titus 3:4-7, "the kind-  
and love of God our Saviour toward man appeared,  
y works of righteousness which we have done, but ac-  
ng to his mercy he saved us, by the washing of re-  
vation, and renewing of the Holy Ghost; which he  
on us abundantly through Jesus Christ our Saviour;  
being justified by his grace, we should be made  
according to the hope of eternal life." And in I  
1:3, "Blessed be the God and Father of our Lord  
Christ, which according to his abundant mercy hath  
ten us again unto a lively hope by the resurrection  
esus Christ from the dead, to an inheritance incor-  
ible, and undefiled, and that fadeth not away, reserved  
eaven for you, who are kept by the power of God  
gh faith unto salvation ready to be revealed in the  
time." These words give you and me the same com-  
and assurance that the two great apostles had be-  
of their firm convictions and faith in their Lord  
Christ. Note that Christianity cannot be a "hope so"  
and at the same time speak about "an inheritance  
ruptible, and undefiled, and that fadeth not away,  
ved in heaven for you." Remember, your faith is  
w so," you have a "lively hope."



**Read your  
Brethren Evangelist  
every week.**

## COMING EVENTS

(Continued from Page 2)

**CARLETON, NEBRASKA.** Revival Meeting and Home-  
coming—October 31st to November 14th—Rev. William  
Thomas, Evangelist. Homecoming message, November 7th,  
2:30 P. M. by Rev. Wilbur Thomas, Pastor, Cerro Gordo  
Brethren Church; Rev. Claude Stogsdill, Pastor.

**LANARK, ILLINOIS.** Revival Services—November  
2nd to 12th—Rev. W. B. Brant, Pastor, Vinco Brethren  
Church, Evangelist; Rev. H. Francis Berkshire, Pastor.

**BRIGHTON BRETHERN, Howe, Indiana.** Revival Ser-  
vices—November 8th to 21st—Rev. Clarence Stogsdill,  
National Brethren Youth Director, Ashland, Ohio, Evan-  
gelist; Rev. Smith F. Rose, Pastor.

**COUNTY LINE BRETHERN, Lakeville, Indiana.** Re-  
vival Meeting—November 8th to 21st—Rev. J. Milton  
Bowman, Pastor, Peru Brethren Church, Evangelist; Rev.  
Herbert R. Gilmer, Pastor.

**FLORA, INDIANA.** Evangelistic Services—Beginning  
November 8th—Rev. Claud Studebaker, Pastor, Loree  
Brethren Church, Evangelist; Rev. C. A. Stewart, Pastor.

**ST. JAMES, MARYLAND.** Evangelistic Services—No-  
vember 8th to November 21st.—Rev. N. Victor Leather-  
man, Pastor Wayne Heights Brethren Church, Evangelist;  
Rev. Freeman Ankrum, Pastor.

**FORT SCOTT, KANSAS.** Revival Services—November  
21st through 26th—Professor Charles R. Munson, Ashland  
Seminary, Ashland, Ohio, speaker; Rev. Steadman Aldis,  
Pastor.

**WILLIAMSTOWN, OHIO—**Revival Services—Novem-  
ber 21st to 28th—Rev. W. St. Clair Benshoff, Ashland,  
Ohio, Evangelist; Rev. David L. Ramsel, Pastor.

**WAYNESBORO, PENNA.** Wayne Heights Brethren.  
Revival Meetings—November 28th to December 5th—  
Rev. Willis E. Ronk, Pastor Goshen Brethren Church,  
Evangelist; Rev. N. Victor Leatherman, Pastor.

## Laid to Rest

COX. Stanley Hensel Cox was a Deacon of the Bethle-  
hem Brethren Church. A member of the church since  
childhood, Brother Cox was born May 29, 1917 and de-  
parted this life October 1, 1954 after a long illness. Sur-  
vived by his wife Mrs. Erma Orbaugh Cox, his mother,  
sister and brother. Funeral services held at the Bethlehem  
Brethren Church, Harrisonburg, Virginia Monday October  
4 at 2 P. M. in charge of his pastor, the undersigned.  
Interment in Dayton cemetery where final rites at the  
graveside were conducted by the American Legion.

John F. Locke, Pastor, Bethlehem  
Brethren Church.



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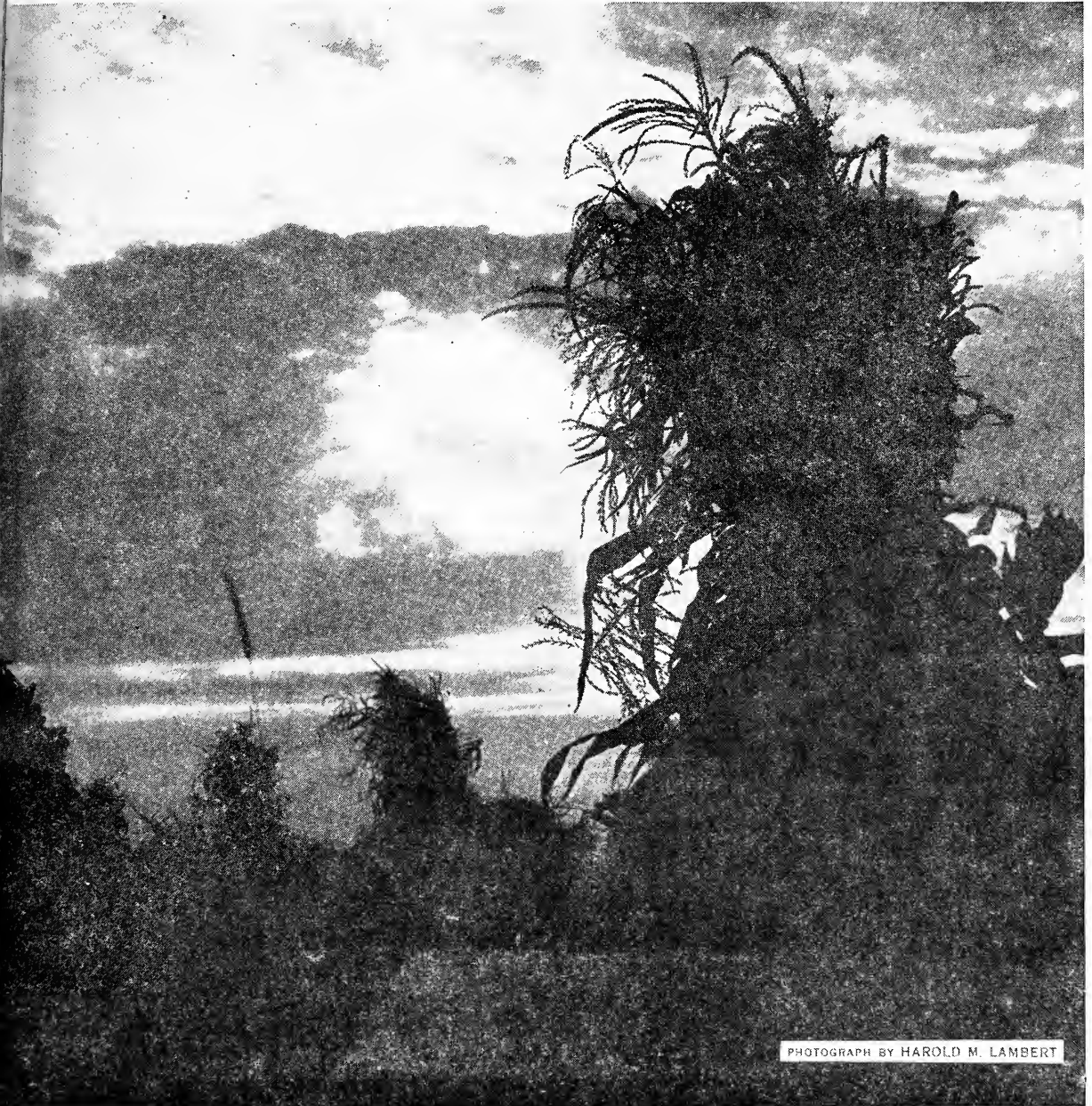


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Official Organ of The Brethren Church

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PHOTOGRAPH BY HAROLD M. LAMBERT

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## Items of General Interest

**SECRETARY BERKSHIRE.** Missionary Board General Secretary, Rev. W. Clayton Berkshire, has reached Jos, Nigeria, Africa, on Thursday, November 4th, according to a cablegram received. He left the States on November 2nd, by way of Dutch Airlines. Details of the trip, which will see his return home on January 24th, have appeared in previous issues of The Evangelist.

**REV. J. G. DODDS.** Rev. J. G. Dodds, Pastor of the Firestone Park Brethren Church, Akron, Ohio, fell 16 feet to the ground from the roof of his son-in-law's house on

October 29th, and fractured his pelvic bone in two places. Brother Dodds had been laying shingles and was alone the time. He was unable to summon help, so crawled his car and drove to City Hospital where he has been since. Pneumonia, and a blood clot, developed, and he been in an oxygen tent. As of November 8th, he is reported to be feeling some better. We urge the Brotherhood to remember Brother Dodds in Prayer, that the Lord might heal his body and restore him to health according to His will. Brother Dodds is also the Secretary-Treasurer of the Publication Board of the Brethren Church. His address is 1581 Merrill Ave., Akron, 6, Ohio.

**BONNIE MUNSON.** Bonnie Munson, daughter of Professor and Mrs. Charles R. Munson, fell and broke her left arm at the shoulder socket on Saturday evening, November 6th. Bonnie is especially known to the Brotherhood because of her valiant fight for recovery from polio with which she was stricken a number of years ago. Her recovery from her polio affliction has been slow, but definite, and she has now reached the place where she is able to take a few steps by herself. Saturday night, she was helping her mother wash the dishes when the accident occurred. She is a patient at Samaritan Hospital.

(Continued on Page 11)

## COMING EVENTS

### SOUTHERN INDIANA DISTRICT LAYMEN'S RALLY

Huntington, Indiana, Brethren Church, 509 Indiana State St.; Monday evening, November 16th. Supper and program. Dr. Joseph Shultz, Ashland, Ohio, speaker.

**NOTE:** Due to the time variation in Indiana with some sections having changed to Eastern Time, some changing, and some on Central Time, a problem has arisen as to the time of this meeting. Huntington is now on Eastern time. The last word is that they will serve you when you get there.

(Continued on Page 15)

## ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

First Quarter Order Blanks have been mailed. If you fail to receive one, please notify the office.

**BE SURE TO RETURN THEM AS SOON AS POSSIBLE to insure receiving your Sunday School supplies on time. ORDER NOW, AND AVOID DELAY.**

The Brethren Publishing Company,  
Ashland, Ohio.



# The Editor's Pulpit



## Out Of The Past Comes The Present

"Continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them." II Timothy 3:14.

SOME OF THE BEST ADVICE the apostle Paul ever gave is found in the above words. Writing to a young and promising preacher, Timothy, Paul pin points one of the most pertinent truths of all time.

Paul, as well as Timothy, as well as Christians of all ages, as well as Christians today, lived in changing times. As we see life, we note that its permanent characteristic is its change. We change from infancy into childhood, into adolescence, into young manhood and young womanhood, later into full manhood and womanhood, and still later into the sunset years of life.

In this world of materialism and our social structure, the securities of yesterday are the crumbling ruins of today. We must look beyond this for the permanent values of life.

The song writer, expresses the thought of St. Paul when he wrote,

My hope is built on nothing less  
Than Jesus' Blood and righteousness;  
When all around my soul gives way,  
He then is all my hope and stay."

Paul is interested that Timothy, and for that matter, that all Christians, might find a security, a standard, and an anchor in the midst of the day's shifting sands and rolling seas. He finds it "the things which thou hast learned."

What are these things? Plainly, they are the truths which are found in God's Word, the doctrines and teachings of the scriptures as practiced by Bible centered, Gospel Churches. In our day we call them the fundamental teachings of

the scriptures, as opposed to the liberal, social gospel, and free thinking teachings advocated in many religious circles today.

Paul further admonishes that we continue in the things which we have been assured of, namely these same things which we have learned from the holy scriptures. Herein is hope, forgiveness, eternal life.

Even yet this is not all, for Paul carefully warns Timothy to be certain of his teachers. His interest here lies in the importance of our receiving our teaching and our preaching from men and women of God who are thoroughly grounded in the true Word of God. We must know our history, our background, we must know what our forefathers taught, and know how they interpreted the scriptures. To meet this demand, the system of doctrines and theological teachings of the church has arisen. Founded upon the Word of God, it is there for us to study, and to be guided thereby.

Not lightly can we throw off the thought and teachings of the Brethren of years past. In the light of changing social, political and religious patterns of today, we must "continue in the things which we have learned, knowing of whom we have learned them."

Any church today, to keep abreast of the times and to meet the spiritual needs of a constantly changing people, must certainly keep abreast of every modern means of propagating its faith. Rightly done, this can be accomplished without the loss of any fundamental, doctrinal, biblical tenets of faith and practice. There is much to be gained on the part of every Brethren, of every new Brethren member, of every young Brethren person, in a study of the tenets of our faith. By

(Continued on Page 15)

## Brethren Church History

By Rev. Freeman Ankrum

# THE BISHOP of the MONOCACY

## Part Two

THE AGING ELDER, D. P. SAYLER, with his long white beard must have been a familiar sight as he drove to and fro on the three mile stretch of road from his home on Double Pipe Creek, to the Rocky Ridge Church. Only by having efficient helpers at home could he spend so much time on the road and in distant visitation. He was a contributor of numerous articles to the PRIMITIVE CHRISTIAN, THE VINDICATOR and later THE GOSPEL MESSENGER. Bothersome questions were from time to time referred to him for answering. Among the many we have one which is very enlightening, and we quote from the PRIMITIVE CHRISTIAN of the seventies:

"A sister writes in connection with the fasting question: 'My husband differs a little with the Brethren.' (Elder Sayler had written at length upon fasting in a previous article, Author). 'He thinks when Brethren travel preaching, and stop tired and fatigued, over night with the brethren should there be water brought and wash their feet as was done in olden times, etc.'

"Dear Sister, in reply to the question as you put it, 'I wish to know your mind on it,' I can only say, that while it was a custom with the ancients to do so, I nowhere find that it was a law that it should be so done. From their mode and manner of living, walking barefoot, and with sandals, on all roads in all weather, such an act of hospitality was proper, and no doubt often necessary. Our manner and mode of life has obviated this necessity. But should a ministering brother come to your house to remain over night, or otherwise, and your husband should feel overwhelmed with love to him, and the blessed truths he declares, and to manifest his love by bringing water and washing the brother's feet or you, the sisters, while there is no law to impose the act upon you, there is none to forbid it; and if you do it, you have the ancient Bible worthies and your own dear primitive brethren to sustain you. By tradition I know that one hundred years ago, and less, my grandfather used to treat the ministering brethren, and my grandmother, the wives' and sisters' when they came to their home. One time the act was performed upon me by the good old brother with whom I lodged, as well as all the brethren present at the time. The sister, the brother's wife, performed the same services to the sisters present.

"Now dear brethren and sisters, I have disposed of your question as best I could; and as you requested me to answer through the PRIMITIVE CHRISTIAN, I sent it to its editors for inspection; and if they think its publication will stir controversialists, to consign it to the waste basket at once, and I will ever be grateful, as I hate controversy."

Suffice it to state that Elder D. P. Sayler's answer must have met with the approval of the editors for it was printed as given above. Many of his "essays" as he styled them on the uppermost subjects of the day were not always received with complete approval and they followed letters to aid those who were uncertain as to their acceptance.

One of the prominent writers of seventy-five years ago was M. M. Eshelman. He had this to say of the founding of the Rocky Ridge Church. "Where the Rocky Ridge meeting-house now stands, there was an old dirty log school-house, in which no man had ever opened his mouth for Christ. Here Bro. Sayler, with his usual vigor and energy, held forth the word of life, and in his later years had the pleasure of often meeting a goodly number of saints in prayer and praise in the new church house which supplanted the old dingy educational institution."

Elder Sayler preached in numerous school houses in this section of Maryland. Many of these became the foundations of future churches. In reviewing his labors of his younger days he was made to wonder how he endured it, and how his physical frame could bear up under so much mental effort and all kinds of exposure.

Elder Sayler also made long Missionary journeys to the churches, and as the horse was about the only means of conveyance, it required much time to travel a few hundred miles. One time in company with Elder John Umstead he made a visit of eight weeks in western Pennsylvania, and another of the same length of time in Virginia. Old letters which have recently come to light, give evidence of his visiting with Elder George Shaver in the work of the Woodstock Congregation in the Valley of Virginia.



requires little imagination to picture the two aged  
ers, Shaver and Sayler sitting in the evening time  
the Eastern porch of the home now occupied by Dr.  
n F. Locke and wife, and watching the stars come out  
r the Mountain, in the foreground as they discussed  
weighty problems of the day as they applied to the  
thren. From here he also went from time to time to  
John Kline home near Broadway, Virginia where here  
the mountains kept silent vigil upon the two Elders  
they made plans for the advancement of the work  
ich rested so heavily upon their hearts. Letters went  
k and forth between Elder Shaver of Virginia and  
ler Sayler of Maryland.

On one of the trips made by Sayler and Umstead to  
ginia, Umstead provided the horse and wagon. On this  
well as other trips they bore all the traveling ex-  
ses, receiving nothing from any one, save fifty cents  
ich an old Virginia brother gave them. On one trip  
ler Sayler had the privilege of attending twelve love-  
sts. He attended nearly every Annual Meeting during  
ministry, always paying his expenses out of his own  
ney, whether sent or not. Eshelman says, "It cannot be  
d of him that he took from the poor, but it can well  
said through him the poor had the gospel preached to  
m. He endeavored not to be burdensome to his breth-  
t, being blessed with worldly goods; and while he  
ght to be free in this respect, he was indeed liberal  
wards the needy. Ministers who came into his congre-  
gation, and were in need, seldom went away empty, espe-  
lly if they had sown good seed."

In 1848 he attended the Annual Meeting in Wayne  
ounty, Ohio, which was held in June. Here he had fel-  
ship with such stalwart friends and leaders as John  
ne of Virginia, who, like Elder Sayler, had come the slow  
d hard way over the mountains; Peter Nead who was born  
r Hagerstown, Maryland, and Henry Kurtz and Philip  
yle. The difficulties of travel limited the attendance  
there were just 95 delegates present for the Meeting.  
ler Sayler served as clerk of a sub-committee at this  
ference. While attendance was small there were 63 let-  
s asking for information or "Queries" as they were  
monly called, which had to be given attention.

The question Elder Sayler had to devote so much time  
along with his committee was how to proceed with ap-  
cants for baptism. As clerk he prepared the answer at  
midnight hour, on a sand bank in the cellar of an un-  
shed house, likely, by the wavering light of a flicker-  
candle. His committee accepted the formula, pre-  
nting it to the Conference which accepted it without the  
nging of a single word. His native ability and quick-  
ss of thought well qualified him for such tasks as this  
e which had been given to his committee to work out.  
served on the Standing Committee twenty times, and

in 1862 he was chief clerk. In 1877 at New Enterprise,  
Pennsylvania, he served as Moderator of the Annual  
Meeting.

In 1859 he had served on a Committee with John Kline,  
John Metzger and James Quinter, to prepare a plan for  
the preaching of the gospel in new fields. He was not  
only blessed with executive ability, but he possessed pow-  
ers as an organizer and investigator, and usually cut  
straight through the truth. He served on committees  
which were sent into churches in Tennessee, New Jersey  
and Lanark, Illinois, to aid in settling difficulties which  
had arisen in the churches.

As a preacher, he was direct, and it was not an un-  
common thing for people to get cross at his preaching  
and state that they would never listen to him again.  
Yet when he came back they were invariably there. He  
preached frequently at Mechanicstown, now Thurmont. One  
young preacher, Kolb, was told one day by Elder Sayler,  
"You will preach today." Kolb objected but as Sayler took  
a back seat in the room, did his best. It was short and  
not much. Elder Sayler arose when Kolb sat down and  
began to preach as he walked toward the platform and  
by the time he got there was going in full force. He  
said, "these young preachers are afraid to come out to  
tell men of their sins, but he wanted them to know that  
he was not." The Congregation long remembered how he  
lashed it.

Elder Sayler was the first Brother in Eastern Maryland  
to advocate the Sunday School. Up to the time of his  
death, Monocacy could boast of a well disciplined Sun-  
day School. As Bishop of the Congregation he always  
acted as Elder of the Congregation and not as Elder of  
his own notions and opinions imposing them on the Con-  
gregation. He reserved his ideas as advice when asked  
for.

Not always the austere individual which some might  
be led to feel from some of his photographs, he enjoyed  
life in its many phases. He was a good marksman and  
could bring down a squirrel from the tallest tree with his  
rifle. Squirrels were plentiful in the section of Maryland  
where he lived. He was fond of fishing and many a fine  
string was secured from the Monocacy River which flowed  
between his home and the Rocky Ridge church. We have  
the following story giving the human side of this out-  
standing Bishop of the Church of a bygone day:

"Once he and Bro. A. N. Forney went down the Mono-  
cacy fishing; they started early in the morning but the  
fish did not come their way, so late in the afternoon they

(Continued on Page 8)

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# MISSIONARY DEPARTMENT

## RIVERSIDE INSTITUTE—Lost Creek, Kentucky

An open letter to every member of the Brethren Church and a personal report of our recent visit to the mission fields in Breathitt and Perry counties in the mountain region.



At Lost Creek our pioneer missionaries are Reverend and Mrs. G. E. Drushal, who went to this needy field in 1904, soon after graduating from college and who have spent 50 years in this field. Eternity alone can reveal the good accomplished in the lives they have reached and taught in the things of life and of salvation. Many of these who have gone forth to fill important places in the business, cultural and Christian activities of the world bear fervent testimony to the teaching they received in the school; they are greatly interested in seeing it go on to greater work.

The Advisory Committee from Lost Creek, three of whom met with a committee of the Missionary Board at General Conference and later with the committee from the Missionary Board when it went to Kentucky (Ronk, Bowman, Studebaker), convinced us that they want to be a part of the Brethren Church and to grow in the spiritual work of the Church, but they feel the school is a vital part of the program.

### The Immediate and Urgent Task

In the school program a gymnasium is needed to meet the standards required by the state for accredited schools. The former gym was wrecked by a storm and could not be rebuilt. A new one was begun two years ago and our Brethren Youth project for that year was \$5,000.00 for this new building. At that time the Missionary Board informed those interested that we did not have the funds to build, but that we would be glad to contribute as the funds were available. With this understanding the building was begun and only well started until funds were exhausted. It now stands as an unfinished task which has become a challenge. It must be under roof at the earliest possible date, or it becomes a reproof and discouragement. We dare not allow the latter to come to pass.

### The Call of This Field

A question has persisted through the years which the Brethren Church has considered: Is it desirable and profitable for us to carry on a school program as part of our missionary work in Kentucky mountains? The attitude of many is that the state of Kentucky now provides public schools for all of its children; therefore the church does not need to concern itself with secular education; that our interest should be to preach and teach the Gospel and to establish churches.

Personally, I have been inclined to that idea, but after our consultation with the Kentucky Advisory Committee and after definite consideration of the real need in the field, here is my conclusion: The vast area of this mountainous region, with the essentially small tax income possible from the area, makes it impossible for these mountain counties to maintain public schools as we think of them in our counties with fertile land of great value and with many industries. Their population in Breathitt County is 27,000; and the only center of population is the county seat, Jackson, with less than 2,000 population. There are no industries for employment. A very limited amount of lumber is produced and some coal is mined, but a reduction in this industry has reduced their income.

The point I am trying to make clear is that these mountain counties, with their large population and very meager income, do not have tax money available to maintain such schools as we consider essential for educating our children. Some one must give them aid. These people are from parent stock comparable to ours. They are worthy of our assistance in every way in giving them a lift to a fuller and more adequate life. They richly repay their investment.

### An Appeal to the Brethren

We have begun this building; our young people have invested \$5,000 in it; it will be fine equipment when finished. To put it under roof will take \$15,000 more. This will save our investment and will be a great encouragement to the work in the community. If members of the Brethren Church will give a special offering of \$1.00 per member, this building can be put under roof, then completed as funds are available later. Such a development will remove the stigma which is a constant reminder of failure. Our offering to this project should not be left as a part of the Home Mission Offering at Thanksgiving time, but should be done N-O-W.

**Claud Studebaker.**

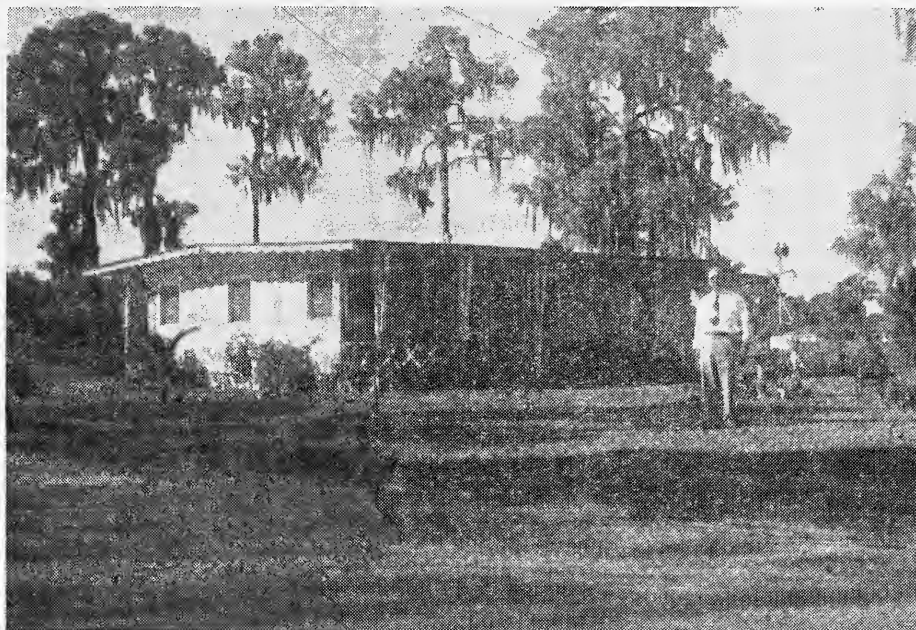


## How About Your Offerings??

### HOME MISSION OFFERING

Make checks payable to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

**WHERE  
the  
FIRST  
SERVICES  
in  
SARASOTA,  
FLORIDA  
were held**



THE ACCOMPANYING PICTURE shows the home of Rev. and Mrs. Fred C. Vanator and Mr. and Mrs. E. Mohler, in Sarasota, Florida, where services are held each Sunday morning, looking forward toward establishing of the first BRETHREN work in the state of Florida. Announcement was made of this project in the columns of **THE EVANGELIST** several weeks ago, with the opening date of November 7th.

As the winter season approaches, many visitors and new residents are expected, as usual, to make Sarasota, and nearby cities, their destination and, if the increase in proportion to last year (when over one hundred northern Brethren paid us a visit) there will be a sufficient number present each Sunday to make an interesting attempt to establish at least a good winter group that will create community interest, and do much to lead toward a year-round church attendance.

We are fortunate in having another retired Brethren minister, in the person of Rev. O. C. Lemert, to assist us in these services. He and his good wife live in Englewood,

south of Sarasota, and he and the undersigned will divide the preaching and teaching tasks for the present.

We feel that there is a great opportunity for the Brethren Church here in Sarasota, which is a fast growing city, having nearly doubled its population in the past two years. Especially is the growth increasing with the opening of the New Skyway Bridge and Causeway between St. Petersburg and the mainland just a few miles north of Sarasota. U. S. Route 19 leads directly onto the crossing and terminates on U. S. Route 41, which route leads directly into Sarasota.

The address of our home, where the services are being held, is 925 North Lime Avenue. If inquiring be sure to ask for NORTH Lime Avenue. If still in doubt as to where to find us just phone us and we will direct you. It is easy to find. Our phone number is 4-0634, or if you fail to remember it, look in the directory under either my name or Carl E. Mohler.

**WE'LL BE LOOKING FOR YOU.**

**Fred C. Vanator.**

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 THE BISHOP OF THE MONOCACY
 

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(Continued from Page 5)

noticed a neighbor some distance above them pull out several fine fish.

"Presently Bro. Sayler remarked, 'I know why I can't catch any fish today.'

"'Why?' asked Bro. Forney.

"Bro. Sayler: 'I am a religious man and I always have morning worship, but you came so early this morning that Lony (his housekeeper, Lony Repp) was so slow about getting breakfast that I neglected having family worship this morning, and now the Lord is punishing me for it by not letting me catch any fish.'

"Bro. Forney: 'Did you see Joe Miller pull those out up there?'

"Bro. S. 'Yes.'

"Bro. Forney: 'I wonder if he had morning worship?'

"Bro. S., 'I don't know.'"

He was constantly urged by his friends to become a candidate to the Constitutional Convention in 1864. This he refused to do, realizing that he could do more for his people in the type of leadership which he had chosen. Being a strong Union man he would have had many supporters, nevertheless there would have been those of different opinions who would have likely been alienated to the church had he done as requested by his well meaning friends.

By his diligence and studious habits he became one of the outstanding Church leaders of his day. In fact he set so high a standard that in this day removed nearly seventy years the standard is still high. He succeeded well in his business and secured a competency by which he could live in the latter days of his life very pleasantly and entertain his friends comfortably. He was also able to help the needy. His home on the hill overlooking the beautiful creek and valley was always open to the traveling Brethren and was a pleasant resort for them. It requires little imagination to visualize the Leaders of other days, such as John Kline, and George Shaver of Virginia, James Quinter of Pennsylvania, and others sitting on the spacious veranda discussing the weighty problems pertaining to the Church, as they watched the sun disappear beyond the mountain back of Thurmont.

One of Bishop Sayler's prized possessions was an old Bible, a family heirloom. There had been mentioned in the Press an old Bible. Let us listen to the voice of the owner of long ago, speaking of his Bible:

"After January it will be three hundred years old. (It was printed in 1571, Author.). It is now a family relic. Was brought by my great grandfather to America from Switzerland as the family Bible, which descended to the son named Daniel. Soon after the death of my great grandfather in 1791 it became the property of my grandfather; at his death in 1840, it became the property of my father; at his death in 1850, it became my property. I, having no son have made provision at my death it shall become the property of my nephew Daniel, with instruc-

tions to perpetuate it." It was written in the Swiss brogue.

The old stone house stands a structure of beauty, which not considering earthquakes or the unusual demonstration of nature will be standing watch over the valley many, many years yet to come. Could it only speak, history would be greatly enriched by what it could tell of all the feet who walked its pathways and through halls and rooms which spoke so eloquently of the past of its owner that June day in 1885, few remain.

It was at that historic meeting at Arnold's Grove in 1882 that the aged Elder felt the first symptoms of mental and physical prostration. He attended a number of Love feasts, installed quite a number of Brethren the way to this Annual Meeting, and spent eight days in the Committee room. On his way home he was a witness in a civil court at Chambersburg, Pennsylvania, during which he underwent a searching examination on the witness stand for ten hours.

Elder Sayler also ordained J. F. Oller at the Antietam Congregation, near Waynesboro, and resigned his supervision over this work. In 1884 he held his last series of meetings at Conewago, Pennsylvania. In the spring of 1884, Elder Sayler began to fail rapidly with a heart condition accompanied by the usual dropsical conditions. During his sickness he remarked to a brother, "Life," said "was never a burden to me, I enjoyed it, and, although I am patiently awaiting release from this mortal body, were it the Lord's will that I should recover, I would take up life's duties with my long experience of its trials, and go to work in my Master's vineyard as cheerfully when in youth, not at all daunted with the hard but the reproaches and unkindness attendant upon an earnest worker for Christ."

Nearing the end he would exclaim, "All is peace; contentment the end only come! Lazarus is coming!"

His passing came as was mentioned in the preceding article on the sixth day of June 1885. His funeral, which was conducted upon the hilltop on which his home was located, was the largest funeral ever witnessed in that section. Those who were chosen to bear the body to its last resting place that day were Elders J. D. Trost, George A. Hoover, Solomon Stoner, Jacob F. Oller, E. L. Stoner and Joseph Layman. His grave was dug in the plot where had been interred two sons who died at birth children of his second marriage. Space was left between their graves and his for his companion who was gently placed by his side in December 1904. Today two large and two small markers complete the plot.

Of the many eulogies written following his passing, we shall share in closing, part of two. One is from that noble Virginia leader from Broadway, Elder Daniel Hay. "When he arose to address an audience, he was a marvel of strength of utterance and in the majesty of his personality. See that massive brow! A frown, not anger but of conscious power, gleamed from under its expressive form. Mark those firm, full well set lips from which flow waves of stern wholesome, argumentative truths. What freedom in the use of words! What ponderous sentences in a voice deep, clear, sweeping, as the

passing through the forest, or the deep tones of a bell.

Brother Sayler stood alone, and without an equal in personality. In his towering manhood, as the champion of truth and right, in his firm adherence to the doctrine and principles of the Church, rest his moral and actual characteristics and strength."

The late Elder J. H. Moore, eloquent of pen states of mind, "Bro. Sayler always impressed me as a man who made along positive lines. I never knew a man who more decided convictions on leading questions . . . had a very decided way of expressing his views, and not often misunderstood. He knew how to drive an argument or a truth home with telling force . . . He had a faculty of seeing straight through everything presented, and would often get right at the real point decided, and bring it out so clearly that everybody could help understanding it.

One time the Conference was considering the advisability of members engaging in the Banking business. One long speech after another was made, and there was a

lull. Brother Sayler arose in his deliberate manner, and said: 'Brethren, you need not be afraid of a man, who has no money going into the banking business, and a man who had enough to run a Bank will do about as he pleases with it any how.'"

The Mountains look down upon the old stone walled Rocky Ridge Church, as they have done for a Century. They also look a little farther to the east to the stone walled house of the Founder of the Rocky Ridge Congregation. Can we not somehow glimpse the idea of stability as manifested by the materials from which both were constructed by hands long since laid to rest? The old Monocacy flows through the valley as it has done for untold ages, and the remains of the Bishop of the Monocacy, the old soldier of the cross rest in the shade of the trees of his beloved Church awaiting the final Reveille.

St. James, Maryland.

(Part One of this article appeared in the October 16th issue of The Brethren Evangelist.)

## Sunday School Suggestions

Sponsored by the National Sunday School Association of the Brethren Church)

by Jerry Flora

### INTRODUCING FILMSTRIPS

FILMSTRIPS are a series of photographs or drawings on short strips of 35 mm. film. They are projected on a screen or light-colored wall by a projector made for that purpose. They are effective in church work for several reasons.

Filmstrips clarify thought. They provide a well-organized development of ideas in simple picture sequence. Filmstrips clear away the confusion on problems by reducing them to their simplest form. By using filmstrips, the Sunday School teacher can dramatize Bible stories and make them easier to remember. One filmstrip picture is worth a thousand words of lecturing.

Filmstrips are inexpensive. Their purchase price, with postage included, is far less than most motion picture rentals; and filmstrips may be used over and over. Your National Sunday School Association has approximately 100 filmstrips which you may rent for a very nominal cost. Projectors are likewise reasonably priced. For less than \$100 you can purchase a slide-filmstrip projector that can be used in a fully lighted Sunday School room.

Filmstrips are flexible. They may be used for instruction, discussion, or inspiration. Text matter is sometimes a part of the filmstrip picture; at other times it is contained in an accompanying manual. This manual is designed to be read to the group by a local

speaker who can adapt the material to the group and the situation. Filmstrips can be turned forward or backward or can be held in one position for any length of time.

4. Filmstrips are pertinent. They are built around a wide range of biblical and current subjects of interests to all types of groups. Among the filmstrips available from the National Sunday School Association are some on Bible stories, science, teacher training, and archaeology.

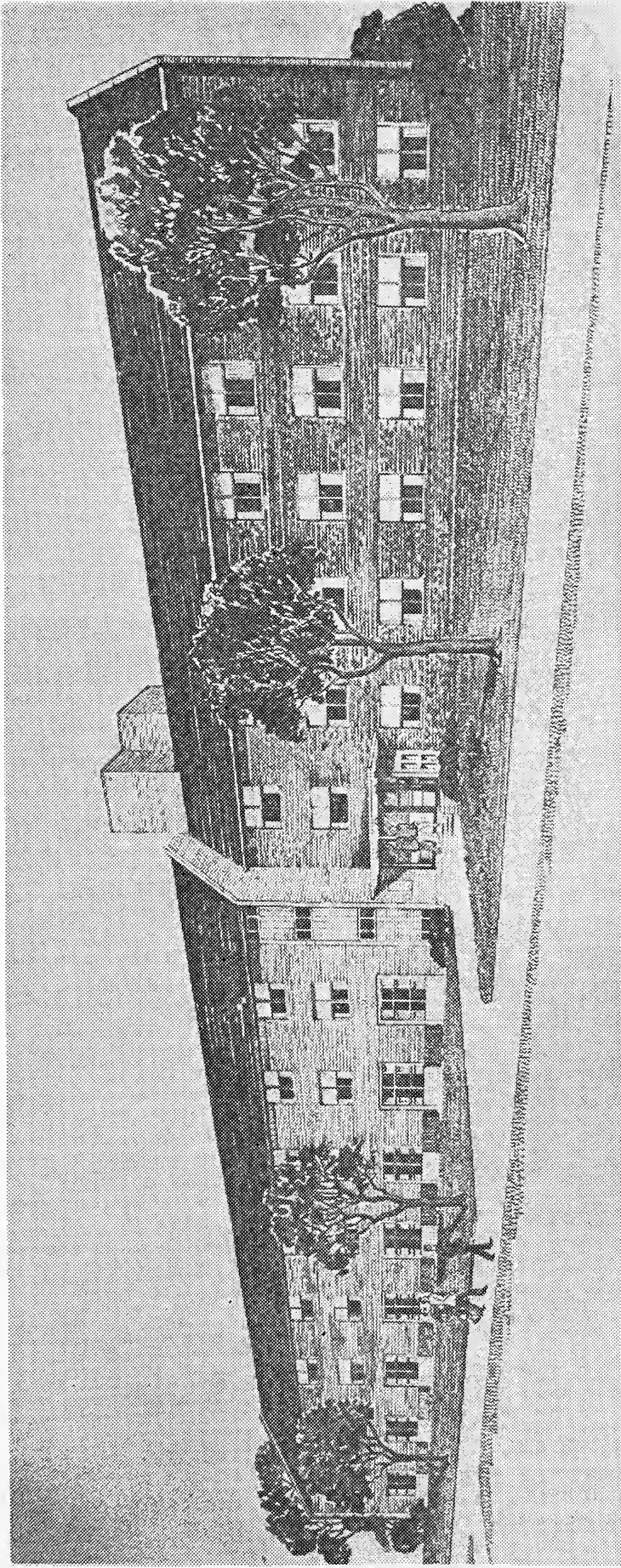
5. Filmstrips are good attendance-boosters. Tell your members when a filmstrip is to be shown and emphasize its subject matter in your church bulletin. In many communities newspapers will print notices about showings of special films. Take advantage of this by sending them a simple, typed announcement giving your name and organization, date and place of meeting, and the title of the filmstrip. When practical, invite other organizations to see filmstrips on subjects of common interest.

Your National Sunday School Association wants to help you in any possible way in using visual aids. Filmstrips are a comparatively recent development in visual aids, and they have gained widespread acceptance. If you desire further information about filmstrips, or about visual aids in general, feel free to write to The National Sunday School Association of the Brethren Church, Ashland College, Ashland, Ohio.

Read your  
Brethren Evangelist  
every week.



# ASHLAND COLLEGE BUILDING PROGRAM MOVES AHEAD - MEN'S DORMITORY BEGUN



**A**BOVE, YOU SEE AN ARCHITECT'S drawing of the new Men's dormitory to be erected on the Ashland College Campus. Ground breaking ceremonies, with President Glenn L. Clayton, in charge, were conducted on the morning of Homecoming Day, October 23rd.

The dormitory is to be located on the southeast corner of the campus, being that corner of the campus on the Grant Street side, just north of the Shively Memorial Missionary Home.

## Dr. Edwin E. Jacobs Hall

The dormitory will be known as the Dr. Edwin E. Jacobs Hall, in memory of Dr. Jacobs, who for many years was president of Ashland College.

Housing facilities for 141 men will be made possible upon the completion of the dormitory. The cafeteria, to be located on part of the first floor of the three story building, will take care of 200 to 300 diners. This, as Brethren who have been attending our General Conference

each year, well know, will certainly be a big help when meal time comes around.

Knowlton Construction Company, of Bellefontaine, Ohio, has been awarded the contract for the new building. The estimated cost is \$469,000, secured by a long term government loan, through the Housing and Home Finance Agency. The building will be 226 feet long and 78 feet at its widest point.

ected on the Ashland College Campus since destruction, by fire, two years ago, of the inal Founders' Hall. The Student Union and new Founders' Hall, are both in use, and new dormitory is scheduled for use the fall

## INTERESTING ITEMS

(Continued from Page 2)

land, Ohio; her arm is in traction. To answer a ques- which is probably in your mind, Since the muscles er arm were not affected in the breaking of her arm, will not delay to any great degree her continued and velous recovery from the polio. We urge the Brethren remember Bonnie and her parents at the throne of ce, that the Great Physician might continue to heal her y. Bonnie has a birthday on November 16th; her ad- is 829 Grant St., Ashland, Ohio.

BETHLEHEM, VIRGINIA. Southeastern District Lay- President Isaac Litton, was speaker on October 24th he Bethlehem Church with the view of aiding them form a Layman's organization.

PITTSBURGH, PENNA. Brother Ralph Mills reports their recent Communion attendance was 72% of the nbership.

JOHNSTOWN, PENNA., THIRD BRETHERN. The ual Game Supper, for men and boys of the Church, held on November 8th, this being also the night of opening of the two weeks' revival services with Rev. iam Anderson, of Pleasant Hill, Ohio, as Evangelist.

ANTON, OHIO, TRINITY BRETHERN. Ordination vices for newly elected Deacons and Deaconesses, Mr. Mrs. David Barnes, and Mr. and Mrs. Carl Bechtel, e held on November 7th. Dean Delbert B. Flora, of land Seminary, brought the message and assisted the or, Brother Robert Keplinger, in the service.

he W. M. S. Public Service is scheduled for the morn- of November 14th, with Mrs. Donald Rowser, of Ash- l, Ohio, as guest speaker.

rother Keplinger reports three new members recently, y baptism, and one by former baptism.

OUISVILLE, OHIO. Brethren Youth presented their ic service the evening of November 7th.

EW LEBANON, OHIO. Brother John T. Byler re- s the baptism of 21 on Sunday evening, October 17th, a one coming by letter of transfer making a total of ew members, as a result of the Revival meeting held early part of October.

OUTH BEND, INDIANA. The Editor of Publications scheduled to speak at morning and evening services on ember 14th in the South Bend Church.

he Father and Son banquet was held the evening of ember 5th.

ILLEDGEVILLE, ILLINOIS. Brother H. H. Rowsey orts that sixty-five people had perfect attendance in

of 1955. These new buildings, along with the Memorial Chapel, built through the efforts of the Woman's Missionary Society, in 1951 and 52, makes four new buildings on the Ashland College Campus in five years.

Sunday School during the past year. The average attendance was 189, an increase of twenty-seven per Sunday over the previous year.

TUCSON, ARIZONA. Brother Vernon D. Grisso reports their Rally Day attendance in Sunday School as 128. The following two Sundays, the attendance was 138 and 139 respectively. This represents a steady gain in attendance as about a year ago the attendance was running around 100 per Sunday.

## PICTURE IDENTIFICATION



MR. AND MRS. "BUD" HUNTER

YES, YOU GUESSED RIGHT, or did you? Most of the cards and letters which came in identified the above couple correctly.

The above picture, which we ran several weeks ago in The Evangelist, was taken of the Hunters during the summer; in fact around Indiana District Conference time, in June. The occasion was the Warsaw (Ind.) Centennial celebration this summer. The whiskers and the attires were in keeping with the spirit of the celebration.

"Bud" Hunter, our General Conference song leader for the past several years, is also the "seventh term" president of our National Laymen's Organization, and lives on Rt. 2, North Manchester, Indiana.

Incidentally, we urge the Brethren to remember Brother Hunter in prayer; for he suffered a heart ailment some weeks ago, which confined him to his bed for some time. He is now able to be up and around for which we are truly thankful.

Thanks to all who took the time to drop a card or letter. W. S. B.



# Prayer Meeting

## Studies

By C. Y. Gilmer



### GOD'S LOVE AND MINE

I love Thee, Lord; yet 'tis no love of mine  
That goeth forth to that great heart of Thine:  
'Tis Thine own love which Thou hast given me  
Returning back, O loving Lord, to Thee.

Naught but Thy love can satisfy my heart,  
Constrain my will from self and sin to part;  
In love so great Thou giv'st Thyself to me;  
For Thou art love—to all eternity.

Oh! help me, Lord, to take, by grace divine,  
Yet more and more of that great love of Thine;  
That day by day my heart may give to Thee  
A deeper love and growing constantly.

—J. Mountain.

"WE KNOW AND HAVE BELIEVED the love which God hath in us" (1 John 4:16 R. V.). What Christ did for us, the Holy Spirit will do in us (Rom. 5:5). The Love and the Life and the Fruit are inseparable (Gal. 5:22). Union with Christ in Life is not outward or imitational, but fruitful (John 15:1-8). The Christian life is not only a union in Life but also in Love (John 15:9-17). Twelve times in nine verses Jesus used the word "love." It is the Father's love to Him passed on to us undiminished (John 15:9). He has drafted us to a life of love entirely comparable to His (John 15:12). He has commanded a new standard of love which is the test of discipleship (John 13:34, 35). We are to love with the Love which He brought from Heaven without respect of persons in the face of all odds (Acts 10:34). Our human love cannot measure up but the Holy Spirit will supply God's Love through us (John 16:14).

Only the Spirit can prevent the works of the flesh (Gal. 5:16). It is here that many church members are in a spiritual deadlock (Gal. 5:17). All Christians are faithfully warned of what they are capable through the works of the flesh (Gal. 5:19-21). Many do not know the difference between the human spirit and the Holy Spirit (Phil. 3:3). With an assertive human spirit they seem to be deceived into thinking they have the Holy Spirit. The result is a very low grade Christian conduct (1 Cor. 3:1-3). Governed by mere human nature they are far from crucifying the flesh (Gal. 5:24, 25). Though faithful in church attendance, they take pride in behaving like the unregenerate (Gal. 5:17), and the Holy Spirit is unable to use them (Gal. 5:22, 23). They have no knowledge of God (1 John 4:8). The Word says they are liars (1 John 4:20). They think they are so much in eloquence, knowledge of prophecy, prayer, faith, money-giving, and sacrificing, but the Word says they are "NOTHING" (1 Cor. 13:1-3). "Love never faileth" (1 Cor. 13:

4-8). There is no substitute for love. To live life with this divine love is a fatal mistake. This essential love is eternal (1 Col. 13:8-13).

"Over the world hangs a cloud of sadness,  
Dimming the joy Life has to give.  
Oh, gain the vision of Truth-born gladness—  
Live to love, and you'll love to live!

"Lift thought above the strife and sorrow—  
Thoughts of evil have nought to give.  
Show forth your hope of a glad tomorrow.  
Life to love, and you'll love to live.

"Think of our God! He is never failing,  
So, to the doubting, assurance give.  
No word of true courage is unavailing;  
Live to love, and you'll learn to live!"

### Lesson

### Comments

by

William H. Anderson



Lesson for November 21, 1954

### GOD'S PROVISION FOR HIS CREATURES

Lesson: Ps. 104:1-5, 10-14, 24, 33

SOMETIMES MAN is tempted to think the world is operating without an Overseer; that it is adrift like a ship without a Captain. That is not so! There is a High Power who brought the earth into existence. That High Power is GOD! In Genesis 1:1, we read: "In the beginning God created the heaven and the earth." God only created the earth, but He is still interested in its inhabitants; for His Word tells us, "God so loved the world that He gave His only begotten son" so that this world might not perish.

This lesson topic reminds us that God does provide for His children and His creatures. Without the loving hand of God we could not exist. This, appropriately enough, is our Thanksgiving lesson. Americans have much for which they can be thankful—but Christian Americans have abundantly more for which they should give thanks to God. Psalm 104 lists some of the reasons why we should be thankful.

Christians should be thankful for possessing a Heavenly Father who is mighty, worthy of honour, and full of majesty. When the Psalmist realized this he could not refrain from crying out: "Bless the Lord, O my soul. Lord my God, thou art very great; thou art clothed with honour and majesty" (verse 1).

We should not only be thankful because of the Personality and Character of our God, but also because of His Word. He it is who provides the water for the springs and who supply drink "to every beast of the field." And the grass and vegetation of the earth do not come by accident.

God) causeth the grass to grow for the cattle, and for the service of man" (verse 14).

New Testament also teaches that God provides for material needs of His children. Jesus instructed His disciples concerning this truth in the sixth chapter of Matthew. The knowledge that God will provide for our needs should keep us from being unduly occupied with anxiety and vexation. Instead we will be able to obey the command of Jesus when He said: "Seek ye first the kingdom of God, and His righteousness; and all these things which shall be added unto you" (Matt. 6:33).

When we think about how God provides for His creation, we come to this realization: God Himself possesses all things; He need not depend upon man for anything; for He is not only the Creator of all things, but the rightful owner of all things; there is nothing, therefore, which we can give to God which He does not already rightfully

There is no wonder that the Psalmist closes his remarks about God with an exclamation of awe and praise. "O Lord, how manifold are thy works! . . . I will sing unto thee, O Lord as long as I live: I will sing praises to my God all the days of my life, and I have my being" (verses 24 and 33).

Every man can meditate upon the Person of God, and the works of God, without reaching the same decision as did the Psalmist. Our contemplation of God and His creation tends to lead us to a greater sense of His wisdom and power.

Finally, it should fill our hearts with thanksgiving, praise, and adoration; and it should create within us a desire to dedicate ourselves anew unto His service.

## Brethren Youth Crusaders

### Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for November 21, 1954

Guest Writer—CLARENCE STOGSDILL

#### GOD'S PEOPLE ARE A THANKFUL PEOPLE

Scripture: Ephesians 5:17-20. "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess (or riot); but be filled with the Spirit; speaking to yourselves (or, one another) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

IT TAKES A WISE PERSON to be thankful. One must first of all understand why he is to be thankful, and why for what to be thankful. Bound up in a person's thankfulness is his understanding of all of God's mercies and loving kindnesses. His heart echoes the love beats of the Father as he views the world through the eyes of His Son. Looking across the ages of the great past, we can see written upon the pages of history the story of the Son of God in all the affairs of men. He realizes that every thing is in reality "His story." For men have suffered and things either because they have defied the very Son

of God in their actions, or they have suffered because of their very belief in Him at the hands of the unmerciful. They have either done world-shaking things in the name of the Saviour, or they have shaken the world with their heathen practices in spite of the name of Christ. All things are bound up with the name of Christ in one way or another.

The very thought of the power of the Lord and His closeness to men should make the believer humble and thankful. The promise of God is given to the Christian in Romans 8:28 through the greatest of the apostles: "And we know that all things work together for good to them that love God, to them who are called according to his purpose." By lining up, then, with the God of the universe, the Christian is sure to be a victor.

**1. THANKFUL FOR ALL THINGS.** It would be nothing short of selfishness to be thankful for only those things which we consider special grants from God. Too often we speak of answers to prayers as though just certain specific things are from God. ALL things are from God. Everything good for us is from God. That does not mean that we are going to enjoy everything as much as we will enjoy some things; that is to say, not all things are of equal value to us. But God expects us to be grateful for His kind provisions for us, many of which we cannot enumerate.

There is the bitter as well as the sweet. It is much more difficult to be thankful for the bitter, needless to say. The child doesn't enjoy taking medicine which tastes bitter. But as he grows up he learns that the medicine is necessary at certain times when his body fails to function properly. With a few doses of the bitter medicine, his body is able to carry on its natural function as it was intended it should. We could mention a great many varieties of chemicals which are produced to bring a certain effect upon the organs, but that would be unnecessary at this point. It is understood that all are for the same general purpose: to make the body function as it should until it is capable of doing it without the aid of stimulants. What one body may require to function normally may differ widely from the needs of another body to function in the same manner. But the doctors know what are the needs, and prescribe the medicine accordingly. Jesus is thought of as the Great Master Physician who knows the needs of all, and will supply them out of His great storehouse. We need only to be grateful to Him for His great supply, and His readiness to administer the needs.

Note that when the writer refers to "things," he means not just material items, but everything which can be named as providence. In one of our district youth rallies at Thanksgiving time a year ago, one of the young people testified of his gratitude for "trouble." He was of the opinion that trouble helps the Christian to grow in spirit. Dr. Carveth Mitchell, our speaker for the week of our National Youth Conference, pointed out that healthy emotions are possessed by individuals who have borne the bigger burdens in life. He mentioned the mother with six children who never goes to the psychiatrist to discover "what is wrong" with her. This mother "doesn't have time" to run to the doctor! She is healthy because she

(Continued on Page 15)



## What's Doing in the Churches



### REVIVAL AT MT. OLIVE

The Revival Committee of the Mt. Olive church invited the pastor to hold the Fall revival meeting this year. The services were held from September 19th through October 3rd and were well supported by the people of the church and community. As for my part it was a very happy experience and I am most grateful to the church for their invitation and very wonderful response, and fine generosity in their treatment of the Evangelist! Many persons helped to make the meeting successful. Our choir under the direction of Mrs. Willard Bowman was greatly appreciated by all. Mrs. Bowman, wife of the Rev. Bowman, a neighboring Church of the Brethren pastor, was very helpful as song director. A fine junior choir assembled each evening to sing choruses under her leadership. Mrs. Bowman is the youngest daughter of Rev. and Mrs. Freeman Ankrum of St. James, Maryland. The Ankrooms paid a visit to the meeting one evening, and Rev. Ankrum presented some colored slides of interest to all.

Each evening, film strip pictures were shown through the courtesy of our Brethren National Sunday School Association. These were greatly appreciated by us.

The special music committee presented many invited guest singers, during the two weeks, a choir, quartette, duets and soloists came to us from surrounding churches, and from our own congregation. One evening a rural civic club, the Cross Keys-Mill Creek Ruritan club, came as a group. These men, 30 or more, made a fine delegation. During the latter part of the meeting we were blessed with the presence of Rev. and Mrs. G. W. Chambers. Brother Chambers is a former Pastor of this church, and greatly loved by our people and the community in which he served.

The meeting began with the observance of Homecoming Day. At noon, September 19, a delicious and abundant carry-in dinner was served to all. The occasion was greatly enjoyed.

The Lord provided wonderfully for every need. The weather was superb for a meeting. Ten were baptised, having made the public confession of Christ. The baptism was held on the closing night of the meeting and Brother Walter Koontz, senior member of our board of Deacons, assisted me in the service of laying on of hands and reception into membership. Brother Koontz was one of those who did not miss a service in the entire meeting.

Rev. E. L. Miller and a delegation from the Maurertown Church came early in the first week of the meeting, to lend their blessing and encouragement. Other neighboring pastors attending one or more nights, included

Rev. Willard Bowman of the Grottoes Church of Brethren, Rev. Cecil Showalter of the Mill Creek Church of the Brethren, Rev. Sam Flora of the Pleasant Valley Church of the Brethren, Dr. and Mrs. I. S. Long, missionaries to India from Harrisonburg's Church of Brethren, Rev. Douglas Ebert of the McGaheysville Church and Rev. T. I. Bowman of the Dunkard Brethren Church. We appreciate the fine fellowship which the coming of these singers, special groups, and brother ministers, their laymen, represent. Of course we appreciate most of all, the loyal and faithful support of members of our congregation.

Too hearty praise cannot be given for the faithful service of Mr. and Mrs. Harmon. Mrs. Harmon, gifted pianist, has served our church in many Revivals, as she has Sunday by Sunday, with her talent humbly devoted to the Lord's cause.

We give the Lord the praise for all these blessings and say a sincere "Thank you" to all, for all you did. May the Lord Bless you every one.

John F. Locke

## Laid to Rest

COOK, Mrs. Mary Olinger Cook, life-long member, faithful supporter of the Main Street Brethren Church, Meyersdale, Penna., for over 68 years, died Sunday morning, September 19, 1954. Daughter of the late Mr. and Mrs. J. M. Olinger, lay leaders in the founding of the church, and the wife of the late Harry M. Cook, layman in our church for many years.

Mrs. Cook was baptized and joined this church, July 15, 1886. Served as Music Director over 40 years, President of the W. M. S. over 30 years, Primary Superintendent, over 25 years. With her passing we have lost one of our staunchest supporters. She shall always be remembered for her gracious and generous spirit and her unflinching optimism. Funeral services conducted by her pastor, September 23rd, Burial in Union Cemetery.

Horace Huse, Pastor

## Wedding Announcement

WAMPLER-LONG. The marriage of Marvin Edward Wampler to Doris Jean Long was solemnized Sunday afternoon, August 1st, at 4:00 P. M. in the Bethlehem Brethren Church, Harrisonburg, Virginia. The bride has been a faithful member of the church since childhood. The groom was received by baptism into membership Sunday before the wedding. The Rev. Robert E. Hoffer, Pastor of the Beaver Creek Church of the Brethren married the couple in the absence of the undersigned who was ill.

John F. Locke Pastor,  
Bethlehem Brethren Church

# THE EDITOR'S PULPIT

## OF THE PAST COMES THE PRESENT

(Continued from Page 3)

diligent procedure, the faith of the fathers, which met their needs, will likewise be the stabilizing power of God through the Holy Spirit to hold us on an even keel, as we face today's changing patterns of living. It is all summed up in the words, "Jesus Christ, the same, yesterday, today, and forever. W. S. B.

### Crusader Topic

(Continued from page 13)

burdens: burdens of supplying food and clothing for children, keeping them clean, watching over them in hours of sickness, etc.

**THANKFULNESS IS EXPRESSED TO GOD THROUGH CHRIST.** Once a woman in the presence of her husband expressed her unhappiness with her husband's love for the secret lodge to which he belonged. She felt that it was wrong to belong to this (or probably that lodge because it did not honor the Lord. The husband then explained that prayer was regularly offered at meetings, whereupon the wife asked if that prayer had been accepted. My reply was, "If it is offered in the name of Jesus Christ." If prayers of any kind are not offered in the name of Christ, they are not really prayers! There is none other name under heaven given among men whereby men must be saved!" That means that there is no other name supplied for the honoring of prayers,

we must first be grateful for God's supreme Gift—His Son—before he can be grateful for all that follows after. We should not make a pretense of being thankful for the lesser gifts of God, and at the same time deny the supreme Gift, Jesus Christ! Note Paul's gratefulness to God through Christ: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Romans 1:8. His exhortation in Colossians 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

### INSTANCES IN THE BIBLE OF THE THANKFULNESS OF GREAT PERSONAGES.

**Jacob** was a great man of the Old Testament who was also thankful for God's mercy upon him: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." Genesis 32:10.

**David** expressed his gratitude by kindness to the king he beheld of his former enemy: "And David said, Is there any that is left of the house of Saul that I may shew him kindness for Jonathan's sake?" 2 Samuel 9:1. See also 1 Chronicles 29:12, 13 for David's thankfulness for the great name and kingdom which God had given to him.

c. **Daniel** was in the habit of giving thanks daily to God: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks unto his God, as he did aforetime." Daniel 6:10.

### 4. SEARCH FOR OTHER INSTANCES OF THANKFULNESS IN THE BIBLE.

- The ten lepers, Luke 17:15-17.
- Jesus, Matthew 11:25.
- Paul, Romans 7:25, 1 Corinthians 15:57.
- The heavenly host, Revelation 7:12. There are many, many others!

## COMING EVENTS

(Continued from Page 2)

**BRIGHTON BRETHREN, Howe, Indiana.** Revival Services—November 8th to 21st—Rev. Clarence Stogsdill, National Brethren Youth Director, Ashland, Ohio, Evangelist; Rev. Smith F. Rose, Pastor.

**COUNTY LINE BRETHREN, Lakeville, Indiana.** Revival Meeting—November 8th to 21st—Rev. J. Milton Bowman, Pastor, Peru Brethren Church, Evangelist; Rev. Herbert R. Gilmer, Pastor.

**FLORA, INDIANA.** Evangelistic Services—Beginning November 8th—Rev. Claud Studebaker, Pastor, Loree Brethren Church, Evangelist; Rev. C. A. Stewart, Pastor.

**ST. JAMES, MARYLAND.** Evangelistic Services—November 8th to November 21st.—Rev. N. Victor Leatherman, Pastor Wayne Heights Brethren Church, Evangelist; Rev. Freeman Ankrum, Pastor.

**FORT SCOTT, KANSAS.** Revival Services—November 21st through 26th—Professor Charles R. Munson, Ashland Seminary, Ashland, Ohio, speaker; Rev. Steadman Aldis, Pastor.

**WILLIAMSTOWN, OHIO**—Revival Services—November 21st to 28th—Rev. W. St. Clair Benshoff, Ashland, Ohio, Evangelist; Rev. David L. Rambsel, Pastor.

**WAYNESBORO, PENNA.** Wayne Heights Brethren. Revival Meetings—November 28th to December 5th—Rev. Willis E. Ronk, Pastor Goshen Brethren Church, Evangelist; Rev. N. Victor Leatherman, Pastor.

**GOSHEN, INDIANA.** Revival Services—November 8th to 21st—Rev. J. D. Hamel, Pastor South Bend Church, Evangelist; Rev. Willis E. Ronk, Pastor.

## PENNSYLVANIA DISTRICT YOUTH RALLY

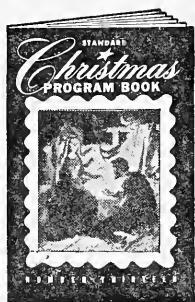
### BERLIN BRETHREN CHURCH

**FRIDAY, NOVEMBER 26, 1954 . . . 10:00 A. M.**  
**Concluding with Banquet . . . . . 6:30 P. M.**

Please send banquet reservations to the Berlin Church by Tuesday, November 23rd.

Ida M. Kimmel.

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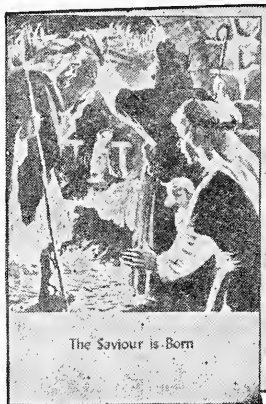
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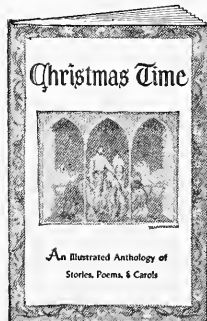
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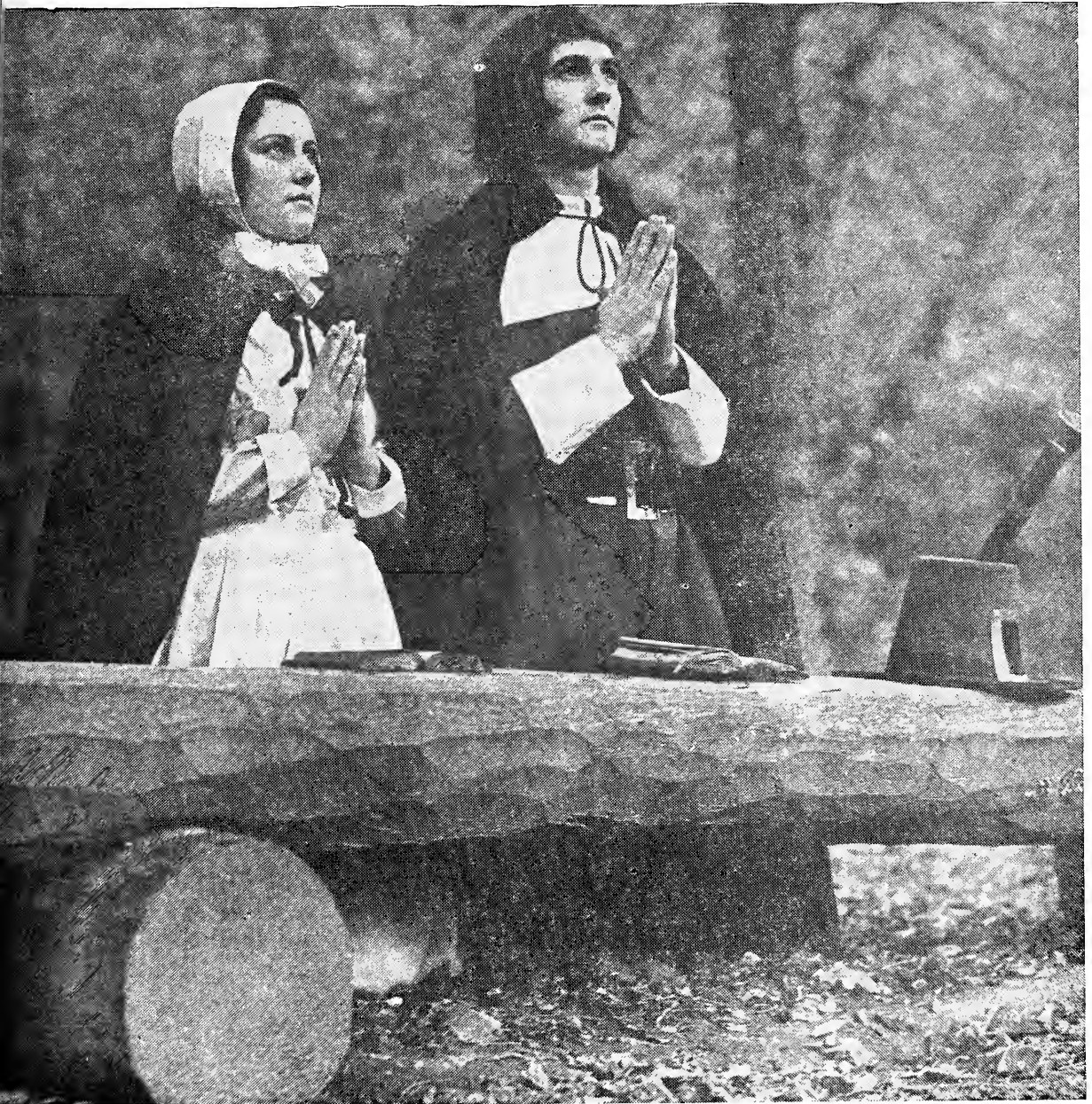




# *The Brethren Evangelist*

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## THE BRETHREN EVANGELIST

Published weekly, except the fourth week in July and the last week in December.

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## Items of General Interest

OAK HILL, W. VA. A new pulpit Bible has been presented to the church as a gift from the Young Adult Bible Class. Dedication services for the Bible were held on October 31st.

LINWOOD, MARYLAND. Brother Bruce C. Shanholtz reports the baptism and reception of four new members recently.

Attendance at their recent Communion service is reported as 63.

ST. JAMES, MARYLAND. Brother Freeman Ankrum, in a card to the Editor says, "Had 174 in S. S. (October 24th), with some 20 regulars absent."

We note that Brother Ankrum filled the pulpit of the Wayne Heights church on November 14th. Brother N. V. Leatherman, pastor of the Wayne Heights church, at that time was in the midst of a two weeks' revival in the St. James church.

CAMERON, W. VA. Brother Cecil Bolton, Jr., reports the baptism of one new member recently.

NEWARK, OHIO. The look of permanency is being given to the site of the portable chapel at Newark, with the planting of three six-foot trees on the north side of the chapel, and shrubs on the west and south sides. Brother William S. Crick reports that the ground has been graded and the grass seed which had been sown is, due to the recent rains, getting a good start.

PLEASANT HILL, OHIO. Brother John T. Byler, of the New Lebanon church, gave the Homecoming address at the Pleasant Hill church Sunday afternoon, November 17th.

NEW LEBANON, OHIO. Brother John T. Byler reports the "best attendance we have had at any time for several years," at their recent Communion service.

BRYAN, OHIO. Brother Alvin H. Grumbling reports additional information relative to their enlargement program: "The baptistry will be behind the platform at center, and raised up. There will be a curtain over it and a small room at each side for dressing . . . The platform will be moved east into the new part, allowing room for 10 new pews in the sanctuary."

ELKHART, INDIANA. Professor Edwin Boardman, Ashland Seminary, Ashland, Ohio, was guest speaker in the Elkhart church at both services on November 14th.

MATTESON, MICHIGAN. "The new building is fast taking shape," reports Brother Robert K. Higgins of the Elkhart Church, in his quarterly report to his church. (The Matteson Mission is being cared for by the Elkhart Brethren. We have received from Brother Higgins a copy of the new building and a comprehensive report of the work.)

(Continued on Page 15)

## COMING EVENTS

### PENNSYLVANIA DISTRICT YOUTH RALLY

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Ida M. Kimmel.

NORTH GEORGETOWN, OHIO. COMMUNION SERVICE—November 21st—8:00 P. M. Rev. Donald Rowse, Pastor.

WATERLOO, IOWA. Thanksgiving Services—November 21st to 26th—Dean Delbert Flora, Ashland Seminary, Ashland, Ohio, speaker; Rev. Spencer Gentle, Pastor.

FORT SCOTT, KANSAS. Revival Services—November 21st through 26th—Professor Charles R. Munson, Ashland Seminary, Ashland, Ohio, speaker; Rev. Steadman Aldrich, Pastor.

WILLIAMSTOWN, OHIO—Revival Services—November 21st to 28th—Rev. W. St. Clair Benshoff, Ashland, Ohio, Evangelist; Rev. David L. Ramsel, Pastor.

WAYNESBORO, PENNA. Wayne Heights Brethren Revival Meetings—November 28th to December 5th—Rev. Willis E. Ronk, Pastor Goshen Brethren Church, Evangelist; Rev. N. Victor Leatherman, Pastor.

ELKHART, INDIANA. Special Meetings—December 5th to 12th—Rev. J. F. Burton, Pastor Mulvane, Kansas Brethren Church, speaker; Rev. R. K. Higgins, Pastor.



# The Editor's Pulpit



\$6,150,000,000

TO LOOK AT THE HEADING of this Editorial, one would wonder just what it was all about. This Thanksgiving season, when we are urged to give thanks unto God, it is important. We have been going along for many a year, giving thanks to God for the privilege of living in this great and bountiful land. We have sung the praises of our mighty God, because, "The earth is the Lord's, and the fullness thereof." And rightly so, for God has certainly blessed us far beyond measure. In the light of world conditions elsewhere, we do have a wonderful and free land in which to live. In our desire to see our land stay free, we, at this Thanksgiving season, write this Editorial.

The spark which ignited our thinking at this time is a copy of Excerpts from addresses made on the floor of Congress earlier this year by Hon. Harry McGregor. Without in any way favoring politics one way or another, we quote him simply because it is from him that we secured this information.

Among his many other statements, he calls attention (under date of March 18, 1952) to the fact that the interest on the national debt starting at the fiscal year of July 1, 1952, was estimated \$6,150,000,000.

We've probably had this fact called to our attention before, and probably so has every reader of the *Evangelist*. Several years have passed since then. If the debt were just that much, it would be great enough for sober minded Americans to be worrying, but when we consider that this incomprehensible figure is but the annual interest on the debt, it stuns us.

Again we have spearheaded our thinking for a while into just how many families paying income tax it would take each year to take care of the interest on the national debt. Taking a typical American family, with both father and

mother working, because a single income is not enough to "make ends meet," with several children, paying about \$75 per month income tax, we find that in 12 months, this family will have paid \$900 in income taxes. Rapid computation reveals that it would take nearly 685,000 families in the United States working a whole year to pay enough income taxes to pay the interest on the national debt. Assuming an average of four to a family, it represents the labors and lives of a city of two and one-half million people. Families paying more or less than our example, would, of course, alter the figure.

**It's not the figures, nor the number; it's the fact of it!**

The Lord has blessed this land with natural resources, with inventive genius, and creative power, and peace, more so than any other nation on the earth has ever been blessed. Yet we find ourselves so deeply in debt that there seems to be no way out.

The report states also that the amount of the interest is nearly twice the entire operating cost of the government 25 years ago. Consider what has taken place in our country in that time. Repeal of the 18th amendment, war, alliance and lend lease with Russia; war with Germany and Japan, Communism and Democracy in two armed camps; rise in crime costs, overcrowding of penitentiaries, reform schools and mental institutions.

In counting our blessings around the Thanksgiving table this year, let us soberly thank God for His loving mercy toward us; let us soberly and fervently pray, that He might lead us into the paths of righteousness through which America can be preserved in all its freedom and liberty. It's a big order, but our God is able, if we earnestly seek to follow Him.—W. S. B.



# What's RIGHT with the BRETHREN CHURCH?

(Vice Moderator's Address delivered at the 1954 South-eastern District Conference.)

John 14:23, 24a.

**Rev. Milton M. Robinson**

IT IS THE CUSTOM at our Church Conferences to preach about what's wrong with our Church and us. I should like to depart from the usual and speak about what's right with our Church. This is not done in the spirit of ignoring our faults or our problems. Rather, I speak with the idea of taking inventory—trying to evaluate our assets. As we ascertain where we are, we will be better able to progress from there. In considering our good points we will be more encouraged to face up to our weaknesses and overcome them. Therefore, without further adieu, let us get down to the subject at hand—What's Right With The Brethren Church?

## OBEDIENCE TO ALL THE SCRIPTURE

The first fact about our Church that I consider right is her emphasis on obedience to the entire Word of God. I think that as long as we keep the goal in our minds of taking the whole Bible as we find it and obeying what we find therein, we will not be in danger of going astray or of selling out our heritage. It has never been the policy of The Brethren Church to propound great doctrines and then find scriptures to fit them. We have believed and I think we still do, that our Church doctrines should fit the scriptures and not the scriptures our doctrines. Our founders have taken the attitude that if we try to obey all the scriptures as we find them, we need not apologize for leaving out something or explaining it away for convenience' sake.

Our founding fathers took Jesus at His Word when He said, "He that has my commandments and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him."

Furthermore, our founding fathers worked on the premise that to love Christ is to obey Him. They believed Christ when He said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loves me not keeps not my sayings: . . ."

In other words, our forefathers sought to know Word of Christ, so that they might obey it. They were never presumptuous enough to divide the scriptures into two parts and say the one part must be obeyed and other—well, it makes no difference. They were not conceited enough to look God in the face and say didn't know what He was talking about when He commanded certain practices. Rather, they took the attitude that if God commanded, He had a reason for doing

It is our duty to practice the commands, ever seeking to learn the great truths God would have us learn. Obedience is a matter of love, faith, and humility; not necessarily of purely selfish salvation of one's own neck. How can you attain to Heaven's scenes if you refuse to obey Him? How can you truthfully say you love Him and not serve Him in the way He asks? How can you be sure of salvation and deliberately disobey Him? It wasn't a very big matter when Adam and Eve ate of the forbidden fruit. It was only one act of disobedience. Yet that one rebellious act brought sin into the world and death to the human race. It isn't safe to disobey Him.

The attitude of The Brethren Church Fathers was that the Word of God presented in its pure form is attractive enough to bring truth-loving men and women into the Church's fold. History has proven them right. Other denominations which immerse and wash feet have grown. So will we if we use Biblical methods in propagating our Faith. Our lack of growth is not due to our doctrine but to our lack of consecration.

Yes, Brethren, I'm sure that the outstanding asset of The Brethren Church is her emphasis on obedience to the scripture. Our trouble is that we've been apologetic. We have nothing to apologize for in that respect. Can others say the same?

## HER DOCTRINES

As you probably have concluded by this time, another right thing about our Church is her doctrines. They go as far as the Bible and no farther. They are fundamental according to Biblical fundamentalism and not man-made or homemade fundamentalism. The fundamentals of salvation are outlined in Hebrews 6:1, 2. They are, briefly, repentance, faith, baptism, laying on of hands, the resurrection, and eternal judgment. May I ask how anyone can say he practices the fundamentals of the faith and does not practice these? Another question—are they who call themselves fundamentalists as fundamental as the claim?



MILTON M. ROBINSON

Can anyone really attain heaven's scenes without feeling sorry enough about his sins to turn from them? Is it possible to be saved without faith in the power of the blood of Christ to wash away our sins and God's willingness on the basis of this to forgive our sins? Add to these—baptisms (note the word in Hebrews 6:2 is plural meaning dippings or more than dipping once), receiving the Holy Spirit in the way Christ commanded, the hope of the resurrection, and confidence in eternal judgment. Do you have fundamentalism of a Biblical sort, not the cult of conceited man's mental gymnastics. Where else but in our own Brethren Church can you find these fundamentals of the scripture taught the way the scriptures teach them? Where else do you have absolute freedom to obey every scriptural command?

### PECULIAR DOCTRINES

The peculiar doctrines of the Brethren Church are right or wrong. These doctrines are peculiar to our Church only because the majority of Christians do not practice them. Therefore, to them, they are peculiar. However, in that Christ commanded them to be observed and we call ourselves Christian, those who practice these ordinances could not be considered peculiar, though they are a minority group. Rather, it is peculiar that the majority who call themselves Christian do not practice these commands of God as given through His Son and the Apostles. Sometimes, the actions of Christians belonging to the majority are not as loud as their voices.

### ORDINANCES

These peculiar doctrines of our Church may be enumerated as follows; our manner of baptism, our way of communion, the anointing with oil, non-swearing, the keeping of secret orders, our position against war, etc. Someone has asked, "Is The Brethren Church in existence only to promulgate certain peculiar doctrines?" The

question is an excellent one and I must confess, that, according to my observation, a vast number of our people, including many of our ministers, practice these ordinances or doctrines more out of loyalty to the Church with which they happen to be affiliated than out of loyalty to the Christ who died for them. These ordinances should be practiced both out of loyalty to Christ and the Church. Christ should have the preeminence. But our people should be taught why The Brethren Church practices these so-called peculiar doctrines. Most would answer, "Because the Bible teaches them." Most, however do not know why the Bible teaches these ordinances. This is what we should determine to learn.

Then we shall see that these ordinances are a sign of deep thought. Proper obedience to them results only from the highest type of faith and love. Our faith in God's wisdom in giving them to us would be confirmed. Those Churches which do not emphasize wholehearted obedience rob their people of a blessed experience with God and each other.

For instance, even a child can understand that when a group of people eat a meal together they must have some kind of regard for each other if not genuine affection. He can understand that a family eats together and he can quickly learn that all who love God and are redeemed by the blood of Christ, become members of God's family and brothers and sisters to each other. Yes, the Love Feast should teach our spiritual family relationship to each other.

### FEET-WASHING

The foot-washing service, contrary to popular belief, does not necessarily teach humility. I've seen Brethren who were proud that they washed feet. On the other hand, I've heard people refuse to wash feet on the grounds that it primarily teaches humility. Yet, they were not humble enough to wash feet. Too, I've found others who have wandered into sin and asked for rebaptism. They felt the need for cleansing and they've been right. Who among us, at times, has not felt the need of purging from the filth of sin? Christ, Himself, said that he who is washed (baptized) already needs not save to wash his feet for he is already clean. Anyone should be able to understand that footwashing is symbolical of the need for periodic cleansing of our Christian walk.

True humility enters when we realize that even though we've been saved by Christ's blood and have come into possession of the Holy Spirit, still we sin through weakness and we have need of further cleansing. The foot-washing reminds us of our place before God. We render this service to each other out of love for Christ and for our brothers for whom Christ died.

### TRIUNE IMMERSION BAPTISM

Triune immersion baptism is the only baptism that teaches all about God, man, and sin. The baptism by immersion teaches that God is one, we've died to sin, we're cleansed from sin, and we have assurance of resurrection to life eternal now and forever. Triple action teaches that God is three. It shows the part played by each member of the trinity in our redemption. The Father accepts the prayer of the penitent. The Son died that we might

live and now sits on the right hand of the Father interceding for us. The Holy Spirit draws us to the Father and empowers us to live for Him. He dwells within, making our bodies His home and teaching us about Christ. The Holy Spirit is the Vicar of Christ on earth. How else can you show that God is three and yet He is one? If triune baptism is not the one Christ commanded, which one is?

### ANointing WITH OIL

The anointing with oil is valuable because it teaches the function of the triune God in our restoration to health. We pray to God the Father, asking Him to raise us up on the basis of the blood of the Son, and our obedience to His Will. The oil signifies the presence of the Holy Spirit. Through faith we believe that God restores to health through the Holy Spirit, those who, in faith believing obey Him.

### NON-SWEARING

Non-swearing is a more sensible doctrine than we would think. A man who is not a Christian will swear on a stack of Bibles and then tell one lie after another. He who refuses to swear on the Bible is more likely to tell the truth than the other. Even the world recognizes this fact. The non-swearer is saying to the world, "On the basis of what God means to me, I cannot help but tell the truth. God has made me a man who cannot lie. If I call myself Christian and lie, I have taken God's name in vain. 'Let your yea be yea and your nay, nay.'"

### SECRET SOCIETIES

Many who belong to secret societies have more love for their lodge brother than they do their Christian brother. They are more faithful to their lodge than to their Church. Christ spoke openly to the world and appealed for justice on that basis. If the political power wished to know what Christ taught it could ask those who heard Him. He spoke openly to the world. Christ taught that anything worth teaching should be taught the entire world. If what we stand for is good enough for us, it is good enough for "Jake," whether he be our neighbor or a heathen in Africa. If it isn't good enough for "Jake," it isn't good enough for us. If it's too good for "Jake," it's too good for us. Secrecy is an insinuation that we're ashamed of what we stand for and therefore, have to hide it. Serve Christ openly. In fact, I dare you to wholeheartedly serve Christ and keep it a secret. You can't. The world will see the difference between you and it and will want to know why you're different.

### PEACE

Each war proves how stupid the human race is. Nobody wins. Everybody loses. Our Church has rightly taken the stand that war is the wrong way to settle differences. It is wrong for brother to destroy brother. Christ came that the world through Him might be saved. If we gave one-tenth as much money and time to saving men's souls as we do to blowing them into eternity, every creature would hear the gospel in a generation. The world would be a much, much better place in which to live.

Yes, these so-called peculiar doctrines of The Brethren Church are right. Let us ever know what they teach that

our lives may be enriched and our ministry to others prove more effective. If these peculiar doctrines of the Brethren Church are unimportant, why did Christ command their observance? Is Christ in the habit of commanding without expecting obedience? Who are you who am I to countermand one jot or tittle of any command of Christ?

### HISTORY

The history of The Brethren Church is right. Our founding fathers founded a Church that would teach the Bible, the whole Bible, and nothing but the Bible. They had faith that a Church believing and practicing this would grow and have influence. It is not their fault that our Church has not lived up to their expectations. Their aims and goals have been abandoned. We're content with mediocrity. Their aim of a denomination of 500,000 by the end of the twentieth century was right. Their love for the scriptures was right. If we love the scriptures as they did, we are right and we cannot help but grow. Our vision will come as large as theirs and we'll make their dreams come true.

### GOVERNMENT

The government of The Brethren Church is right. It is right in that it is democratic. It is also right in that it has safeguards against anarchy. Any local Church has as much freedom as long as she remains true to the scriptures as taught by The Brethren Church. Indeed, if she changes them or ignores them she has no business calling herself a Brethren Church. When a Church ceases to teach all the scriptures, a safeguard has been set up that can disfranchise that congregation from all rights and privileges in the Brethren denomination as such. Other Churches do not have democracy because they do not trust the people. We have democracy because we do trust the people to follow that which is right according to the scriptures. Our people usually do.

### MISSION PROGRAM

The Brethren Church's mission program is right. At present, her home and foreign program is more ambitious than at any other time in her history. We are giving more to missions than ever before. We are looking more to new horizons than previously. And this is right.

However, we need to think more largely than ever. We are still not doing enough. But we're right in that we are making progress. Let us work and pray that we will

(Continued on Page 8)



## How About Your Offerings??

### HOME MISSION OFFERING

Make checks payable to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 524 College Avenue, Ashland, Ohio.

# MISSIONARY DEPARTMENT

## LETTER FROM JANE BYLER

On Sunday, August 29, we had the Lord's Supper and Communion service in the afternoon. Thirteen or fourteen were present and it was a very lovely service. In the morning, we all went to the Methodist Church. Rob sang one of Stainer's oratorios, singing all the tenor solos. He was quite proud of his daddy and kept whispering, "see my daddy up there."

### Christian experiences

Now we will tell you about the happy experiences that we have, and they are many. We are so thrilled with our work here at Nunez. The Lord is blessing us and our people. On Saturday we had a social and farewell party for a young couple who went back to Uruguay, after finishing their studies in the Institute. There were 39 people here, and of course not enough room for every one to sit down and not enough cups to serve them all either. But we are used to being in the hall and on the stairs for church services. Every Sunday night this month and most of last has been that way.

The new people are very faithful, and it is a real joy to receive them for the meetings. Most of them are very happy, and one can see their new life expressing itself in many ways. Luis (the paralyzed boy) has been coming regularly again. Juan Carlos carries him in. The boys hire a taxi to and from his house almost always twice a week. He takes part in the young people's meetings from his chair, and his testimony is marvelous. He is radiant. His mother and all his neighbors mention the great change they see in his spirits. He is no longer resentful and fretful, touchy and ashamed. He is more calm and resigned, but at the same time hopeful and joyful, knowing he has received some of God's most precious gifts.

### Activities

I still have classes Tuesday and Thursday. The discipline at the school is poor and the students don't know how to study very well. When they do apply themselves, they learn. I rather enjoy it, but do not see the progress I would like—and it knocks a dent in my week too.

One place I visit is 25 blocks from here. One woman actually seems to be possessed of a demon at times. When she gets into services where Christ is preached, she often has a frightful attack and almost loses consciousness. Once he had such spells here, with moaning and groaning, stiffness and swelling in her whole body. I have never seen (nor expect to see) anything like it. But the last times she has come she has been all right. We have much prayer for her, and I visited her again to entreat her to confide wholly in the Lord. She has been greatly influenced for more than ten years by the spiritualists who pretend to do divine healing.

I think it is as wicked as witch doctors, and completely inspired and controlled by the devil. They seem to give themselves over to the "spirits" and then have no control or will power. I am sure that one who will willingly

and fully trust in Christ can break the spell, but they are difficult cases, and are cured only by much prayer and constant faith.

### More Christian Activity

The following day early, I was out to try to console Edj Borda from Cordoba. Her newest baby, one month old, was born with a defective heart, and she had brought him to Buenos Aires in a plane. They had given him oxygen, hoping to save his life, but the little fellow died on Tuesday night.

Here, since they do not embalm, it is prohibited to remove a corpse from one city to another as burial must be made within 24 hours. Therefore the father alone traveled all night and then, arriving at noon, found that all the arrangements had to be finished and burial made by four o'clock. It is shocking and almost cruel to people who have lost loved ones in a strange city.

Rob went to help make arrangements for burial in the "dissidents" cemetery during the morning, while I stayed with Edj and helped her with what comfort I could. Since they had no place even to keep the baby, I offered our home, and the little body was here from about one to four. We received several sprays of flowers and they received some friends and relatives here. Then we all went to the cemetery where Rob had a brief service. The presence of a few friends—Chola and her sister, Naobi, Nelida as well as a number of our members from the Institute—helped to soften the blow a little. They stayed on in the city for a few days. The sister who had come along was here five or six nights and I also had them all for a meal.

### Classes and Prospects

Thursday there were classes and women's meetings in the afternoon; later I talked for an hour and a half with Luis' sister, who, though she had made a manifestation of faith, really didn't understand what is meant in becoming a Christian. I am hoping she will make a sure and earnest decision soon. She is 18 and seems lovely. The thing we realize more and more is that once people are interested and have even made a manifestation there the work has just begun, for they must be taught the Word.

Just since coming back, the new opportunities to witness have given me a new thirst to know the Word of God . . . else how can I teach it. The Thursday afternoon classes are a challenge and the women are growing. Last week four of them gave testimony of their new-found hope, faith and joy. I am trying to prepare them to make their own voluntary decision about following the will of the Lord in baptism.

The young people's meeting on Saturday night continues to be well attended and well prepared. Two weeks ago Ernesto gave a fine Bible study on the Second coming, and last week Oscar spoke on the 4th chapter of I John. These boys are really searching the Word.



# GIVE to BRETHREN HOME MISSIONS on NOVEMBER 21st, and THROUGHOUT the YEAR!

## WHAT'S RIGHT WITH THE BRETHREN CHURCH?

(Continued from Page 6)

continue to progress. The great need now is for more workers and money.

It is also right that we are putting some of our best men into our mission points and paying them an adequate salary. That's a refreshing change. Formerly, we sacrificed consecrated men on our mission fields by giving them and their families the privilege of starving that we might have a new Church.

We've kept Churches on the Mission Board, which long since should have been told to produce or else. Thank God, that policy is changing! What can be done if we keep our eyes and ears alert to our opportunities is being illustrated in Tucson and will be in Newark. If we resolve to meet our Mission Board's challenge, this should be a great era in the history of The Brethren Church. Let us remember that the more Home missions we establish, the better we'll be able to evangelize the heathen in foreign lands. More Churches in America mean more money will be sent overseas. We should give equally to both.

### EDUCATIONAL EMPHASIS

The educational emphasis of The Brethren Church is right. Young people are being won to Christ and The Brethren Church at Ashland College. The emphasis is Christian. There seems to be evidence of a growing spirituality and a greater emphasis upon a deeper Christian experience. The professors of our denomination who teach there, could with justification ask for a raise in salary, but are not doing so. They seem more concerned with getting more Brethren students into the College and seminary to prepare for Christian service. They are saying, "Give us men to train for work in the Lord's vineyard." This attitude is right. If our attitude would change toward increasing their financial remuneration so that they might have at least the income of a ditch-digger, that would be right, also.

### MINISTERS

The ministers appear to be awakening more to their responsibilities of leadership. This is right also. At their conference in April, their committee arranged as fine a program as you'd want to see anywhere. The spirit of love and unity that prevailed was a real blessing. You laymen missed a great blessing by not being able to share their fellowship. Every minister hopes that he is

better prepared to serve the Lord and the people God has given Him as a result of having been there. The things are right, plus the great sacrifices they make in order to continue in the Brethren ministry so that you might have a Christ to love, a Church to excite your pride, and a ministry who will lead you in the paths of God's Word.

### AUXILIARIES

The auxiliaries of The Brethren Church are right.

### LAYMEN

One of the most promising organizations in our denomination is the Laymen. They have shown astounding growth in the last five years. They set their goals even higher and achieve them. Their leadership is aggressive and consecrated. Sometimes they even seem to be ahead of the ministers in exerting leadership in the denomination. Give them a challenge and they'll meet it. The difficulty is when comparing themselves with other similar bodies they do not look so big. But I say, "Look at what they were. Now, look at what they've become. If they make as much progress in the next five years as they have in the last five, you'll see a tremendous chance for good in The Brethren Church.

### WOMEN'S MISSIONARY SOCIETY

The Women's Missionary Society—What can one adequately say in the presence of their achievements? Look at the Chapel at Ashland. Sit in on their programs at District and National Conferences. Read their *Women's Outlook*. Watch them at work in the local Churches. Who can describe with justice their accomplishments? All we can do is watch their work and say, "They're right! God bless them. They're right!"

### YOUTH

The Youth program of The Brethren Church is right. Their enthusiasm and dedication cannot help but harvest good in our Church. Many are without financial means so they offer themselves. Look in your Church paper. See how many are preparing themselves for Christian work. See how their local organizations accomplish things for Christ. Who is not thrilled with the young men who tour the Churches each summer for the glory of God? This acquaints them with the Church and the Church with them. Our Youth program is right.

### PUBLICATIONS

The Publications of The Brethren Church are right. We have our own Denominational paper which acquaints you

the work of other Brethren Churches. We are challenged by their achievements.. We read articles written by Brethren for Brethren. We are kept informed of the doings of our Conferences, our Boards, and Auxiliaries. The things are right.

### SUNDAY SCHOOL LITERATURE

Our Sunday School literature is right. The adult quarters are well written and Bible centered. One of the best comments I received when I was on the radio read from reading every Friday Dr. John Locke's comments on the Sunday School lesson. These quarterlies prompt us to thought. They keep us spiritually and mentally alert.

When, too, we have quarterlies for young people, written many times by young people and for young people. While our youngsters are young they are taught loyalty to their Church.

### SUNDAY SCHOOL ASSOCIATION

The program of the National Sunday School Association is right. It sponsors our summer camps, obtains visas for use in the Churches, keeps us up to date on the latest in Sunday School Work. It stands ready at all times to help us in our local Sunday Schools, when needed for advice or literature. Furthermore, it contributes liberally of its funds to other organizations and boards of our Church.

### BENEVOLENT PROGRAM

The Benevolent program of our Church is right. It aids our ministers and superintends in the Brethren's Home the interests of the old folks there. At present, this program is limited by the offerings given and the interest given by the Church at large.

### PENSION PLAN

The pension plan for ministers is right. We are approaching the time when an aged servant of Christ, will need to depend upon a son or a daughter or even a family because he hasn't enough income to support him in his old age. With the cooperation of the local Churches we will be able to participate in a pension plan while living, to care for him when he is old. He will be able to live till his dying day with self-respect. It's a shame that a program does not include ministers who are now old and have no material wealth to help them. They forfeited their right to a living wage by serving Churches, which would not or could not pay them enough to save for a rainy day.

### OTHER RELIGIOUS BODIES

The final thing I'd like to mention as being right with the Brethren Church is her attitude toward other religious bodies. It is not one of condemnation because others cannot see things our way. Neither do we deliberately try to proselyte, which confuses Christians weak in the faith. Rather, we say that these things we hold dear because God's Word teaches them. We must practice these things and fully obey the Gospel. We are not the keepers of our conscience—only our own. We're sorry you do not see things our way. Since you can't, we'll work with you as best we can and God willing, we'll see you in heaven.

This attitude of tolerance toward the other fellow is right. Yet, we rebel against synthetic union at the compromise of the Gospel. And brother, this is right. Our stubborn obedience to the entire Word of God is the kind of religion, when properly presented, will attract men and women. Why? Because it is God's way and God's way is right.

### INSPIRED TO GREATER EFFORTS

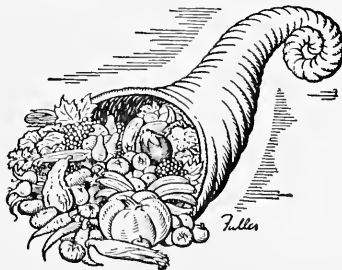
In the light of these facts, we should be inspired to greater efforts to correct our shortcomings. We should be ever ready to open our minds to constructive criticism and not count those our enemies who would help us with wise counsel.

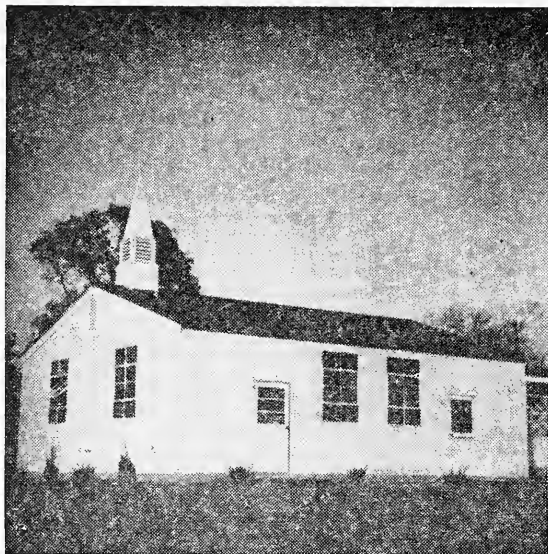
In conclusion let me propound certain ideas. Since we teach obedience to all of God's Word, we should study it more than ever. We should study our history, seeking to recapture the spirit of our founding fathers. This will enable us to better carry the torch they have handed us. Maybe we won't know where we're going, but at least we'll know where we've been. We should give a larger portion of our income to missions. If we don't propagate our Church, no one else will.

We should try to interest more of our youth in Christian service, emphasizing their need for training in our own College and Seminary. We need greater scholarship, especially among our younger ministers, with the idea of preparing them for teaching positions in our College and Seminary, and more efficient service in the local Church. We should seek to develop a greater number of leaders and an ever higher quality of the same. We should refuse to reward mediocrity. If a man isn't doing the job, get one that will. Why should the Church of Jesus Christ be held back because of our friendship for one man? Put him to work where his talents will be most useful.

Friends, Christ started with twelve men and trained them. We have much more than He in a numerical way. We can have as much in a spiritual way if we'll yield ourselves to Him, praying for a double portion of His Holy Spirit. If we would grow we must think largely. We must have confidence in our Christ, in our Church, and in our future. There is much that is right with our Church. I could not in this short time name them all. But let's raise our sights as high as Christ. With zeal and fire, let us go on to greater achievements for Christ and the Church—His and ours.

—Oak Hill, W. Va.





# Newark

## Chapel

### Dedicated

October 24, 1954

(Dedication Day was a beautiful and perfect day in every respect, as we have previously reported. The following article, giving in detail the events of the day, is a reprint from "The Newark Advocate," under date of October 25, 1951.—W. S. B.)



**D**EDICATION of the temporary chapel of The Brethren Church, located at 32 N. 26th St., Newark, Ohio, was held Sunday afternoon, October 24th, with representatives of the denomination, which has headquarters at Ashland, O., featured on the program.

Approximately 130 people attended, taxing the seating capacity of the structure, making it necessary for several to stand. The Rev. W. Clayton Berkshire, secretary of the Missionary Board of the Brethren Church which has provided the chapel, delivered the principal address. The Rev. Delbert B. Flora, dean of Ashland Theological Seminary, gave the dedicatory prayer, after the pastor, the Rev. William S. Crick, and the congregation read the dedication litany.

Praise services were led by Jerry Flora, president of National Brethren Youth and also president of the Ashland College Student Council. A male quartet composed of Charles Huff, Marlin McCann, Duane Sholly, and Jim Rowsey, from the college provided special music, as did Mrs. Clarence Mack, a member of the Glenford Brethren Church.

#### Visiting Pastors

Other visiting pastors were the Rev. W. St. Clair Ben-shoff, Ashland, editor of Brethren Publications, who played the piano; the Rev. Henry Bates, member of the Faculty of Ashland Theological Seminary and pastor of the Glenford Brethren Church, Scripture lesson; the Rev. Glenn Shank, of Ashland, missionary-elect to the Philippines, opening prayer; the Rev. Evan Jones, pastor of Newark Memorial EUB Church, greetings in behalf of

Newark churches, and the Rev. Harold Barnett, Mansfield, who gave the benediction. Women of the Newark Brethren Group served refreshments at the close of the program.

The following Brethren Churches were represented with delegations: Ashland, 30; Bryan, five; Columbus, four; Dayton, four; Glenford, 25; Mansfield, 16; New Lebanon, four; Smithville, six; the Newark Brethren Group, and other Newark churches, 15.

In 1952, The Missionary Board of The Brethren Church purchased two lots at 32 and 40 N. 26th St. However, was not until last March that a pastor was available. The Rev. and Mrs. William S. Crick, completing a five-year tenure at Gratis, near Dayton, answered the call of the Missionary Board. Before coming to Newark they served in Fremont O., eight years; Johnstown, Pa., Third Brethren Church, seven years, Johnstown Second Brethren Church, seven years.



WILLIAM S. CRICK

Church, three years, and Pittsburgh, Pa., First Brethren Church, five years.

Since the Cricks' arrival March 25, The Brethren Group friends have been holding Church School and worship services in the recreational Room of the Newark Y. M. C. Beginning next Sunday (Oct. 31st), services will be in the chapel, with Sunday School and worship at 10 a. m. Sunday evening services and mid-week prayer Bible Study services will be started when sufficient interest is shown.

#### Moved to Newark

The portable temporary chapel building, dedicated Sunday, is an Armco Steelo product. The original unit had been used in Waynesboro, Pa., near Hagerstown, Md., and was moved to Newark in June. Washroom facilities required an addition to the 36x23 chapel of a unit 20x14 ft. The interior of the chapel is finished in fir plywood

wainscoting, finished in natural colors, with white wall-board side walls and white metal ceiling. Brown folding metal chairs blend into the color scheme.

Blueprints for the chapel and addition were prepared by the office of W. Ray Yount, Dayton architect and member of the Missionary Board. Contractor S. D. Buzard, 6 N. 28th St., has been in charge of erection, from the surveying of the foundation to the installation of fixtures. Milo C. Sutton and Son have installed the plumbing; Holland Electric Co., the electrical fixtures; O'Dell and Sons the automatic gas heating unit and G. Alfred Krebs Co., has done the ditching and grading.

The Missionary Board of the Brethren Church is also providing a parsonage for the Pastor, at 996 Davis Ave., also in the Mound Builders Section of Newark. Plans for the future include the erection of a permanent edifice on the lot adjoining the temporary chapel on the north.

## The Women's Corner

by Mrs. Russell Rodkey

Herewith, we present the premiere of a new column, to be known as "The Woman's Corner." Since 99% of the material in the Evangelist comes from the pen of men, and since the women play such an important role in our church work, it is the Editor's opinion that they should have a voice in the Church's Official Organ.

Under the direction of Mrs. Russell Rodkey, National Woman's Missionary Society President, the column will appear more or less regularly, becoming a regular weekly feature after the "bugs" of securing material are all worked out. Mrs. Rodkey presents this first article—her women of our church will write from time to time.

We are glad to welcome the official voice of our ladies to the pages of our church paper. W. S. B.

### THANKSGIVING

WOULD LIKE TO SHARE with you a thought that was called to my attention this Thanksgiving season. I hear many people today complain that our Holidays have become too commercialized. But the one criticism of Thanksgiving is that it has become a day of festivities, reunions of loved ones and a day to be celebrated by feasting. To put it bluntly, we gather together to indulge our appetites, but the original purpose for which the day was set aside is now largely forgotten. Our Forefathers came to America because they wanted freedom of worship, and this should not be such a strange topic for a Thanksgiving thought.

"Our fathers' God to Thee,  
Author of liberty,  
To Thee we sing,"

Now the most bountiful of God's gifts in this land of many liberties, is the greatest of all liberties, the liberty of worshipping God after the dictates of one's own heart. It is provided every American by constitutional right. HOW MUCH DO WE VALUE THIS GIFT? To what use do we put it? Consider the vital facts and statistics listed below.

- 5% of the reported church members just do not exist
- 10% never attend church
- 40% never give to any cause
- 50% never go to Sunday School
- 60% never go to Church Sunday night
- 70% never give to missions
- 75% never engage in any Church activities
- 80% never attend prayer meeting
- 90% never have family worship
- 95% never win a soul to Christ.

It is fitting and proper on Thanksgiving that we should lift our hearts and voices in praise and thankfulness to God for His love and mercy. We certainly should do no less than that. But even as we lift our voices in thankfulness let us consider in a true spirit of humility the facts and figures already presented. Does your life witness to the fact that you value this freedom of worship? Let us highly resolve at this Thanksgiving season with the help of almighty God, to do our part as true Christians and true American citizens.



# Prayer Meeting Studies

By C. Y. Gilmer



## A LITTLE BIT OF LOVE

Do you know the world is dying  
For a little bit of love?  
Everywhere we hear the sighing  
For a little bit of love;  
For the love that rights a wrong,  
Fills the heart with hope and song;  
They have waited, oh, so long,  
For a little bit of love.

From the poor of every city  
Hands are reaching out for pity,  
For a little bit of love;  
Some have burdens hard to bear,  
Some have sorrows we should share;  
Shall they falter and despair  
For a little bit of love?

Down before their idols falling,  
Many souls in vain are calling  
For a little bit of love;  
If they die in sin and shame,  
Some one surely is to blame  
For not going in His name  
With a little bit of love.

While the souls of men are dying,  
While the children, too, are crying  
For a little bit of love,  
Stand no longer idly by,  
You can help them if you try;  
Go, then, saying, "Here am I,"  
With a little bit of love.

—Edwin O. Excell.

**E**VERY ONE NEEDS TO LOVE and to be loved (1 Thess. 4:9). The Christian is here to love mankind (1 John 4:11). God labelled His love for this world (John 3:16). He channelled His love through His Son (1 John 2:2). He pours His love into our hearts by the Holy Spirit (Rom. 5:5). He wants to express His love to the needy everywhere through His redeemed children (Eph. 5:2).

The communists employ hatred, which is inconsistent with the love of God (1 John 4:20). With hatred they wish to stir up strife (Prov. 10:12), embitter life (Prov. 15:17), and lead to deceit (Prov. 26:24, 25) and murder (1 John 3:15). Being liars they are prone to hatred (Prov. 26:28). Christian love is their worst adversary, so they hate God (Rom. 1:30), and the saints (Psalm 25:19).

The hypocrite makes a loud profession of faith to cover his lack of love (1 John 4:20). With a harsh, critical spirit, he sees no good in anybody except himself (1 John 2:9-11).

Only those possessed of God's nature can treat enemies as did our Christ (Matt. 5:44-47). Thus we taught the non-resistance of evil as the standard of Christian conduct (Rom. 12:17, 21; 1 Thess. 5:15; 1 Peter 3:9). As the partakers of divine love, Christ is our Example of the behavior of that love (1 Peter 2:21-23). The way of love is the only way (1 Cor. 16:14).

"Stir me to give myself so back to Thee,  
That Thou canst give Thyself again through me

Only as we yield ourselves unto God can He live through us (Rom. 6:13). As we are yielded we are filled with His Spirit (Eph. 5:18b), and exhibit His love toward all men (Gal. 6:10).

## Lesson

### Comments

by

William H. Anderson



Lesson for November 28, 1954

### OUR EVER-PRESENT HELP

Lesson: Ps. 142:1-7; 46:1-3, 10, 11

**W**HAT A WONDERFUL COMFORT it is to know that God is with His children at all times! In the 23rd Psalm David looked upon God as his Shepherd—One who was with him constantly to lead, guide, sustain and protect. Indeed, God is "Our Ever-present Help."

At times we are prone to forget that God is our Help. While fleeing from Saul, David was overwhelmed with despair and desolation. "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4). David sensed, what men down through the ages have sensed, that this world offers no refuge from the onslaughts of men. He was driven to this inevitable conclusion: If man expects any help at all, it must come from above! "I said, Thou art my refuge and my portion in the land of the living" (Ps. 142:5).

A refuge speaks of shelter and protection. To those who live close to Him, and endeavor to do His will, God has promised to encompass them about with His love and care. The writers of Scripture felt God's protecting hand. The Psalmist expressed it in these words: "I will say of the Lord, He is my refuge and my fortress" (Ps. 91:2). Moses could say: "The eternal God is my refuge" (Deut. 33:27).

Not only is our God spoken of as One who Protects, but as One who Helps. "God is . . . a very present help in trouble" (Ps. 46:1). Because this is so, the writer of this Psalm reaches a decision. "Therefore will not we fear." No need to fear! No need to fear even though the earth should pass away, though the mountains be moved, though the oceans and rivers should be torn with tempest. No need to fear because the Psalmist had the confidence and assurance that God was ever with him!

such a faith can carry a Moses through the Red Sea; a Shadrach, Meshach, and Abednego through the fiery furnace; a Daniel through the den of lions. Such a faith can sustain and comfort a man in the perilous, Atomic days of 1954!

God is . . . a very present help in trouble." That is the lesson that God has promised to meet our need in the hour of need—just when we need Him most. William Miller, the song writer, expresses this blessed thought in the following words:

"Just when I need Him, Jesus is near,  
Just when I falter, Just when I fear;  
Ready to help me, Ready to cheer,  
Just when I need Him most."

Are you passing through troubled times in your life? Do you feel the need for a Protector and a Helper? Then this lesson was meant for YOU! If you have met God's requirements, you can rest assured you will receive His help and comfort. For the desolate, the troubled, or the weary, God has given these promises. For the Christian who needs confidence and assurance in the Christian walk, these verses stand out as an everlasting source of help and comfort.

"God is our Refuge and Strength, a very present Help in trouble."

Can YOU say this?

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## Brethren Youth Crusaders

### Devotional Topics

*Clarence S. Fairbanks      Topic Writer*

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Topic for November 28, 1954

Guest Writer—CLARENCE STOGSDILL

#### "WALKING BY THE SPIRIT OF GOD"

**D**URING THE MONTH OF OCTOBER in these Brethren Youth Crusaders topic discussions we considered the Book of God; throughout November we have been discussing the People of God, which discussion we continue today; In December we shall be thinking about the Gift of God in His Son, Jesus Christ.

After thinking about the people of God as being Helpful, Obedient, and Thankful, we now think of them as being **spiritual**. Do not let the word scare you out of this discussion; we know that the word is used too lightly nowadays, and made to refer to that which is not really spiritual, that is, not in its correct sense. To be **spiritual** is to be the kind of person who lives, first of all, for God, and lets all other matters of his life follow after. It does not mean that if he is spiritual he goes around with his mind in the clouds, his arms or hands folded in constant prayer. It does not mean that he is the type of person who frowns upon everyday chores and tries to escape his daily duties here on earth because he is looking at heaven. It does not mean that he is unhappy living on earth because he is restlessly awaiting the time of our Lord's return and his own removal from this mundane world. It does mean,

rather, that his life here is made more interesting because he has found the real purpose in living here, and how to make this life more worthwhile.

**To be spiritual is to get the most out of life here, because the next life gives us hope and confidence.**

Let us open our Bibles to the New Testament, **Romans 8:1**, where Paul writes: "There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.**" Now let us turn to **Galatians 5:16**: "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." And again in the same book and chapter, the twenty-fifth verse: "If we live in the Spirit, let us also walk in the Spirit."

**1. THIS TOPIC IS REALLY VERY SIMPLE.** "Walking by the Spirit of God." We have taken the words right out of the Bible. To "walk" means to "make this the manner of your living, your conduct." In some places in the New Testament the writers refer to the "conversation" of the Christian which is really almost the same thing as the "walk" of the Christian. They both mean the daily outward expression of their belief in the Lord Jesus Christ in the manner of their living. **How do you talk, how are your manners toward other people, etc.?**

We might put the matter as simple as this: **WHAT IS IT WITHIN YOU THAT MAKES YOU BEHAVE AS YOU DO?** Is there something within you that tells you that you belong to God? Does that something warn you when you wander a little from the path of doing right, and give you a feeling of satisfaction and courage when you have done the right thing in the face of temptation? That "something" is more than just your conscience: it is the Holy Spirit of God, living within you to be your constant Guide!

After we have lived a few years under the influence of the Holy Spirit, we come to trust Him more and depend more upon Him for guidance in lesser things, as well as the bigger things of our lives. **And the more we depend upon Him, the more we are going to be right in all of our decisions.**

#### 2. EXAMPLES FROM NATURE.

**a. The ant.** This insect has a driving power within it which forces it to perform feats far out of proportion to its size. The ant is a regular small-time farmer!

**b. The fish.** Each species has its own peculiar characteristics. Certain fish begin to travel away from their birthplace as soon as they are hatched, only to return many months later, fully grown and having traveled thousands of miles through the briny deep, to their birthplaces to bring their own young ones into the world!

**c. Birds.** Why do birds fly south in winter and north in summer? Who told them about the seasons and when they begin?

How do homing pigeons find their unfaltering way to their homes over hundreds of miles of terrain over which they had never before flown?

**d. The Bat.** This creature, though without sight, will never fly into an object, because of some sort of "built-in 'radar' equipment" which keeps him out of danger!

We could go on and on! But you can see that God has given each of the above-mentioned creatures something

(Continued on Page 15)





## News From Our Churches

### ARDMORE, INDIANA

Some of the high lights of our church activities this past summer.

June 27th. Rustam Zal, a native of India, and now an English professor in William Carey College, Hattiesburg, Miss., was guest speaker in the morning service. At the evening service he played a tape recording of his life story as it was given over the Pacific Garden Mission radio program, "Unshackled," last winter.

July 11th. The Brethren Youth Ambassadors Quartet was in charge of the evening service. Their sincere testimony in word and song was an inspiration to all. Warren Hunn, one of our own boys who is a ministerial student at Ashland, introduced the Quartet. On two different occasions, Warren has brought messages in our evening services.

July 25th. Rev. J. D. Hamel, pastor of the South Bend Brethren Church, was guest speaker at an afternoon service, speaking in the interest of the Lost Creek, Kentucky mission. A basket dinner in the church social room was served at noon.

August 22nd. Robert Gushwa, ministerial student, and member of the South Bend Ridgedale Presbyterian church, brought an inspiring and challenging message at the morning service.

August 28th-29th. Rev. and Mrs. Kenneth Solomon, Brethren Missionaries in preparation, of Ashland, Ohio, were our guests. Rev. Solomon spoke at a Saturday evening service, and on Sunday morning. His messages were a challenge to each church member to be more faithful to the Lord Jesus Christ by attending regularly the Sunday services, the Mid-Week prayer meetings and by living a life wholly acceptable unto Him.

The evening message was brought by Mrs. Philip Irabon, who, with her husband, are in charge of a Christian orphanage in the Philippine Islands.

September 13th. The Northern Indiana District Laymen meeting was held in our church. Supper was served by the ladies of the church; speaker was Robert Gushwa.

October 3rd. Mr. John Porte a member of the South Bend police force, was guest speaker at the service, conducted by the Laymen. The theme of his heartening message was "making use of the talents God has given us, whether they be few or many." A religious film was shown in the evening.

Promotion, Rally and Homecoming Day was observed on October 10th, with Rev. J. D. Hamel as speaker at the afternoon service. The W. M. S. District Rally was held in our church on October 14th, with Mrs. George Poole, as speaker.

Rev. Arthur H. Tinkel, father of our pastor, conducted revival meetings for us from October 17th to 31st. Our

pastor and his good wife were song directors. A meeting for the children was held each day after school, with the pastor's wife in charge.

We are asking for the sincere prayers of Christian people who read the Evangelist, that our Ardmore church will grow spiritually and in numbers, as is God's will.

Mrs. Marshal Harman, Cor. Sec.

## DAVID L. RAMBSEL TO BE ORDAINED DECEMBER 5TH

ORDINATION SERVICES for David L. Rambsel will be held Sunday morning, December 5th, at 10 A. M., in the Third Brethren Church, Johnstown, Pa.

Rev. E. M. Riddle, Pastor of the Church, will conduct the ordination service, assisted by Professor Charles Munson, of Ashland Theological Seminary, Ashland, Ohio. Rev. Munson will also bring the message of the morning.

David Rambsel is a student in Ashland Seminary, and is serving as pastor of the Williamstown, Ohio, Brethren Church.



"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." II Chronicles 7:14.



## Crusader Topic

(Continued from page 13)

in to guide them. Why not man? Yes, man too! God given His Holy Spirit to guide man to his home in through the winding maze here on earth, unfaltering to the door of heaven! Man is to WALK BY THE LIGHT OF GOD!

### THE "INNER MAN."

ing a direct course. In observing the homing pigeon on its way home, or the wild ducks on their way south, we may be sure that they will take a direct course. They fly along the way only to rest and find food. The Christian, by the Spirit of God, is on a direct course from earth to heaven, told what course he should take, what life to what profession to follow. Often the Christian thinks of himself that he is making entirely his own decisions and choices, but then there comes a time when he must ask himself, "How did I get here? What caused me to take up this kind of work?" Then he must reflect on the time when he made his choice and discover that it was God who put the desire within him to take that particular course. He is "guided from within!" He has been walking by the Spirit, and avoided many heartaches and sorrows because the Spirit has steered him clear of those things!

the Christian's compass. It is truly amazing to be on board a large ocean-going vessel, steaming across a waste of water, without markers, without boundary lines, to a certain destination. It is guided by a silent, sensitive little needle on an instrument called a compass. Without that compass, on a cloudy day or night, that big ship would be lost!

The Christian has a compass. The compass is the Bible, the needle is the Holy Spirit, pointing out the directions in the Bible for the navigator, the reader! No wonder so many people are lost along the way in the cloudy, stormy, sea of life! No wonder Paul tells us to "walk in the Spirit!"

## INTERESTING ITEMS

(Continued from Page 2)

ark which will appear in the Evangelist yet this month.

NORTH MANCHESTER, INDIANA. Mrs. Charles Hebler, Corresponding Secretary of the North Manchester church informs the Editor that their pastor, Brother D. Richard Wolfe, has resigned to take up the pastorate of the Presbyterian Church in Ligonier, Indiana, starting December 1st.

A pastoral Committee composed of Frank Robert Connel, Oran Harris, Dorsey Brandenburg, Harold Baker, and Moderator, Charles Ambridge, are in search of a new pastor.

MUNCIE, INDIANA. Brother E. J. Black noted the following in his bulletin of October 31st: "With 113 in Prayer Meeting, we went over our previous record of 103. Over 60 of those present were under 30 years of age."

NAPPANEE, INDIANA. The W. M. S. Public Service was held on November 14th, with National W. M. S. President, Mrs. Russell Rodkey, of Kokomo, Indiana, as speaker.

We note that Brother Virgil E. Meyer presented a series of Bible lectures in his own church from November 14th through 21st. In conjunction with the series, he showed the pictures taken on his trip to the Holy Land this past summer.

COUNTY LINE, INDIANA. The sound film, "The Greatest Gift" is to be shown the evening of November 28th.

TUCSON, ARIZONA. The Tucson church on October 24th, conducted their evening service as "Family Devotion Hour" for all ages. Three groups, the children for their story hour, the young people for their discussion, and the adult for a showing of a "Life of Paul" picture, gave each age group something specially suited for them. The youth conducted a 20 minute combined devotional service along with the service.

SPECIAL. Brother Eugene J. Beekley, Chaplain in the USAF, and located at Sampson Air Base, Geneva, New York, informs the Editor that he has been promoted to Administrative Assistant to the Wing Chaplain and Public Relations Officer for the Chaplain Section.

Brother Beekley notes also that attendance at the Brethren Worship Service now runs 70 or more each Sunday.

SPECIAL. Rags for our press room have been received from Mrs. Tillie N. Gift, of the Wayne Heights Church, Waynesboro, Penna., and from Dr. George C. Carpenter of Ashland, Ohio. We are truly appreciative of the thoughtfulness of these Brethren in supplying this very necessary item for our press room.

## Laid to Rest

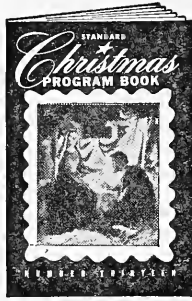
STEVENS. Mrs. Mary Emma Gilbert Stevens, aged 38, member of the First Brethren Church, West Alexandria, Ohio, passed away at her residence in that village, Tuesday, October 12th following an extended illness. Survived by her husband, parents, two sisters and three brothers. Rites conducted at the Zimmerman Funeral Home with Rev. H. R. Garland, pastor of the First Brethren Church in West Alexandria, in charge. Interment was made in Sugar Grove Cemetery.

Betty Jo Goad, Corresponding Secretary.



GOOD. Mrs. Alverda Good, Johnstown, Pa. was called from her suffering and weakness, which had been hers to bear for more than two years, on Sept. 19th. Faithful member of the Third Brethren Church. May the God of all comfort heal the hearts of the husband, two sons and two daughters. Her Pastor was assisted in the final service by the Reverend John D. Ellis of the Church of the Brethren.

E. M. Riddle, Pastor.



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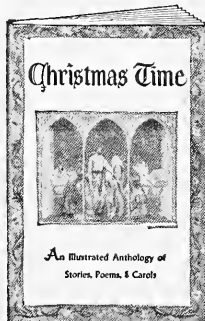
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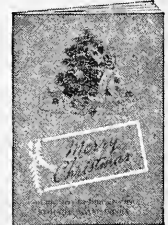
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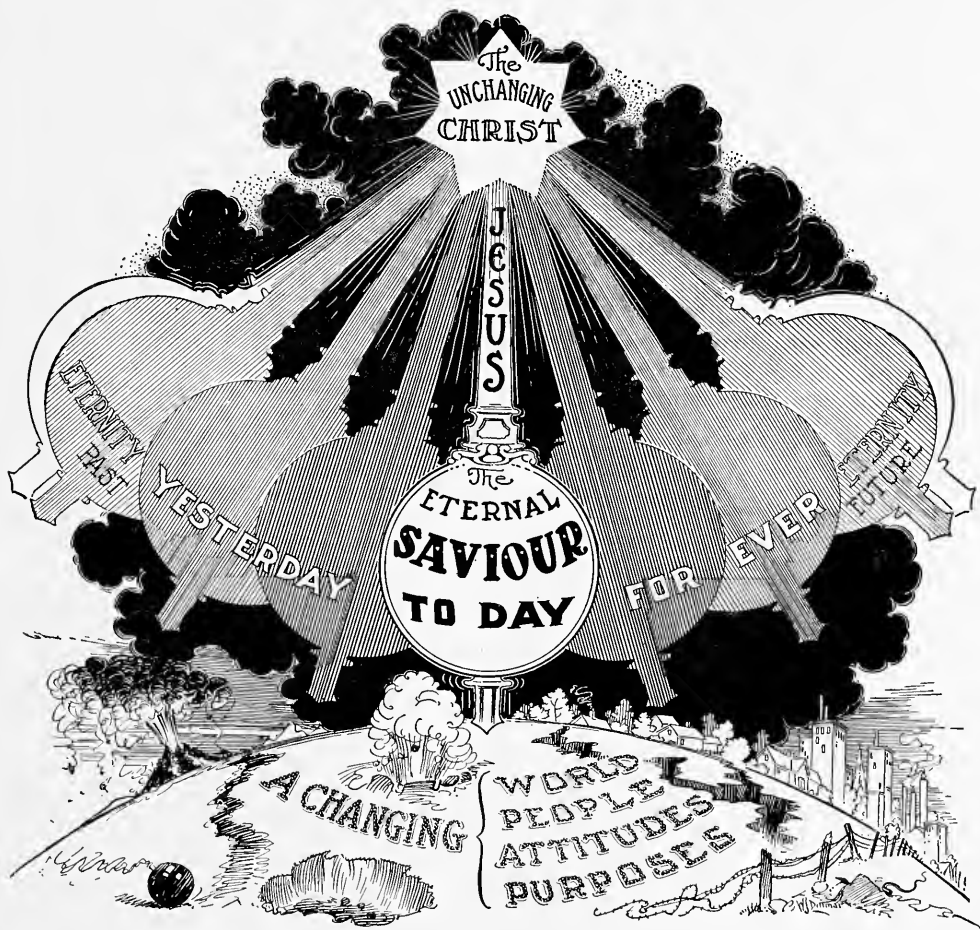


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## Items of General Interest

CUMBERLAND, MARYLAND. The Brethren's Laymen Chorus presented an inspirational program of southern Negro spirituals, Sunday evening, November 7th. The choir is under the direction of Mrs. L. O. McCartneysmith, with Mrs. William Baldwin, as Pianist.

Four new members were received into the church recently.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. Brother N. V. Leatherman was devotional speaker over WAYZ the week of November 1st.

Brother Leatherman notes that "Another \$1000.00 is being paid on our indebtedness."

MASONTOWN, PENNA. The Community Thanksgiving Service was scheduled for our church, with the pastor, Brother William D. Keeling, bringing the message.

LOUISVILLE, OHIO. Brother L. V. King was scheduled to deliver the message at the Union Thanksgiving Service, held in the Reformed church.

AKRON, OHIO, FIRESTONE PARK BRETHREN. The Editor, in a visit with Brother J. G. Dodds, in City Hospital, Akron, on November 15th, found him making a fine progress toward recovery. He is able to move around in bed, although he is in traction. Brother Dodds fractured his pelvis in a fall from the roof of his daughter's home a few weeks ago. Services in the Akron church are being cared for by supply ministers during Brother Dodd's illness.

DAYTON, OHIO, HILLCREST BRETHREN. Brownson, Ashland College Football Coach, was speaker in the Dayton church on November 10th.

SOUTH BEND, INDIANA. The Editor reports a fine day with the Brethren at South Bend, on November 14th. We found an excellent spirit of worship and fineness manifested in the services throughout the day. Pastor, Brother J. D. Hamel was engaged in Revival vices with the Goshen Brethren.

Accompanying the Editor on the trip was Brother Edwin Boardman, Professor, at Ashland Seminary, who preached in the Elkhart pulpit, while their pastor, Brother Robert K. Higgins, was conducting Revival Service at Lost Creek, Kentucky.

November 23rd, the Laymen were hosts to the W. M. at which time, Brother Virgil E. Meyer, of Nappanee, presented pictures which he took on his trip to the Holy Land this summer.

WARSAW, INDIANA. We note that, on November the men of the church began the project of painting the church basement.

LANARK, ILLINOIS. Brother H. Francis Berkshires writes to the Editor, "Next Sunday (Nov. 21st) we are beginning our Sunday School expansion program. Thirty new classes will be initiated into the program. We are hoping that the idea, 'Multiply by Dividing,' will prove helpful for us. We have had nearly 100% attendance at our last two teachers' and officers' meetings. There is much enthusiasm among our S. S. teachers!"

WATERLOO, IOWA. The Father and Son banquet was held the evening of November 18th.

A Public Address system has been given to the church and the auditorium has been painted. Brother Spence Gentle says that the P. A. system has added much to the worship service, and that the redecorating work is very attractive.

## COMING EVENTS

WAYNESBORO, PENNA. Wayne Heights Brethren Revival Meetings—November 28th to December 5th. Rev. Willis E. Ronk, Pastor Goshen Brethren Church Evangelist; Rev. N. Victor Leatherman, Pastor.

ELKHART, INDIANA. Special Meetings — December 5th to 12th—Rev. J. F. Burton, Pastor Mulvane, Kanawha Brethren Church, speaker; Rev. R. K. Higgins, Pastor.

## NOTICE

### ATTENTION PASTORS:

This year the National Sunday School Association will not provide blank Christmas bulletins as it has in the past. Instead, you will receive a four-page folder which may be used as a bulletin insert or as a separate Christmas folder. Please note this change.



# The Editor's Pulpit



## "Quiet Please"

FROM ONE OF OUR PASTORS came a bulletin recently, in which the words "QUIET PLEASE" were used as the head of a short paragraph, reminding the members of the church of the need for reverence and quietness at the beginning of the worship services.

This is not the only instance which we have noted in the many bulletins which come to our desk each week from our churches. Other pastors also have been calling the attention of their worshippers to this very thing.

As we see it, it appears to be a general problem, and it is hoped that in these few words we might convey some helpful suggestions to the brethren.

In our personal study of the **psychology of worship** we have come to the conclusion that worship, in its highest "to be desired" form, in the worship service, begins **before** the worshiper arrives at the church. In fact, when the worshiper arises on Sunday morning, he should contemplate the wonderful inspiration and blessing to be made available to him in the forthcoming worship service. This thought should evoke from him a song of praise for the privilege of worship, saying, "I was glad when they said unto me, let us go unto the house of the Lord." It should also motivate the individual, if not in body, at least in heart, evoking a prayer for cleansing from sin, creating also a spiritual hunger for the Holy Spirit's message to be made available in song, scripture, prayer and the message of the minister.

This controlling purpose of the day should motivate the individual as he wends his way to the sanctuary, and even through the more or less informal Sunday School hour, should not be lost sight of.

**THEN**, when he enters the sanctuary, or when the Sunday School hour is "dismissed," there should at once come to mind the solemnity of the worship hour. A soul thus prepared will have little difficulty becoming quiet as the holy words, "The Lord is in his holy temple, let all the earth keep silence before him," come to mind. The holiness, the reverence, the sacredness of the coming brief hour should be all that is necessary to bring about that solemn hush so desired by our ministers during the worship services.

With a prayer on the heart, with eyes, though open, seeing not, and ears, hearing not, the reverent worshiper waits, excluding from his mind all things not in keeping with the sacred hour ahead. Thus he worships during the prelude, and thus he rises to raise his voice and heart in the call to worship, the invocation, the songs of praise, etc.

We recognize the sterling quality which is characteristic of Brethren, of fellowshiping with one another, of wanting to visit (and we would be the last to in any way restrain it). But the hour of worship is for the individual and God, where the soul seeks forgiveness, strength, guidance, and renewed fellowship with God. Conversational and other distractions should not be permitted to interfere.

A dignified, reverent close of the Sunday School hour, a development of the art of staying for the worship service, a "lesson-closing" reminder by the class teachers of the holiness of the worship service, and a conscientious, "right approach" attitude on the part of the worshippers, will perform miracles in bringing about a wholesome atmosphere.

Note that we are not advocating deadness, nor coldness—rather a warmth and friendliness of a

(Continued on Page 7)



# STIR UP THE GIFT



(Vice Moderator's Address delivered at the Ohio District Conference at Bryan, Ohio).

*Rev. Percy C. Miller*

BISHOP DORNAKAL, IN INDIA, told of a conversion of a man who had been "a Hindu seeker after truth." Reading the New Testament he was fascinated by the life of Christ. Reading the Book of Acts he seemed to enter a new world, for reading the Gospels he found Jesus in the center, but in Acts Jesus seemed to be in the background; the Church, the disciples, in the foreground. The seeker after truth said, "I must belong to the Church that carried on the life of Christ." He felt that this is as it ought to be. So the Bishop asks the question, "Do the older Churches, do the younger Churches, do any of the Churches fully realize that they exist to carry on what Jesus came to do?"

In Matt. 3:8 and Luke 3:8 we find almost identically the same words, "Bring forth therefore fruits meet for repentance." Matt. 7:20 says, "Wherefore by their fruits ye shall know them." Matthew says some bring forth

fruit a hundredfold, some sixty, some thirty fold. The disciples asked, like John the Baptist, for "fruit meet for repentance." The Greek form for "evangelize" is used 52 times. The noun form (good news, Gospel) is used 10 times. "Life," they cried, "We have found it; and having found it, we must share it." The people would say, "Look what the world has come to." The disciples would say, "Nay, but look what has come to the world." Two of them traveled, crying out: "Repentance toward God and Faith toward our Lord Jesus Christ." A preacher was constantly being heckled by a man who asked by what authority he was preaching. He answered, "I find it written here, 'Let him that heareth say, Come.' I Have Heard, and I would say Come."

A decline in evangelistic zeal is always the result of a loss of dynamic faith in the Gospel. I believe that there are three points for us to note at this time.

1. The Central place of Jesus in redemptive witnessing by the early Christians. Christ was central in the evangelistic mandate which they received. Jesus said in Matt. 28:19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all

th,gs whatsoever I have commanded you: and, lo, I am  
w, you always, even unto the end of the world. Amen."  
T, Christ was also central in their message, as we  
fi, in Acts 4:10-12. "Be it known unto you all. This is  
th, stone . . . Neither is there salvation in any other  
" Christ was also central in their evangelistic motive,  
ve find in 2 Cor. 5:14, 15, 20. Here we find that since  
C, st died for all that we are ambassadors for Christ.

Let us also look to the functional place of the local  
ch in evangelism. Dr. Whitesell points out that the  
wd "church" occurs 114 times; 100 times it refers to  
t local church. He also says that 25 churches can be  
d, tified from the Scriptures. Throughout the Book of  
As we find the power and place of the believers work-  
r together. Too long, I fear, we look to individuals,  
Per, Paul, Apollos, Silas, and others. We note what they  
as individuals, and overlook their power collectively.

Let us now note the optional methods of evangelism.  
T crowds were everywhere confronted with Christ's  
ms, as found in Acts 2, 3, 8, 11, and 18. Here both  
Per and Paul sounded forth so forcefully. Personal  
ngelism is the first optional method that we want to  
e. Here I believe that Jesus was the most outstanding.  
ton says that Jesus had 35 interviews. G. Campbell  
gan lists at least 50 cases. Impromptu Evangelism  
st be another method. Here Jesus is a wonderful ex-  
ple of this at Samaria's well. We might also sight  
er and John at the Beautiful Gate of the Temple. Here  
asions did arise to witness. They took advantage of the  
ortunity. Do we do the same? There is another method  
own as "Systematic Evangelism." We sight here our

Lord sending out the 70, two by two; also, Paul at Ephe-  
sus calling from house to house; also Luke by writing,  
the Book that bears his name and the Book of Acts. I  
believe that we will agree that a variety of methods are  
needed. Paul says in writing to the Corinthians, I Cor.  
9:22, "To the weak became I weak, that I might gain the  
weak: I am made all things to all men, that I might by  
all means save some."

Carey, a shoe cobbler, read the Great Commission and  
asked, "Does Christ really mean it? He must mean it."  
He became a great missionary to India. Churches today,  
still less than half awake, must be put to notice: God  
still means it. The New Testament still says it. In Acts  
8:1 we find that it was the laity that was scattered and  
not the Apostles. If you wish to embarrass a congrega-  
tion, we need to but ask a couple of questions: When did  
you last lead someone to Christ? When did you last try?  
Some people think it best to "live your religion and not  
say much about it." A silent disciple is the betrayal of  
120 Christians, filled with the Holy Spirit declaring "the  
wonderful works of God."

It is our privilege, our responsibility, to let the world  
know of the NEW LIFE IN CHRIST. We must recognize  
that all men need it, and that all men may have it. We  
must also let the world know that all men who have IT  
know it. Do we know it? If so, we must witness to it.  
Finally, being possessed of this NEW LIFE, we must  
press on to perfection. "Bring forth therefore fruits meet  
for repentance."

—Dayton, Ohio.

## Spiritual Meditations

Rev. Doyll Belote

OSCAR WESTOVER

LET YOUR LIGHT SO SHINE BEFORE MEN,  
THAT THEY MAY SEE YOUR GOOD WORKS, AND  
GLORIFY YOUR FATHER WHICH IS IN HEAVEN."  
Matt. 5:16.

AT A NORTHFIELD STUDENT CONFERENCE  
someone asked the question "What is Christianity?"  
The question elicited a period of silence as the young  
people sought to study out a satisfactory definition. At  
length one of the delegates offered this explanation in  
reply to the interrogation: "Christianity? Why Christian-  
ity is Oscar Westover."

I think I should have liked to know that West Point  
det whose Christianity was of such a type as to cause  
one of his fellow cadets to offer him as a living embodi-  
ment of the cause which he espoused. How fine it would  
have been to be a friend of his, to have walked and talked

with him about the joys and blessings of the Christian  
life! Great to have known such a man, but greater to BE  
such a man. The writer remembers that the text of this  
occasion was the text of his first sermon, and how ear-  
nestly he sought to urge its lessons on his hearers. And  
he still believes that it embodies a cardinal principal of  
the Christian religion.

However there is a possible danger in the living up to  
the teaching of the text, and that is in connection with  
the motive for our "shining." Two objectives are set forth  
as reasons for the shining, namely, to advertise Christian-  
ity to men and to bring glory to God. Jesus warned  
against the danger of wrong motives in Christian service.  
He cited the example of the Pharisees, who make long  
prayers and stand on the street corners to practice their  
religious rites that they may be seen of men (that is to  
receive praise of men). But the implication of our text  
is that we shall perform our good works that men may  
be influenced thereby to emulate your example and give  
glory to the God whom we worship.

In his day, Daniel defined his faith. And there was Paul  
and Martin Luther, David Livingston, Wilfred Grenfell,  
Albert Schweitzer who have all, through their lives,  
taught the meaning of Christianity. And in recent years  
many, in occupied countries have defined their Christian-  
ity by giving their lives in testimony of their faith.

# MISSIONARY DEPARTMENT

## GENERAL SECRETARY REPORTS FROM JOS

(W. C. Berkshire writes home after reaching Nigeria.)

November 5 . . . We arrived yesterday. (He left Idlewild Field in New York on November 2.) I came on an 8-passenger twin-motor plane. Brubakers came on a freighter (their connections in New York were too close and they missed this plane) . . . It was dark when we

left Zurich; so we saw little of the Alps . . . Janet and all who could get loose met us at the airport . . . She had a chicken dinner for several of us last night . . . In the evening Janet, two African boys and I went out into the forest to get a Christmas tree for Hillcrest School.

(Note: the General Secretary seems to be in the swing of things already and enjoying himself immensely—I.)

## KRYPTON REPORT (By Margaret Lowery)

(Continued from Nov. 6th Evangelist)

### Plans for the future

1. Developing a recreational program that will train the children and young people in establishing good habits, building character and providing a better and more adequate leisure-time activities.

(a) In the past during the fall and winter seasons, the children and young people met in the church basement one night each week for recreation. They were allowed to play ping-pong and a few commercial games available. The place was adequate in size to accommodate a large number, but lacked any of the essentials conducive to the four-fold development of youth (Luke 2:52). It was just a place to congregate two hours once a week.

Recently much of the debris has been removed, paint has been secured, and plans are being rapidly executed for developing a recreational center that will provide more than just a play center. A group of adults of the local church have volunteered their services in helping to clean, paint and supervise the recreational program. The program will no longer be in complete charge of the workers (Missionaries), but a board of directors will help plan activities, arrange committees to be in charge each night to teach games, maintain order, etc. It is hoped that this type of program will do much to strengthen the local adult leadership and provide more worthwhile recreation for our youth.

(b) Plans are in progress for providing more adequate playground activities during the summer vacation period. At present some work is being done in re-landscaping the church and parsonage lawn so that more space can be made available for playground games. The crying need is for trained leadership to carry on a daily program of this type during June and July. Great good can be accomplished.

2. Establishing a home-makers club for the women of the local community. The aims of such would be (1) to provide instruction for the caring for the sick; (2) to give information in child guidance and homemaking; (3) to develop and work on handicrafts; (4) to provide a form of wholesome social outlet for the women.

A number of requests have come to me for developing a club of this type. Much good can be accomplished and it is hoped that some time during the winter this program can be launched.

### Material Needs

1. Good used clothing is much in demand today. The economic situation is at low ebb. Many people have no income and so must resort to used clothing to provide what is needed for their families. Your contributions are welcomed. The most economical way to send is by freight in burlap bags. Bags should weigh 70 pounds or less. Send all materials in my name to P. O. Box No. 1, Krypton, Kentucky.

2. Sunday school papers, cards and children's Sunday school workbooks can be used in many ways. These should be in good condition. They are the unused things we find most church janitors having to dispose of by burning. Used young people's and adult quarterlies are of little value. Materials on the children's level are most valuable.

3. Magazines in good condition, such as Better Homes and Gardens, House Beautiful, Readers' Digest, Coronet, etc., can be used for the Home-Maker's Club and to provide entertainment for the shut-ins.

4. Quilt patches are much in demand. Every housewife spends a great deal of time making bed covers. They are needed too.

5. Art supplies for use in the public schools are greatly appreciated by the local teachers. Many homes in the cities destroy valuable things that can be used by the teachers and children. Good used cardboard, crayons, pictures, etc. can be used in numerous ways for art projects.

### Prayer needs

1. Your prayers are much needed to strengthen and sustain me to carry on the work alone.

2. Pray for the local people that they will continue to work with enthusiasm and interest in helping to maintain and promote the work.

3. Pray for the two boys at Riverside that they will develop into fine, Christian gentlemen.

Pray that consecrated workers can be found to minister to the many needs of these people.

wish I could thank each of you personally for the marvelous support you have given me in the last year. Your prayers have brought rich blessings to me. Your contributions, made in various ways, have helped to promote the work and to encourage me to work with greater enthusiasm. Without your prayers and interest in the work, it would have been impossible for me to accomplish the things I have accomplished. I am most grateful for your gracious support. May God richly bless you.

Yours in Christ's service,

Margaret E. Lowery.

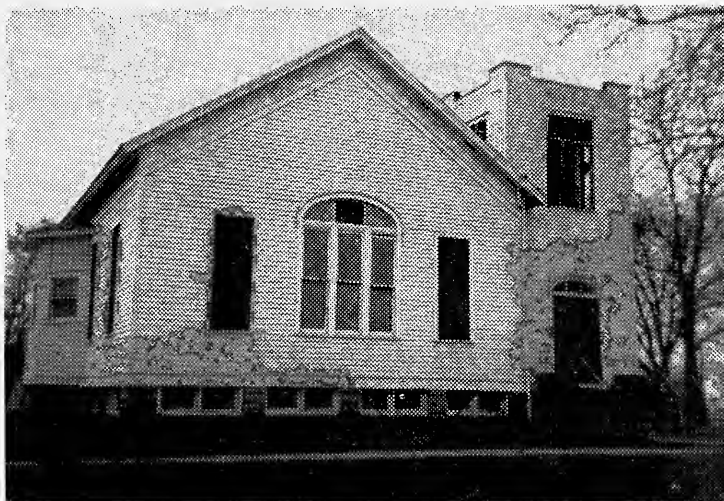
## THE EDITOR'S PULPIT

### QUIET PLEASE

(Continued from Page 3)

people who love one another and who love to visit with one another; but who for the value thereof, are reverent, appreciative, and cooperative, seeking to make that service the soul satisfying, inspirational blessing it is meant to be. Let us worship the Lord, our Maker, in the beauty of holiness. W. S. B.

## REPORT OF THE CENTRAL DISTRICT CONFERENCE, CERRO GORDO, ILLINOIS



THE CENTRAL DISTRICT CONFERENCE was held in Cerro Gordo, Illinois, October 14th through the 17th.

The Theme of the Conference was "New Life for Our People."

The Vice-Moderator, Rev. H. H. Rowsey, brought the opening message, "Our Belief in Evangelism" the first evening.

The Moderator's Address, "Our Belief in the Eternal Word," was brought by Rev. H. Francis Berkshire on the second morning.

Other speakers and their subjects were:

"Our Belief in Separation from the World," Rev. Spence Gentle.

"Our Belief in Sin," Rev. Wilbur Thomas.

"Our Belief in Studying the Word," Rev. W. St. Clair Johnson.

"Our Belief in Missions," Rev. W. Clayton Berkshire.

"Our Belief in the Sunday School," Rev. Joseph R. Schultz.

"Our Belief in a Trained Ministry," Rev. Delbert B. Johnson.

"Missionary Emphasis," Rev. Glenn Shank.

"Our Belief in the Holy Spirit," Rev. George T. Ronk.

Mrs. Glenn Shank gave an interesting talk about Krypton, Kentucky. We had the pleasure of hearing some interesting experiences of Rev. Berger, minister at Udell, Iowa, who is a returned missionary from Africa.

Saturday evening, John C. Eck, and John R. Johnston showed colored pictures of the Brethren's Home, while presenting the Benevolent program.

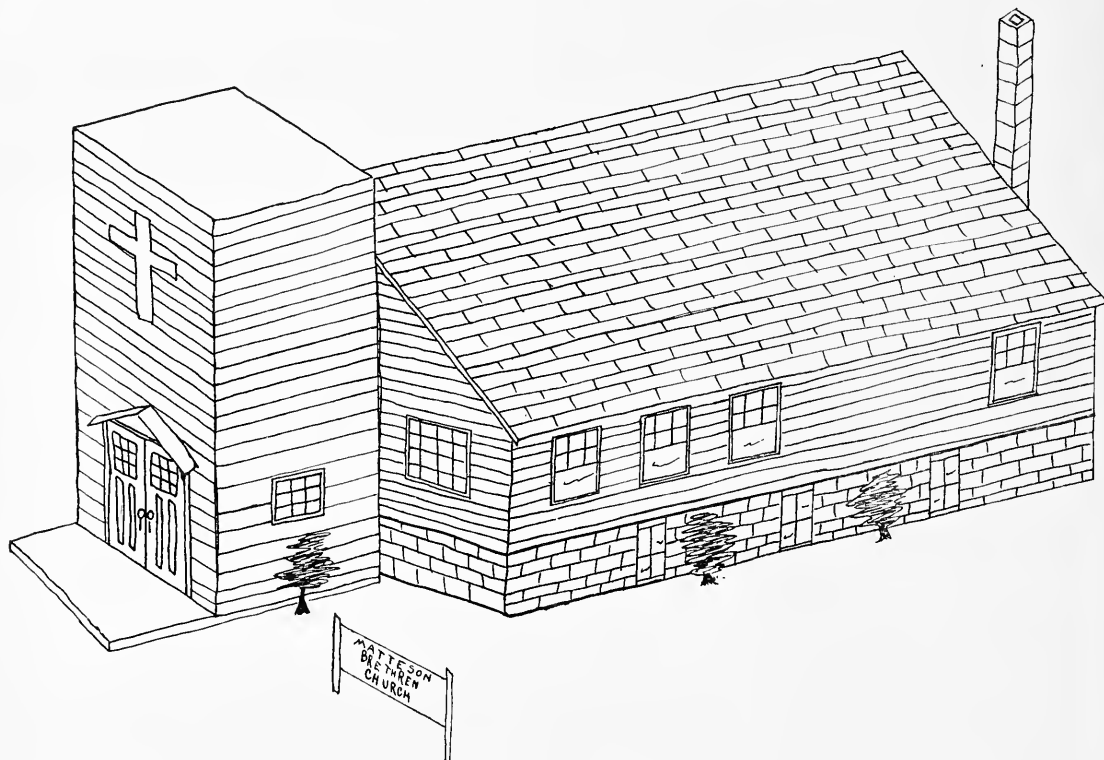
The Conference closed Sunday afternoon with the Brethren Youth Director, Rev. Clarence Stogsdill, in charge. The Ambassador's Quartet brought messages in song, and Devotional Inspirations were given by Chuck Kraft.

There were good delegations from all the churches, and the conference was truly a very inspirational one.

Next year's conference will be held at Waterloo, Iowa, October 13-16, 1955. Officers for the coming year are: Moderator, Rev. H. H. Rowsey; Vice-Moderator, Rev. Wilbur Thomas; Secretary, Mrs. Loretta Metzger; Treasurer, Mrs. Helen Jordan; Statistician, Richard Allison.

Mrs. Loretta Metzger, Secretary,  
Cerro Gordo, Illinois.

## The New Church at Matteson, Michigan



On Monday Evening, October 11, 1954, there were eleven Members of the Matteson Mission in attendance at the home of Mr. and Mrs. Claude Oliver, where the first Officiary was elected. The Mission has been in operation for 6 years and recognized as a Brethren Class by the Indiana District Mission Board, and has been under the Leadership of Brother Fred Pippen. Rev. Claud Studebaker and Rev. C. A. Stewart were present and Brother Studebaker took charge of their first Business Session, which resulted in the Election of the following Officers: Moderator—Claude Oliver; Vice Moderator—Burdette Lewis; Secretary—Mrs. Fred Pippen; Treasurer—Fred Pippen; Trustee Chairman

—Donald French; Additional Trustees—Fred Pippen & Merton French.

The New Building shown here is fast nearing completion. It is located in Matteson Township, Branch County, Michigan; and overlooks Beautiful Matteson Lake. Nearly all of the Labor on the Building has been supplied by Volunteer help from Indiana District Laymen. Your Prayers for financial help, and Volunteer Labor is greatly appreciated by these New Brethren.

**Robert K. Higgins.**

# Young Men and Boys' Brotherhood Program

Percy C. Miller—Topic, News Editor  
Program for Month of December

## Topic—"God Gave and God Cares"

Note: This program will again be something different. With each numbered topic will appear a part for the boy to read; then a part for the Advisor to read or better to discuss with the boys. We believe this can be a great evening's program.)

**GOD GAVE US EVERYTHING.** This world is full of beautiful and wonderful things. God has given us these things. It is polite to thank the One who has been so kind to us.

**Advisor:** Mention how the flowers and trees happen to grow and what would happen to them if God did not send sunshine and the rain that keeps them alive and beautiful.

**GOD GAVE US LIFE.** God made each one of us. He made every member of our family. He made each of our friends. He made the people we meet on the street.

**Advisor:** Ask the child to name the people he loves in the world. Tell him that God made each of these people and that he would be very lonely without them. Have the child mention the ways in which different people help to make his life happier and more comfortable. Read him of the ways in which he, too, can help to make other people happy.

**GOD NEVER FORGETS US.** In winter time the world is beautiful when it is covered with snow. Even though plants and flowers are not growing in winter, God has made sure that there will be growing things when spring comes.

**Advisor:** Ask the boys to feed the birds in the winter. Also tell them that some weeds have seeds which birds eat when snow covers the ground. Explain that God meant for the birds to eat the seeds. Point out the ways in which people and birds and animals are cared for in winter. Explain that the snow protects the seeds which are in the ground.

**GOD GAVE US JESUS.** Soon we will celebrate Christmas. Jesus was born on Christmas Day. Jesus was God's Son. God sent Jesus to us. It was the greatest gift God could give us.

**Advisor:** State that Jesus was born in a manger. A manger scene would be well here.

Sing "Away in a Manger," and learn the words. Talk about the celebration of birthdays. Tell the boys that we give gifts at Christmas time in honor of the birthday of Jesus.

**GOD'S GREATEST GIFT.** We can give Jesus a Christmas gift, too. God gave us Jesus. We ought to give something really fine as a gift to Jesus. Let's think about the very finest gift we could give.

**Advisor.** Tell the boys that it would be well to give a gift to members of our family, even if we must make

them; bookmarkers or greeting cards made of construction paper, would be a suggestion. Boys could make suggestions.

**6. WISE-MEN WORSHIPED JESUS.** The Wise-men brought gifts to Jesus and fell down on their knees and thanked God that He had sent Jesus to them. We must not forget to thank God for Jesus, too. How can we give gifts to Jesus?

**Advisor:** Mention the fact that every one ought to be thankful to God that He gave us Jesus as a gift. Explain that we can show our appreciation by sharing what we have with others, just as God shared His Son with us. Tell how the Wise-men followed the star to Bethlehem.

**7. GOD LOVES US AND CARES FOR US.** Mary and Joseph took good care of Jesus when he was a tiny baby. They loved Him very much. God loves His children, too, and He will take good care of every one.

**Advisor:** Tell how God warned Joseph in a dream that he must take Mary and Jesus away so that no harm would come to them. Tell how God guided them on the trip, and how Mary and Joseph took good care of their baby. Discuss the ways in which God cares for His children. This might be a good time to review the entire Christmas story. Let the boys help in telling the story.

(Note: It might be well to hold off your circle of prayer until the close of the program. There are so many things now for which each boy might thank God. You will note that this program is chiefly for juniors. However it could be adapted for the older boys.)

## » » » » Our Poet's Corner « « « «

### T R U S T

I know not what the future holds,  
Of good or ill for me and mine;  
I only know that God enfolds  
Me in His loving arms divine.

So I shall walk the earth in trust  
That He who notes the sparrow's fall  
Will help me bear whate'er I must  
And lend an ear whene'er I call.

It matters not if dreams dissolve  
Like mists beneath the morning sun,  
For swiftly as the worlds revolve  
So swiftly will life's race be run.

It matters not if hopes depart,  
Or life be pressed with toil and care.  
If love divine shall fill my heart  
And all be sanctified with prayer.

Then let me learn submission sweet  
In every thought, in each desire,  
And humbly lay at His dear feet  
A heart aglow with heavenly fire.



## SOME PROBLEMS AFFECTING OPERATION OF THE BRETHERN'S HOME

THE BRETHERN'S HOME was established to provide a place where our aged people could enjoy their latter days—a place where a Christian atmosphere prevails and comfort and needs of all residents are foremost in the minds of those in charge.

Many problems are encountered in maintaining such a home and new problems appear almost daily. To provide the utmost safety, many changes must be made to keep abreast of times and regulations imposed by the state. Buildings and equipment must be maintained in good condition. Adequate facilities must be provided to care for those requesting admittance.

We are all aware of the increased cost of labor and materials. These do not only increase with the time but also increase with the number of residents. With limited finance many things which should be done are often left undone.

Again we must consider who shall be admitted to the Home. As Christians we will all agree we should provide a haven for all who wish to enter. However, this can not be done. We are not equipped to provide the care necessary for some. Therefore, if we can not give the proper care to

those requiring special attention should we courage them to seek care elsewhere? Just who can be admitted is a problem which our board must consider each time an application is received.

Not long ago we could accept all wanting to reside at the Home, if their condition was such that we could properly care for them. Today conditions have changed, and all available space is taken. Applications are still being received. The prospects for the future indicate that more and more people will seek admittance. What to do is a decision the board must make with your assistance. How you respond will determine if applications must be rejected. We know as Christians you do not want your responsibilities shouldered by others and the aged required to seek homes elsewhere—homes which might not be desirable. The debt of love we owe can never be repaid. Our responsibility is clearly stated in the 25th chapter of Matthew starting with verse 34. Let's ask ourselves—are we doing our best? The answer will be apparent.

**John R. Johnston.**



### News From Our Churches

#### GLENFORD CHURCH PROVES THAT SCRIPTURAL METHOD OF GIVING STILL WORKS

Several weeks ago the trustees of the Glenford Brethren Church dismantled the furnace in the church basement in order to ascertain what repairs were necessary to have the furnace in good repair for the winter months. When the dismantling was completed it was discovered that the furnace was in such condition that repairs were useless—an entirely new furnace was needed. In a small rural church of thirty-four active members, representing eighteen contributing households, this looked like a monumental undertaking. But the trustees and the pastor, having full confidence in these brethren, felt sure that the funds needed for this project would be forthcoming without having to resort to house-to-house canvassing, sales,

suppers, or any un-Biblical money raising schemes. The need was presented to the congregation and the following Sunday was designated as "Furnace Fund Sunday."

Sunday, October 24th, found a new furnace complete installed in the church including two additional cold air intake registers which were not part of the original heating system, and also a set of electrical furnace temperature controls. The good brethren responded to the "Furnace Fund" appeal even beyond the expectations of the trustees and pastor, for by the close of the day the offerings and gifts exceeded the cost of this project by over thirty percent. We praise God that once again He has been faithful to His promise to "open the windows of Heaven."

Henry Bates.

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#### N. S. S. A. FIELD SECRETARY

A milestone marking the beginning of the new field work of the N. S. S. A. of The Brethren Church was set in October. The Field Secretary began at the Brush Valley Church's "Harvest Home" services Oct. 3. Church filled, much food—enough said. From Pennsylvania, we headed West to be in the Mid-West and Central Districts.

thren Conferences. We delighted in the fine fellowship of these faithful Brethren. Then we spent Oct. 13-15 at the N. S. S. A. Convention in Indianapolis where some 300 leaders and workers from 40 states discussed principles and methods of Christian education in the Sunday School.

We conducted the first full-scale Christian Workers' School at Milledgeville Oct. 17-20. Through Rev. Rowsey's promotion we registered approximately 60 in this training program. Oct. 21 and 24 were spent in the Land Church in a general Sunday school promotion program. They "caught" several new ideas which they are going to use. At Waterloo we conducted a teacher training workshop Oct. 22, 23. Again the filmstrips, discussions, making, and workshops were effective for the local Christian leaders.

J. R. Shultz.

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### OAKVILLE, INDIANA

Greetings to the Brotherhood from the Oakville Brethren Church. Having recently completed our first year of service with these Brethren, we would like to present a brief summary of the Lord's work here. Two revival meetings have been held. The first in March of this present year, when the pastor acted as his own evangelist, and his son, Arthur J. Tinkel and wife, as music and children's workers. God was faithful, and five children, two young people, and an aged man, came for salvation. In less than two months, this aged man died suddenly in an explosion accident.

At the Easter time, three wives of members, either accepted the Lord, or brought their membership here.

This fall, September 19th through October 3rd, Rev. Lloyd Sibert was with us in a two weeks' revival effort. Again, the church called our son and wife to assist in the music and children's work. Again, an earnest revival was experienced. Three couples, and the wife of our Sunday School Superintendent, all brought their membership, and a young girl gave her heart to the Lord. We are grateful for these 19 additions to the church during this past year. Several definite reconsecrations resulted, and other difficulties were remedied. So much remains, that we boast not.

Among the special speakers during this year, were D. Burnworth (who installed us on our first Sunday); Paul D. Tinkel; Earl Malcolm, a temperance speaker; Mrs. Russell Rodkey; H. D. (Bud) Hunter; a Gideon representative; Paul E. Billheimer, president of Great Commission schools; Mrs. E. J. Black; Professor Henry Bates and Dean Delbert B. Flora, of Ashland Seminary.

Material progress consists of redecorating the church auditorium and other rooms, improvement to the parsonage bathroom and kitchen. A mimeograph machine was purchased. Recently a sound projector was secured and is being paid for now.

This summer, the church gave us a three year call which will expire September 1957. We find fine people here in this agricultural and industrial center. The field is wide open. There is much indifference. Sin is rampant, but God is still able to save, and does do His part. There is a desire to press forward. A steady interest is maintained

in the Mid-Week service and Sunday evening services are more than holding steady.

Brethren, we desire an interest in your prayers.

Arthur H. Tinkel, Pastor.

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### MANSFIELD, OHIO

Ordination Services for newly elected deacons and deaconesses in the Mansfield Brethren Church, were held Sunday morning, October 3rd. Deacons and deaconesses ordained were Mr. and Mrs. Herbert Longshore, Mr. and Mrs. Raymond Metcalf, Mrs. Clifford Eddy, Mrs. Glenn Ader, Mrs. Leroy Imhoff.

The Pastor, Rev. Harold Barnett, was in charge of the following service:

Piano Prelude ..... Mrs. Glenn Ader  
 Processional Hymn—"Come Thou Almighty King"  
 Invocation ..... Choral Response  
 Hymn—"Fill Me Now"  
 Worship In Tithes And Offerings ..... Doxology  
 Girls' Trio—"Have Thine Own Way, Lord"  
 Sharon Eddy, Shirley Flood and Martha Buckingham  
 Morning Prayer  
 Sermon by Rev. Delbert B. Flora, Dean of Ashland Theological Seminary  
 Reading of Record of Action of the Church in Electing  
 Reading of 1 Tim. 3:8-13, Acts 6:1-6, and Rom. 16:1-3  
 The Pledge  
 The Ordination  
 Presentation of Symbols of Office  
 Invitational Hymn—"Where He Leads Me"  
 Benediction ..... Postlude

\* \* \*

### HADDIX, KENTUCKY

We are on the second month of another school year. We have a two room school with an enrolment of 70.

I am much interested in the school, as I have the opportunity of teaching the Bible to the school children five days in the week. No doubt a number of them never hear the Bible, except in school. I feel it is a great opportunity.

Our Chapel has been recently painted on the inside, for which I am very thankful; it now has a more pleasing appearance.

Rev. Matthews, a teacher of Lost Creek, is now preaching for us on Sunday mornings, after Sunday School. He is giving good messages.

We would be glad to get used Sunday School papers, no quarterlies or leaflets, but reading material to give out at Sunday School for the children to take home. Children often come here to my house and ask for Sunday School papers to read. We can use papers for all ages, but prefer around 12 years.

We can also use some used clothing; I have had calls for it, but none has been sent for some time. Pray for the work here that God's will may be done.

Mrs. Myrtle Kessinger.

# Prayer Meeting Studies

By C. Y. Gilmer



## HIS MONUMENT

He built a house, time laid it in the dust;  
He wrote a book, its title now forgot;  
He ruled a city, but his name is not  
On any tablet graven, or where rust  
Can gather from disuse, or marble bust.

He took a child from out a wretched cot,  
Who on the State dishonor might have brought,  
And reared him in the Christian's hope and trust;  
The boy, to manhood grown, became a light  
To many souls and preached to human need  
The wondrous love of the Omnipotent.  
The work has multiplied like stars at night  
When darkness deepens; every noble deed  
Lasts longer than a granite monument.

—Sarah Knowles Bolton.

THE SCRIPTURES speak of God's concern toward the orphan (Psalm 27:10). He is an object of pity (Lam. 5:3). God will avenge the fatherless that are imposed upon (Exodus 22:22-24). He will give a special blessing to those who remember the fatherless to help them (Job 29:11-13). God will remember the orphans committed to His care (Psalm 10:14, 18). He will be a father unto them (Psalm 68:5). In Him will they find mercy (Hosea 14:3). The righteous will visit them with a concrete expression of sympathy and help (James 1:27). They are to share with the righteous the good things of the remembrance of the Lord (Deut. 16:11, 14).

Thus Jehoshabeath rescued the little Joash from a murderess and hid him in the Lord's house for six years (2 Chron. 22:11, 12). Jehoiada the priest made this orphan boy a king (2 Chron. 23:10, 11), and wielded a good influence over him all the days of his life (2 Chron. 24:2). Because Jehoiada restored the worship of God, and preserved for the land a godly king, who loved the Lord's house, he lived a long life and was buried with great honor (2 Chron. 24:15, 16).

## "WHEN I'M GONE"

Prayer of a dying mother.

Teach my children to remember  
All the times we knelt to pray;  
Kneeling by the lighted fireside,  
Asking guidance for the day.

Pray for them when I've departed;  
Help them find the "narrow way";  
Share with them the love of Jesus;  
Tell them of a "Great Glad Day."

Be a mother to my children;  
Spare them all the love you can;

Jesus mentioned "little orphans,"  
Sad and lonely in this land.

There's a better day out yonder,  
Mansions high and built of gold,  
Waiting for the faithful pilgrim—  
Help my loved ones in the fold.

When I'm sleeping on the hillside,  
Neath the flowers and the sod,  
Don't forget my orphan children;  
Mention them each day to God.

—By Jewel Owen McDaniel

## Lesson

## Comments

by

William H. Anderson



Lesson for December 5, 1954

## A PRAYER FOR FORGIVENESS

Lesson: Psalm 130:1-6; 86:3-5, 11-13

THE FIRST VERSE of the lesson would seem to be the key to divine forgiveness: "Out of the depths have I cried unto thee, O Lord" (Ps. 130:1). Forgiveness must come as a result of man's realization of his desperate state apart from the help of God.

Many times we find ourselves in the depth of despair in the valley of despondency; in the vale of anguish. While in such a state we wail, and complain, and lament our condition. But we do not turn to the Lord and cry unto HIM for deliverance.

After the Psalmist had cried out to the Lord for help there came to him the assurance that the Lord had heard him; and the assurance that in the Lord he could find forgiveness. "But there is forgiveness with thee, that thou mayest be feared" (Ps. 130:4).

Forgiveness of sins can only come from God. Even the irreligious scribes in Jesus' day knew this. They had listened with amazement when Jesus said to the sick man of the palsy: "Son, thy sins be forgiven thee." They said one to another: "Who can forgive sins but God only?" (Mark 2:5-7). They were ignorant of the fact that Jesus Christ WAS God.

Before forgiveness can be obtained from the Lord there ought to be a right concept of God. The Lord is willing and ready to forgive, because He is loving, and kind, and merciful, and good. What a wonderful God we possess! We know that God will forgive, because we know that God is "plenteous in mercy unto all them that call upon HIM" (Ps. 86:5). His forgiveness is based upon His mercy. In other words He forgives because He is merciful, and "not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

His mercy is far-reaching. He will reach the one who has sunk to the lowest depth and rescue him from destruction; He will reach the one on the highest rung of self-righteousness. All that God is waiting for is for men

women to pray as did the Psalmist: "Be merciful unto O Lord: for I cry unto thee daily" (Ps. 86:3).

When a man is conscious of what God has done for him, in answering prayer and bringing pardon and forgiveness, he should burst out in a song of praise and thanksgiving as did the Psalmist. "I will praise thee, O my God, with all my heart: and I will glorify thy name for evermore" (Ps. 86:12).

It is a marvelous experience for a soul to be lifted from the depth of sin and seated in the heavenlies with Christ. It is marvelous to know that "He (God) brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song into my mouth, even praise unto our God" (Ps. 40:23).

Every saint of the Lord who has experienced forgiveness of sins ought to have "a new song" in his mouth; a song of praise and thanksgiving for the wonderful God who has provided all things in Christ for His people.

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## Brethren Youth Crusaders

### Devotional Topics

*Clarence S. Fairbanks      Topic Writer*

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Topic For December 5, 1954

**GOD'S GIFT—HIS SON WAS NEEDED**

Scripture Reading: Isaiah 11:1-5

**WHY DID JESUS** come into the world? To answer this question, let us turn to the words of Jesus himself as recorded in the New Testament. Of course we should say that Jesus came to reveal God to man and show man the way back to God, but how did Jesus reveal God and what was the way by which men could find their creator? Let us examine three passages from the New Testament.

1. "The Son of man came not to be ministered unto, but to minister." In coming to serve humanity Christ demonstrated the meaning of true greatness. Greatness depends upon service. Not service demanded, but service rendered. In coming to serve mankind, Jesus demonstrated that God does not need our service nearly so much as we need His. To be a God like person therefore is not to look to your own need and welfare, but to look upon the needs of each other with a mind to help where it is possible. "Whosoever would be greatest among you, let him become the servant of all."

Bruce Barton, in his book, "The Man Nobody Knows," declares that this truth is evident in the advertisement columns of every magazine. This is what he says: "Here is an advertisement of an automobile company, one of the greatest in the world. And why is it the greatest? On what does it base its claim to leadership? On its huge factories and financial strength? They are never mentioned. On its army of workmen or its high-salaried executives? You might read the advertisements for years without suspecting that it had either. No, 'We are great because of our service,' the advertisements cry. 'We will crawl under your car oftener and get our backs dirtier

than any of our competitors. Drive up to our service stations and ask for anything at all—it will be granted cheerfully. We serve: therefore we grow.'"

Jesus came to serve us and not to be served. This is the attitude of God our Father and if we are to grow into Christian maturity, we too must learn to serve.

2. **Jesus came to suffer.** "Now is my soul troubled, and what shall I say? Father save me from this hour: but for this cause came I unto this hour."

If the idea of the serving Christ was strange, the idea of a suffering Christ must have seemed even stranger. It was this that led Peter to rebuke his Master. At Caesarea Philippi Jesus asked two questions. (1) "Whom do men say that I the Son of Man am?" The answer came readily: "A prophet." The second question was more personal "Whom say ye that I am?" It was Peter who answered: "Thou art the Christ, the Son of the living God."

Jesus accepted this estimation as a true one and then begins to speak of His suffering at the hands of the authorities, leading eventually to His death. It was at this point that Peter rebuked Him. Jesus had admitted that He was the Messiah, how then could He speak of suffering? The Messiah, according to many Jewish thinkers, would bring victory and peace to the Jews. How then was He to suffer?

But there was also another Jewish conception, that of the Suffering Servant, Jesus linked both ideas together. To Him the Messiah was one whose privilege it was to die for His people. The glory of God was to be revealed in the suffering of His Son.

This then is what His coming means to the world: that God shares the suffering of men. "For this cause came I." A mother is able to comfort a child in disappointment and suffering because she has experienced suffering herself and because her love for the child enables her to share the suffering. This is why Jesus came—to reveal to men that in their suffering God knows, God loves, God shares. Christ came to suffer.

3. **He came to save.** "The Son of man is come to seek and to save that which was lost." During the war years we learned the importance of salvaging materials that at other times seemed worthless. It was a service of importance to salvage and reclaim lost and wasted articles. But people not only have a habit of losing things, they have a habit of losing themselves and the work of salvaging and reclaiming people is something far more urgent than that of salvaging and reclaiming things.

When Nehemiah and his exiles returned to Jerusalem he found the city a mass of heaped and burned stones. With these ruins he set the people to re-build the walls of the city. His enemies mocked him, "Will they revive the stones out of the heaps of rubbish which are burned?" They did. They used the burned stones of a previous disaster to build the new stout walls of the city. That was the way of Jesus. Out of ruined lives, rejected by the respectable, He set out to build up the city of God.

Jesus came to save, and in saving men and women, wasted and lost, He has given to the world new hope. This is what His coming has meant—that every personality, however much strayed and lost, there is something valuable and precious because it belongs to God.

My

Diary

Mrs. George Drushal

Lost Creek, Kentucky

July 11, Sunday. Good attendance everywhere. Ada took Ada Lu and another girl with her to Fugate's Fork. Our S. S. bus got stalled at the mouth of Fugate's Fork. Adah got on Greyhound and came down and got Gordon to go up and help get it started. Papa had Brother Anderson anoint him tonight as he has not been well.

July 12, Monday. Worked in office most of the day. Correspondence piled up so, be hard job to ever get caught up. Still praying for a stenographer. Man here from Michigan to enroll boy for high school. Meeting of Executive committee decided to ask Mr. Matthews to come for manager of Wheeler Home. Adah to Big Branch to have Swango Fugate shoe Ivan. No one in this community who can shoe horses any more. So late when she got home we got uneasy about her and sent Gordon after her in the truck. Adah drove on in in truck and Gordon rode Ivan. Swango was late in getting in from work and Adah had to wait on him.

July 13, Tuesday. Two women here, each with a boy whom they wanted to enroll in school. Both from broken homes. Think we'll take both. Sent out a lot of application blanks for teachers and students. Got letter from a boy whom we expelled last year, wanting to come back this year. Decided to let him come. Had a guest from Lancaster School of the Bible, Lancaster, Pennsylvania. Mr. Hall left for his vacation.

July 14, Wednesday. Had afternoon Bible class at Will Landrum's even though they were not at home. Evelina was there to tell us why Wills were away and we had a good class out on the porch. Prayer meeting tonight at the home of Margaret Bowling. Her pretty yard a lovely place for a meeting.

July 16, Friday. Seventy-three years old today. Garber and family are on their way here from Wooster. It is his birthday too and since they will not get in until late tonight we will have our birthday dinner tomorrow. We are waiting up for Garbers. Spent the day cleaning out drawers and boxes and sorting out things in our bedroom. Every year as I sort out, I find things I wanted to save last year but they seem to have no value this year. Garber arrived before midnight.

July 17, Saturday. Celebrated Garber's and my birthday today by special dinner at noon and picnic supper. Adah baked a lovely cake. All family here but Grace and Amos. Went up new Leatherwood road to top of high hill for picnic supper. Lovely evening and had a great view surrounding hills. As Garber said, "We think we have seen it all, and then comes a scene like this."

July 18, Sunday. Garber preached this morning, then left right after lunch. Just after breakfast, Miss Sirkle and two others from Bob Jones U. arrived. They offered to help with the morning work, so I let them. They did

not stay for lunch, but came back for supper. At Rowdy S. S. we made plans for a picnic. When we got 1 from Rowdy, Mrs. Katherine Rosenbaugh and her daughters and son-in-law and two grandchildren were here stayed for supper and night services then all left Katherine and Grace Ann.

July 19, Monday. Katherine Rosenboro and Grace here until about 4 o'clock. Adah and Ada Lu to Mit Allens at Rowdy for the night. Tried to get caught with correspondence but did not make much head. Went with Papa to Homeplace Hospital to see Campbell. Stopped on way home to see John Napie get permission to use his old store house for Sunday school rooms as it is close to the chapel. He gave us key and told us to use it. We stopped on way home to it and are not sure the building is safe.

July 20, Tuesday. Adah took Katherine Rosenbaugh Jackson to get her birth certificate. Could not get it less some one 10 years old than she, not a relative, sign papers. They came back up and Papa and I went down but neither of us would qualify. We could only think of one who could, Lizzie Smith, who knew the parents when she was born. But Lizzie is old and the heat terrific we did not know if she would be able to make the trip to Jackson. So the County Clerk appointed me a deputy clerk and fixed up the papers for me to bring up and Lizzie to sign. About two hours after this here came Chester Davis asking me to go up and sign some papers for his father. Folks all are having fun about my "political" job. Katherine had bought a big watermelon and it was too scorching hot to cook supper, so we gathered up some things which did not need cooking with the watermelon had plenty for supper without any work. Late tonight folks came in to fill out application blanks for two boys. One is a son of a former River girl. We call these our grandchildren. Neither Gordon nor Adah are well tonight. Gordon has been working too hard out in the hot sun and extreme heat always gives Ada a headache.

July 21, Wednesday. Studied Rev. 4 and 5 at Home Bible class at Will Landrums. While going up the steps to the hen house this evening, a step broke and I fell quite a distance. Thought at first I was badly hurt and could not get up. I called Gordon and Papa came running, Gordon got to me first by jumping the fence place of going through the gate. As he lifted me, so I saw I was just stunned, not seriously hurt, just bruised and cut with a nail. Prayer meeting tonight at Jackson but I did not go. Ada Lu stayed with me and it was interesting how she tried to be a nurse and thought so many things to do for me. At last she decided I should have church for me since I could not go to pray meeting. She sang 3 hymns, read a whole chapter from the Bible and prayed.

July 22, Thursday. While eating breakfast, word came from Rowdy that Mrs. Campbell had died and they wanted us to come right away for the funeral. Papa washed the dishes for me while I went out and showed Mrs. Rittenhouse about taking care of the Thursday Service. As is the custom, friends had gathered in early. The funeral service began at 10. Papa asked Bro. Hunter to preach, then he preached. Another preacher was then

Papa asked him to speak but he declined. It is the  
om to invite every preacher present to speak. After  
preaching, all viewed the remains, the coffin was then  
ed. The crowd was then invited out to dinner. After  
had been fed, it taking about two hours, the body  
buried. I stayed at the home and helped wash the  
es as I did not feel able to climb the hill. Papa said  
as the highest hill he had ever climbed to a funeral.  
re was just a narrow path up the steep hill and they  
d not carry the coffin by the side handles but just  
l and foot. Quite a number did not go up to the bury-  
and I had a chance to talk to a number about the  
gs of the Lord. One girl who had gone off into sin  
us she wanted to come back to the Lord and renew  
fellowship with the church at Rowdy. We got home  
t 3 o'clock. While we were at this funeral another  
eral was being held a few miles below for a boy who  
electrocuted. There were 14 preachers present. The  
ices began at 8 in the morning and lasted until 2  
M., giving all 14 a chance to say something.

uly 23, Friday. Adah and Betty Fugate took tomatoes  
annery at Jackson. Papa helped with the correspond-  
e this morning while I worked on the books and got  
money ready to bank. Got some very special gifts  
week in answer to prayer to pay for bus repairs.  
word Clyde Noble, just arrived in States from Ger-  
ny and will be here tomorrow with his 3 boys to place  
n at Riverside. We had only promised to take 2 and  
bringing the 4 year old too, as he had them all with  
in Germany. Don't know what to do as we are not  
pared to keep children under school age with so little  
b. Wish we could take in more of these little ones,  
ch we could if we had more help.

uly 24, Saturday. Rowdy S. S. had a picnic up Buck-  
n. Took both busses and got Tom's Branch folks. Adah  
e up later in the car. Papa and I are back in car so  
could make calls along the way. Made four calls.

uly 25, Sunday. Small attendance here on account of  
memorial meeting a few miles up the creek. Adah did  
have so far to walk up Fugate's Fork today as the  
e where she had her Bible class was just across  
creek from highway. Williams twins came home with  
to help Adah get the dormitory cleaned up and help  
their expenses in school. I am going up to stay all  
ht with Mrs. Flint Davis who is alone so much of the  
e with her sick husband.

uly 26, Monday. Was up with Mrs. Davis all night. I  
up with Flint until Midnight while she rested and  
n she got up and I lay down until Papa came for me  
six. When to bed for an hour after breakfast while  
don and Papa did the dishes, etc. Slept another hour  
s afternoon. Margaret Lowrey down this afternoon  
er the boxes here for her from Elkhart, Indiana. Ada  
sick tonight.

uly 28, Wednesday. Papa and Gordon both up early  
s morning, but not I. Gordon likes to get out to his  
den early. Even though Papa's arthritis is giving him  
ot of trouble, he climbed the hill and fixed the electric  
np which pumps water to the tank. Adah to Jackson  
ce to try to get a telephone message through to one  
our prospective workers, and to get medicine for Ada

Lu who has intestinal flu. Studied Rev. 6 and 7 at the  
Home Bible class at Will Landrums. Stopped to see Mary  
Jane Hays whom the doctors gave up to die some weeks  
ago but who has been improving ever since Papa had  
the anointing service for her. She was asleep, but had  
been out on the porch just before that. She is 97 years  
old and ready to die, but yet wants to live as long as  
the Lord wants her to. Prayer meetings at Bro. Jack-  
son's home. After meeting had anointing service for Mrs.  
Jackson and Papa.

July 29, Thursday. Good crowd out to Sale today but  
only a few things on hand. Soon after I came in from  
Sale had a pleasant surprise when Mr. and Mrs. Hartzler  
of Smithville, Ohio and Mr. and Mrs. E. O. Frank of Ritt-  
man, Ohio arrived. Tried to get them to stay for lunch  
but they had eaten so we just visited as long as they were  
here. They brought a stand of lard, several cans of good  
cookies and two of those delicious banana and nut cakes  
like Mrs. H. has made us before.

July 31, Saturday. Four boys from Huntington, Indiana  
arrived for the Brethren Youth Work Camp (give names).  
Had a call from Thelma Watts that G. W. had another  
one of his sick spells. We were not up yet, but hur-  
riedly got up and went down. After a couple hours he  
had another attack and they took him to Lexington. He  
lives on Riverside farm.

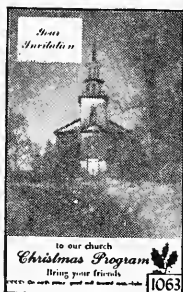


WE ARE MAKING a few suggestions to Sun-  
day Schools, in ordering the Brethren Quar-  
terlies for the new year's first quarter.

1. Order enough **Brethren Bible Class Quar-  
terlies** so that each and every attendant of your  
adult and young married people's classes can each  
have their own personal copy.
2. Make your **Home Department** members  
happy by ordering enough extra copies so that  
your Home Department Chairman can provide  
them with this well rounded, complete Sunday  
School quarterly.
3. Encourage your scholars to take their  
Quarterlies home, to be used for the Study of the  
lesson from week to week.
4. Order enough **Brethren Leaflets** to take  
care of your visitors, and members who left their  
big quarterly at home.
5. The **Brethren Bible Class Quarterly** is suf-  
ficiently complete to serve also as a **Teacher's  
Quarterly** for the majority of our teachers. Using  
it thus, you will be assured of the teaching of  
Bible-centered truths with the Brethren approach.
6. For all Intermediates and Young People,  
we have the **Brethren Youth Quarterly**.
7. Be sure you have enough quarterlies. Order  
enough. Order promptly, to avoid delay. W. S. B.



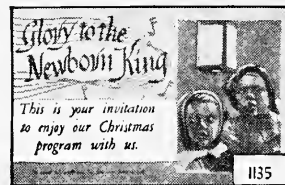
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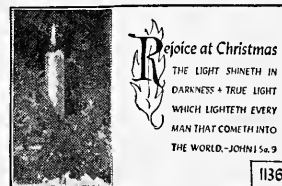
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- No. 1135. Christmas Program
- No. 1063. Christmas Program
- No. 1064. Christmas Sunday
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- No. 1095. Christmas Sunday
- No. 1096. Christmas Program



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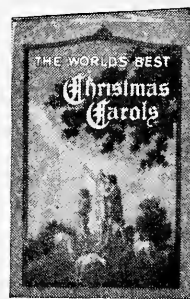
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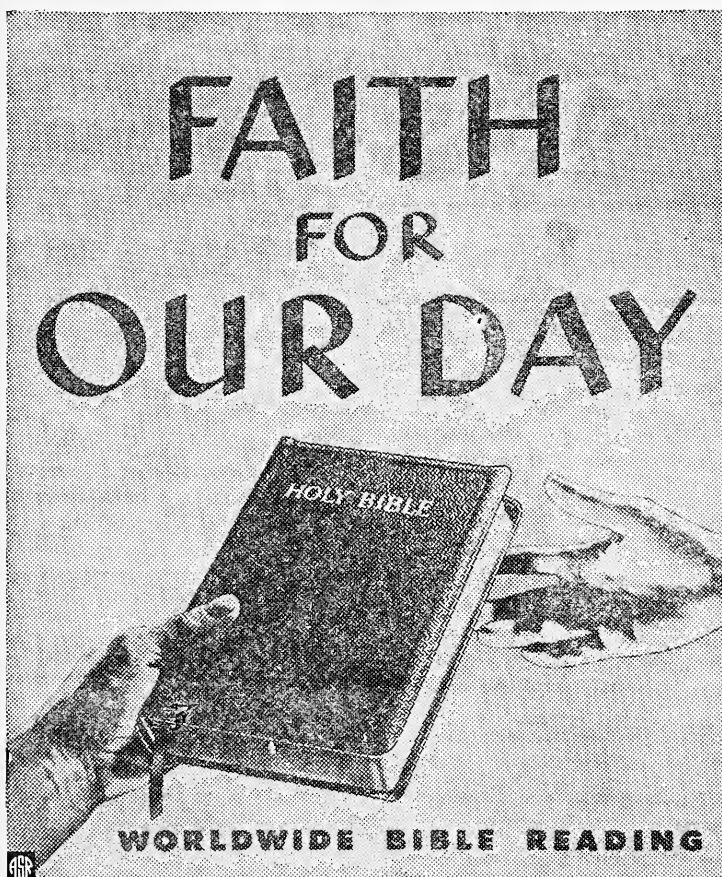
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# *The* **BRETHREN EVANGELIST**

Official Organ of The Brethren Church

**UNIVERSAL BIBLE SUNDAY**



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land, Ohio, was the guest speaker. The service was in the English Prairie Church of the Brethren on November 23rd.

ELKHART, INDIANA. Brother R. K. Higgins was speaker at the Union Thanksgiving service held in Beulah United Missionary church on Thanksgiving Ex

GOSHEN, INDIANA. Brother Willis E. Ronk reports the baptism and reception into the church of sixteen members as a result of their recent evangelistic meetings.

The morning service on November 26th was under leadership of the Laymen, with Dr. W. I. Duker speaker.

LANARK, ILLINOIS. Parsonage Dedication and C  
House are scheduled for December 5th. Brother H. F.  
cis Berkshire has announced that open house will be  
from 2 to 5 P. M. According to Brother Berkshire's n  
tion on his bulletin to the Editor, the move into the  
cently purchased parsonage near the church, was m  
Thanksgiving week.

Brother Berkshire was the speaker at the Union Thanksgiving Service, which was held in the Christian church Thanksgiving morning.

## COMMUNION SERVICES

AKRON, OHIO, Firestone Park Brethren. Decem  
5th—7:00 P. M. Service conducted by Rev. W. St. Cl  
Benshoff, Ashland, Ohio, due to the illness of the past  
Rev. J. G. Dodds.

## Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum brought the message at the Union Thanksgiving service, November 25th, in the Downsville Christian church.

WASHINGTON, D. C. Brother J. Ray Klingensmith reports an attendance of 70 to 75 at a recent Wednesday Mid-Week Service.

The Washington Church observed their Homecoming Dinner on Friday evening, December 3rd.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETH-  
REN. A delegation of Brotherhood boys, and Sisterhood  
girls of the St. James, Maryland, church, visited in the  
Wayne Heights Church, Sunday evening, November 28th.  
They provided special music for the service.

JONES MILLS, PENNA. Baptismal services were scheduled for November 28th.

During the morning worship service, a dedication service for children was held.

CAMERON, W. VA. The Cameron Church was host to the Union Thanksgiving Service sponsored by the Cameron Ministerial Association.

NORTH MANCHESTER, INDIANA. Guest speaker in the North Manchester church on November 21st, was Rev. Kenneth Solomon, of Ashland, Ohio.

HOWE, INDIANA, BRIGHTON BRETHREN. At the Brighton Community Service, Rev. Glenn Shank, of Ash-

**ATTENTION PASTORS:**

This year the National Sunday School Association will not provide blank Christmas bulletins as it has in the past. Instead, you will receive a four-page folder which may be used as a bulletin insert or as a separate Christmas folder. Please note this change.

**A READING Church  
is an  
INFORMED Church.**

**Read your  
Brethren Evangelist  
every week.**



# The Editor's Pulpit



## Universal Bible Sunday

SUNDAY, DECEMBER 12th, is known as "Universal Bible Sunday." Churches throughout the land, and for that matter, Christian churches throughout the world, give special emphasis on the Word of the Lord.

Likewise, the period from Thanksgiving to Christmas is being observed as the 11th annual Worldwide Bible Reading program, sponsored each year by the American Bible Society.

### ONE-HUNDRED-FIFTY YEARS

This year marks the 150th anniversary, or Third Mile, as the English call it, of the beginning of Bible Societies as a basic expression of the modern missionary movement. The first to be organized was the British and Foreign Bible Society in London, in 1804. The American Bible Society came into existence in 1816 as an outgrowth of about 200 smaller societies. It was the first inter-faith organization in the United States on a national scale.

During these 150 years, one or more books of the Bible have been translated and printed in 991 new languages or dialects. During all the years previous in only a few different languages and dialects had the Word of God appeared. Such progress is unparalleled in history.

"Of the 25,000,000 volumes which it is expected the 24 national Bible Societies of the world will distribute for missionary and evangelization purposes during 1954, more than one-half will be by Protestant people of this land through the worldwide facilities of the American Bible Society." (The above three paragraphs are quoted from data supplied by the American Bible Society, which furnishes promotional materials to pastors and churches for the observance of Universal Bible Sunday and Worldwide Bible Reading.)

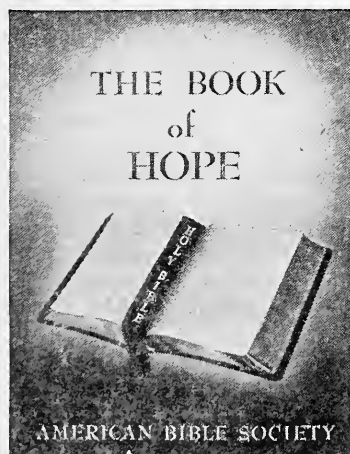
The American Bible Society's theme for 1954 is "Faith for our Day." People in forty countries are joining in the reading of the selected passages during this season. It is our hope and prayer that all Brethren will likewise join in the strength of the united Bible reading campaign, for there is much spiritual strength to be gained in our combined efforts.

President Dwight D. Eisenhower has endorsed this program, and we quote here his statement:

"Religious faith, in our time, is under massive attack by a strongly entrenched atheistic materialism. In such a time, how clear it is that we should treasure and further every act which fuels the flame of our faith. The observance of Worldwide Bible Reading is such an act; and I prayerfully hope that its success this year will be great—that its imprint in the hearts and minds of the people of the world this year be more pervasive—than ever before.

"I am sure that all who value faith and freedom join with me in congratulating those good people who annually bring to pass this meaningful observance."

We urge all Brethren to join in this Bible reading program, and to make special observance of Universal Bible Sunday on December 12th. On this day, let every Brethren family be present in the services of God's house, each member carrying their own Bible. Let the scripture of the day be read in union directly from the Holy Word of God. And let the spirit of the Lord dwell in the midst of a congregation, of a people, who find in the Holy Bible the words and the way of Christian living and of eternal life. W. S. B.



## Brethren Church History

By Rev. Freeman Ankrum

# OLD ROSEDALE

ON A SUNNY AFTERNOON, September 20, 1954, the car slowly came to a stop. The driver, Floyd Benshoff, said to Rev. Earl Riddle, Elmer Stutzman and the writer, "There is the exact location of the Rosedale Church."

Naught could be seen but a coal dump which covered a large area of the valley. On either side of the narrow valley shut in by high hills some two miles north of Johnstown, Pennsylvania not a one of the seventy-eight houses which formerly formed the Borough were in evidence. Not only the Church building was gone but also the town. While the buildings were gone, what of the influence? Had the razing of the buildings completely effaced from the earth the work which had been accomplished there? True, the homes of the Benshoffs, the Keifers, the Findleys, Stutzmans, Mackals, Peters, Shafers, Devlins and others were no longer standing, but the work of the church could certainly not be written off as a loss.

It might not be out of place to go back to the beginning of the Brethren in the Conemaugh Valley in this section of Pennsylvania. While the early history is sketchy, it is known that in the latter part of the eighteenth century the pioneers of the church settled in this community, along the Conemaugh river. Elder Peter Makin or Morgan came from Hagerstown, Maryland, settling in what was then known as Stony Creek Township. This was at that time a part of Somerset County in the year 1797.

For quite a period of time the Horner Church, located about three miles East of Conemaugh was the center of the Conemaugh Congregation. This included practically all the churches in Cambria County. As the membership grew there was a division of the field. Conemaugh was made up of those worshipping South of Vinco and Munday's Corners, while Johnstown was composed of those worshipping at Benshoffs Hill, Giffon Hill and Yoder Hill, which is the Westmont Area.

Soon after this division of territory, the Johnstown people decided to build a church in the city and worship there. Thus they built on Stony Creek, fronting on Somerset street. The building was erected in 1879. The membership at that time was approximately two hundred and forty. Fifty of them resided within the city of Johnstown. We shall pass over the division of 1882, when the two groups were styled by the community as a whole as "Progressives" and "Conservatives." There are still some lessons to be learned from the experiences of those days.

Johnstown itself lies in a deep irregular valley, formed by the confluence of Stony Creek and the little Conemaugh River which unite here to form the Conemaugh River.

Johnstown is now a thriving city of over sixty thousand inhabitants. Two miles to the west of the city are state highways 56 and 403, through what is styled Conemaugh Gap in Laurel Mountain, is a mountain and scene unsurpassed in the State. The valley is long and winding in which major Johnstown lies, the hills are high. The elevation of the city proper is some 1200 feet above sea level. Like many another industrial community there are Boroughs and villages up the various valleys and a stranger unless he carefully observes the signs will be unaware of passing from the city proper.

In its prime, Rosedale was a thriving Borough. Certainly the name given it would indicate that it was indeed within a vale of beauty with trees, flowers and natural beauty on every hand, until man in his search for wealth from deep within the earth marred its inspiring face.

There were seventy-eight houses, a public school with an enrollment of one hundred, and a Sunday School with an average attendance of one hundred and thirty-eight. The population may have reached as high as five hundred within the Borough limits. However, some members of the church lived without the Borough limits. The Rosedale Brethren Church began about 1885 with the first services held in the home of William Ford.

When the Rosedale Church was four years old tragedy came literally lapping at its doors. A group of Pittsburgh sportsmen had constructed a large dam of earth, logs and various types of filler across the Conemaugh Valley. When full it backed the water for over two miles up the valley and was one hundred feet deep and a mile in width. One of the prominent Brethren Pennsylvania Preachers, William Byers when a young man of seventeen in 1862 worked upon this dam. The dam broke in 1862 but the water was low so there was little damage. With the beginning of May, 1889 the rains came down and continued to come down for thirty days and thirty nights. This was too much for the Dam to hold and it gradually began to give way. This was noticed by a man who then rode horseback at top speed, warning those who lived in the country of the devastating waters. While he warned many, thus saving their lives he lost his faithful steed.

About 2205 lives were lost and the damage was estimated at \$10,000,000. Grandview Cemetery contains the Unknown Plot where 777 unidentified victims of the Johnstown Flood of 1889 are buried. This was said to have been the worst peace time disaster that this country had ever experienced. The city was quickly rebuilt, but





THE OLD ROSEDALE BRETHREN CHURCH

me of the older buildings still show on their walls the marks of the high points of the flood waters.

May 31, 1889 will be long remembered and told to their children on down to succeeding generations. Thanks to the generous aid which poured into the stricken city it soon rose again from its debris. It may be said in this connection that Johnstown was originally established by Joseph Jahns in 1791. The town was named in his honor. It was incorporated as a city in 1889 the year of the disastrous flood. Rosedale being located in another valley was damaged from the back water of the flood. A stone dam is given credit for holding back the waters, though they actually lapped the floors and steps of various houses in the village. Back water flooded the store of D. Findlay of Minersville. He was a member of the Rosedale Church.

Among those holding Revivals in the Rosedale Brethren Church, were S. W. Wilt, Wesley Platt, C. Y. Yeomans, George Jones, W. C. Benshoff, W. S. Baker, S. H. Bashor, Henry Wise, E. B. Shaver, George Ronk, W. S. Bell and Alvin Byers. Rev. Byers held his meeting in 1899. W. S. Bell held a meeting from February 25 to March 25, 1906. This was the meeting in which the largest number was added to the church, thirty-six. George Ronk came to Rosedale for a meeting in January 1912. The weather was not only wintry but it seemed that the spirits also of some of the members had partaken of the same atmosphere. Here sat one, here sat another and when the service was dismissed they went their silent ways. The coldness was still evident at the end of the first week. A council was called and the meeting extended during which the Spirit of God moved mightily upon the Congregation.

The winter cold in the hearts of some gave way to the warmth of the Spirit and a great meeting was the result with numerous additions to the Church.

Among the early Elders of the Rosedale Congregation, were Ben Goughnour, R. Z. Replogle and William Crawford. The lineage of Elder R. Z. Replogle, who was in charge of the Rosedale Church from time to time is of especial interest. He was born at New Enterprise, Pennsylvania, April 24, 1846. The farm on which he grew to manhood was the one on which the Annual Meeting was held in the Replogle barn. It was at this Conference that the famous standing collar became prominent. A noted German Baptist minister who lacked that type of collar was told that he was out of order and therefore not entitled to speak.

R. Z. Replogle was baptized June 13, 1876 by his grandfather Elder Leonard Furry. Elder Furry was a contemporary of John Kline, James Quinter and D. P. Saylor. He characterized them as follows. "from them my idea of the first was a father in the church; the second, a theologian; the third an orator." R. Z. Replogle was very active attending Annual Meetings and going on preaching Missions. He was present at the Ashland Convention in 1882, also the meeting at Arnold's Grove in 1882. He was interested in the Progressive movement and located in Johnstown. He lived there at the time of the flood in 1889. He wrote his reminiscences of this for the **BRETHREN EVANGELIST**. His house was overturned by the flood. There were thirteen people in the house, but only two were drowned. One was his sister-in-law, Mrs. Arnold, and daughter. Though in the later years of his life he was engaged in business, he did much preaching in various churches.

The Elders in charge of the work at Rosedale, Ben Goughnour, R. Z. Replogle and William Crawford, lived in Johnstown.

Among those who served the Rosedale Church as Pastors we find the following, Roger Darling, Alvin Byers, L. G. Smith, Benjamin Burnworth, C. J. Yeoman, Dyoll Belote, W. S. Baker, Stephen Hildebrand, Rev. Rawlinson, H. F. Stuckman and George Jones.

The only person to be ordained in the Rosedale Church to the Brethren Ministry, was W. C. Benshoff. (The father of our Editor of Publications, Author) who was ordained on August 7, 1902. He was also the only member of the Church except Elmer Eppley, to enter the Brethren Ministry, though there are grandchildren of some of the members who have entered. Among the grandsons and great grandsons who entered the Ministry from Rosedale, are H. Elmer Eppley, of Winona Lake, Indiana; W. S. Benshoff, Editor of Publications, Ashland, Ohio; William Howard, H. L. Goughnour, Kenneth Howard, Alvin Grumbling and Donald Rowser. The wife of Rev. Percy Miller, Pastor of the First Brethren Church, Dayton, Ohio, has Benshoff blood on both sides of her lineage.

Rosedale from time to time was linked with other Congregations, such as Listie, Morrellville and Moxham. Rosedale and Morrellville decided to go separate ways in 1914. Rev. W. S. Baker was then Pastor of Rosedale. He had

(Continued on Page 8)



# MISSIONARY DEPARTMENT

## GENERAL SECRETARY TO THE OFFICE SECRETARY

(Berkshire to Lindover, that is)

November 7

... The days have been fairly cool, except around the noon hour. We had a harmattan (ed. note: A harmattan is a dust-laden land wind, common to Africa) the day I arrived, and of course, the sky was quite hazy; but since it has been exceedingly bright.

This is quite an interesting country. In the matter of dress you see such a variety, from almost nothing covering the bodies, to long, flowing gowns of every description. Some wear clothing like ours in America, but a great majority dress in the native garb.

Last Sunday we visited a mission of the Sudan United

Mission about 20 miles away. We sat on the platform for the first service and had communion at the close. It was quite an impressive service with 176 people communing. For the second service (12:00-2:30) we sat in the audience. Fourteen hundred people attended this service, some coming in huge trucks from as far as forty miles away. I was with me from mission churches of the Sudan United Mission.

The church where we attended is an indigenous church. Their present building was paid for by the people themselves—1,800 pounds, or approximately \$5,000 in United States money. All of the labor to build the church was donated. They have their own pastor and provide his salary. They also carry on mission extension work in neighboring villages. We had lunch and tea with the local British missionaries in charge. Every time you make a visit you must have tea. This afternoon the Hillcrest School is holding a tea for us visitors . . . W. C. Berksh

## RICARDO RIVERO—Worker in Gerli, Province of Buenos Aires

(Translated from Spanish by June Byler)

### Early Life

I do not wish to begin my testimony without first of all thanking my Lord for all that He has meant to my life. Had it not been for His mercy, I would not be His son today. My life has been put into His hands, to be used as He wills, for I no longer own it, because His Son Jesus bought me with His redeeming blood. I pray that My words may be a blessing to you readers.

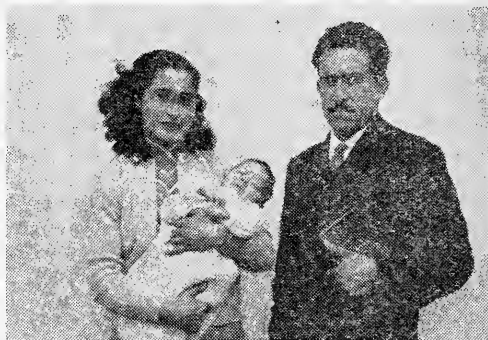
I was born in Rosario, the second largest city in Argentina. My parents came from Spain forty-four years ago and suffered many hardships here. This home was a very humble one, but now thanks be to God, it is more comfortable.

When I first became a Christian, My father wanted to disown me, especially when I spoke of preparing for the Lord's work. I praise God that now, though neither of them has yet accepted Christ, they are much more sympathetic, and I firmly believe that He will keep His promise made in Acts 16:31.

It has been twelve years since I was converted. Brother Varela (who has been pastor in charge at Rosario for some time) was the instrument of God who brought me to Christ. Little by little I have grown in the grace and knowledge of our Lord.

### Christian training and Experience

During the first few years, my life as a Christian was not a very desirable one. Perhaps that was due to the fact that I had not received much instruction of the Word and my interest was not very deep.



(Ricardo Rivero, wife and son)

One day Pablo Espinosa (pastor at Colon) suggested that I study at a night school. As I was already working by day, I realized what difficulties would be involved but I made arrangements regardless.

I finished a year there, but could not continue as in 1948 I had to serve a year in the military service. Still another year passed and I had no idea that I would be called to serve in my Lord's vineyard. I had the desire to work as a lay member of my church doing whatever could be useful.

However, one day while talking with a Christian brother, I realized that I would never be happy except in His service. We talked it over with the pastor of the church and then with the Brethren Board and only then was I free of my intranquility.

On entering my studies at the Institute, at last I began

realize what wonderful things God has reserved for us in His holy Word.

Each year has been of great blessing to me, and I am sure that one day I will be able to use that with which God is so wonderfully blessing me in such a way that others may have the same joy that is mine.

### Christian Partnership

Moreover, the Lord has greatly helped me and blessed me in my choice of a wife. Up until almost the end of the second year and her final one, did I have any idea that one day we would join forces. She was one of the best spiritual and best of the Institute students, and I thought, too far above me; but the Lord gave me strength that day to talk with her. After we had talked at length and very seriously, we decided to wait a bit longer, praying for the Lord's guidance, promising Him that come what may, we would both serve Him faithfully. After some time, our course became clear, and we were married. A year later, the Lord put His seal on our marriage by blessing us with a son who has already been dedicated to our Master.

To give an account of our labors in Gerli would not be easy, as we have been here for only a few months, but we are confident that in another year, we will be able to tell what God is doing through our efforts. We have seen a small growth in our Sunday school and church meetings and seven new families are attending.

(Note by June Byler: Ricardo and his wife have taken over the work in Gerli, and Ricardo is finishing his final year in the Bible Institute).

## ATTENTION

THE NATIONAL BRETHREN MINISTERIAL ASSOCIATION wishes to purchase the following books from individuals who may have them and who wish to sell them. These books are badly needed by the young ministers of our Church, and since they are not in print, the need is urgent.

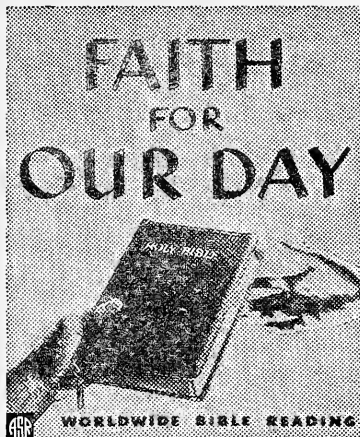
"God's Means of Grace"—C. F. Yoder.

"History of the Tunkers and the Brethren Church"—H. R. Holsinger.

"History of the German Baptist Brethren in Europe and America"—Martin Grove Brumbaugh.

The Association will pay \$2.00 for each copy, and they are to be sent to the Secretary-Treasurer of the Association:

Spencer Gentle,  
282 Hammond Ave.,  
Waterloo, Iowa.



For the eleventh year, the American Bible Society is sponsoring the Worldwide Bible Reading program from Thanksgiving through Christmas.

Setting aside a time each day for a specific Bible reading has received the support of people on all continents.

The readings are without note or comment, and one may use whatever version of the Bible he prefers.

Below are the readings for each day, in the theme of personal faith as selected by numerous people from many denominations:

|                           |                  |
|---------------------------|------------------|
| Nov. 25 Thanksgiving..... | Psalms 1         |
| 26 .....                  | Psalms 23        |
| 27 .....                  | Psalms 27        |
| 28 Sunday.....            | John 1:1-34      |
| 29 .....                  | Psalms 37        |
| 30 .....                  | Psalms 46        |
| Dec. 1.....               | Psalms 51        |
| 2 .....                   | Psalms 91        |
| 3 .....                   | Psalms 103       |
| 4 .....                   | Psalms 121       |
| 5 Sunday.....             | Isaiah 40        |
| 6 .....                   | Isaiah 53        |
| 7 .....                   | Isaiah 55        |
| 8 .....                   | Matthew 5        |
| 9 .....                   | Matthew 6        |
| 10 .....                  | Matthew 7        |
| 11 .....                  | Luke 15          |
| 12 Universal Bible        |                  |
| Sunday.....               | John 3           |
| 13 .....                  | John 10          |
| 14 .....                  | John 14          |
| 15 .....                  | John 15          |
| 16 .....                  | John 17          |
| 17 .....                  | Romans 8         |
| 18 .....                  | Romans 12        |
| 19 Sunday.....            | 1 Corinthians 13 |
| 20 .....                  | 1 Corinthians 15 |
| 21 .....                  | Ephesians 6      |
| 22 .....                  | Philippians 4    |
| 23 .....                  | Hebrews 11       |
| 24 .....                  | Revelation 21    |
| 25 Christmas.....         | Luke 2:1-20      |

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## OLD ROSEDALE

(Continued from Page 5)

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moved his family consisting of his wife, three sons Virgil, Elmer, Harry and baby daughter Bernice from Dallas Center, Iowa. Two of his sons, took from the members of the Congregation, their wives. Elmer married Laura Eppley and Harry married Rosella Peters.

When a College boy in Ashland, Ohio in the Spring of 1914, the Author made a visit to Morrellville, (as the Third Church was then called) preaching there in the morning and at Rosedale at night. Billie Sunday had held a very successful Tabernacle Meeting in 1913 and Rosedale along with other Churches of the Johnstown community profited from the results of the meeting. At the Rosedale meeting we met a man who had lost his right arm. He said his name was Monroe Eppley. He had been unfortunate enough to be a victim of the old style coupling on the railroad. The writer was deeply impressed because there was a man preaching in Ohio then who had also lost his right arm. This was his son Elmer. This too had been cut off on the railroad when Elmer was 16 years of age. Both men had worked hard to overcome this handicap. Elmer realizing that his physical handicap would narrow his field of physical activity, planned to secure an education and finally entered Ashland College and succeeded in this, and thus far has given many active years to the Ministry in the Brethren Church. Though approaching his middle seventies he is still going strong.

J. D. Findley, who was a merchant in Minersville, the village between Rosedale and Johnstown, was an active member of the Rosedale Church. He possessed considerable ability along various lines and was an excellent song Leader. Ephraim Shafer was Superintendent of the Rosedale Sunday School for two years. Elmer Stutzman was Superintendent for one year and Assistant Superintendent for four years. He was Church Treasurer, for four or five years. One of his treasured keep sakes of those days is the old money bag used to transport the offerings to the bank. His home was always open to those who came to preach or visit in the Congregation. J. D. Findley was an Uncle to Elmer Stutzman.

Elmer Stutzman was also one of the Teachers in the Sunday School. He it was who started little Floyd Benschhoff off in Sunday School by lifting him up and placing him on a chair when he came as a toddler to the Beginners Department. Elmer Stutzman moved from Rosedale in 1915. Now 72 years of age he lives in Seward, but is very active in the work of the Third Church of which he is now a member. His appearance belies his years.

In 1914 when the merger was made with other Congregations, W. S. Baker was Pastor. Aaron Stutzman, Moderator; J. A. Anstead, Vice-Moderator; Quay Stutzman, Secretary; Sophia Anstead, Treasurer; Elmer Kiefer, Trustee; Eli Stutzman, Deacon and D. F. Benschhoff, Deacon.

The Rosedale Church building was sold to the Cambria Steel Company which was encroaching upon the beautiful valley, on December 29, 1916. It was then used by a

negro congregation for some time. It was completely razed in 1948. When the Brethren no longer used it for services, Rev. W. S. Baker moved to Oakhurst and continued to preach in various Pennsylvania Churches, aiding in his support by working in the steel mill. He continued until 1928 when he accepted the Pastorate of the St. James, Maryland, Congregation which he efficiently served until his death some twelve years later.

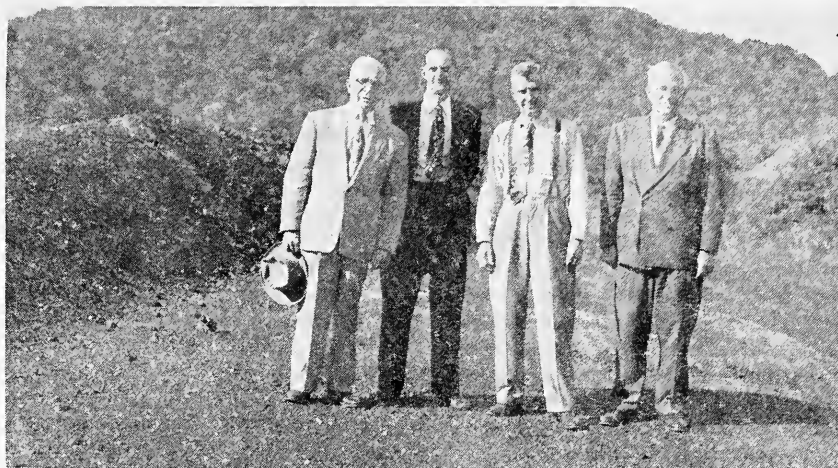
The town was gradually torn down until today it is difficult to tell that a town ever stood upon the site was to the negro Church that people of later years interested in the old building returned to visit. The colored people very graciously showed them through the building. It was in this building that a colored Pastor said one morning to his congregation: "Brethren, last Sunday morning I preached upon Heaven. Today I am going to give you Hell." From reports he did not fail in his purpose.

The Third Brethren Church, formerly known as Morrellville, received the largest number of members when the work at Rosedale was disbanded because of the industrial intrusion upon the location.

Following the flooding of Johnstown in May 1889, some felt that there could be a repetition of the flood and desired to relocate. Among these were J. D. Findley who had a store was located in Minersville. He had been a student in Ashland College in Ashland, Ohio, in 1888, along with Charley Deffenbaugh and his cousin Lucinda Mack (who later became Mrs. A. L. Ankrum, and the Author's mother) from Glenford, Ohio. Mr. Findley and Charley Deffenbaugh corresponded. There was for sale a store and splendid Merchantile business in Glenford, Ohio, in 1892, owned by a Mr. Zartman. J. D. Findley, wife and son Winfred, left Johnstown and located in Glenford, Ohio. Here for many years he conducted a large Grocery and implement business. He and his family were faithful workers in the Berachah and the Bethel Brethren churches. Each was located four miles from Glenford. Berachah built after his arriving at Glenford was four miles East and Bethel was four miles West. He drove each Sunday to each church where he made his talent contribution to the work of the Sunday School and the church. Some today will remember the little white horse named Harry that he drove for years to the churches. Later on he closed out his business and moved to Virginia. He spent his last years at Hampton, Virginia upon a farm. The Author paid a last visit to him at his home in 1928. He passed on soon afterwards.

Some time after the J. D. Family had moved to Glenford they were followed by Mr. and Mrs. Ephraim Shafer and son Jay, in 1903. He opened a hardware and plumbing store in Glenford and did a very thriving business. He lost his first store by fire but opened up in a large brick school building no longer used for school. He also worked faithfully in both churches. He, along with J. D. Findley, was one of the Author's Sunday School teachers. He it was who started the Sunday School in Glenford which was the basis for the present Glenford Church of which he helped also to build, of which Prof. Henry Bate of Ashland College, Ashland, Ohio is Pastor. Ephraim Shafer died March 17, 1936. Mrs. Ephraim Shafer though well along in years as this article is being written

Left to Right: Rev. Earl Riddle,  
Elder Stutzman, Floyd Benshoff,  
and the writer, Rev. Freeman Ank-  
er, standing on the site of the  
Rosedale Brethren Church.



lives in Glenford. Jay, the son is a Deaf Mute. He  
with his wife teach in the State Institution in Columbus,  
Ohio. Their son, and Mrs. Shafers grandson, whom she  
and her husband Ephraim raised, lives on a farm in the  
Glenford community.

To know why there is a Benshoff Hill, a Benshoff Cem-  
etry, a Benshoff Street in Johnstown and various Ben-  
shoffs in the local churches; is easily explained.

Christopher Bانشaff, a gardener was born in Wur-  
temberg, Kornwestheim, Germany in 1728. He was thirty-  
years old when he arrived in Philadelphia, Pennsyl-  
vania on the vessel "William Johnston." He settled near  
Amitsburg, Maryland. He had four sons; namely John,  
David, Jake and Paul all of which were born in Ger-  
many. The date of their arrival to the friendly shores of  
America was 1764. He was the progenitor of the Ben-  
shoffs in America. Notice that over the years the name  
underwent various changes. This in itself was nothing  
common among the early foreign born settlers.

Two of his descendants were Solomon and Benjamin.  
Solomon was born in Cambria County, Pennsylvania,  
March 5, 1812. He was called to the office of Deacon  
October 11, 1846, and was elected to the Ministry May  
1, 1855. He was one of the staunch men of his county  
and was an energetic member of the Church. When the  
division came in 1882, he cast his lot with the "Progress-  
ives," and was said to be the only ordained member in  
that part of the Church which became a member of the  
Brethren Church. A writer some years ago wrote, "All  
the Benshoffs were of a hardy race and were brought  
up with old fashioned notions of right and wrong. All  
belonged to the Dunkard Church, but when the division  
came some thirty years ago, all or nearly all, took their  
position with the Progressive branch and to this faith-  
fully adhere. The youngest member of Benjamin Ben-  
shoff's family, William C. Benshoff, upholding the faith  
a minister of the church."

Solomon Benshoff raised a family of twelve children.  
One of them now 79 years of age lives on Benshoff Hill.  
There is a span of life of father and son covering 142  
years of the Nations life and history, from 1812 to 1954.  
George, the son is active for one of his age and is well

versed in the history of the church in that section of  
Pennsylvania. The Author was well repaid in the visit  
made to him there upon his narrow ridge top home. Sol-  
omon, his father died on March 31, 1894.

Benjamin Benshoff was born February 12, 1832. He  
was baptized by Elder Levi Roberts, in April, 1857. He  
was elected to the office of Deacon and served faithfully  
for ten years. He was intensely interested in the growth  
of the Brethren church and did much to aid the cause  
in Southern Pennsylvania. He raised a family of thirteen  
children. Some of them are well remembered by some of  
the readers of this article, such as Dave and Rev. W. C.  
The pictures of these old pioneers of the church as they  
hung on the wall of the home of George Benshoff on  
Benshoff Hill, indicated that they were men who met  
the challenge of their day without thought of surrender  
of the principles that they held dear. The days of our  
forefathers were not without their obstacles and diffi-  
culties. Our church was started by strong men who dugged  
deep into the word for the foundation upon which to  
build its structure.

William C. Benshoff was the youngest of fourteen chil-  
dren, born to Benjamin Benshoff. Few knew the origin  
of his middle name of "Crawford." One day William Craw-  
ford was present in the Benshoff home and was asked to  
bring the family Bible up to date. When he took the pen  
and prepared to write the name of the youngest member  
of the family, it was learned that he had not been given  
a middle name. Since no suggestions came from the fam-  
ily, William Crawford took the pen and wrote in the  
Bible, "William Crawford Benshoff, Born February 6,  
1881."

William C. often told of the events taking place in the  
Benjamin Benshoff home. Incidentally this was the last of  
the homes to be torn down in Rosedale. On Sunday for  
the big dinners he told how his father sat at the head of  
the long table in the dining room with visiting Ministers  
seated along either side. Of course the children had to  
eat at the second table, for there was no room for them  
at the first. W. C. would sit on the floor as near to the  
visitors as was possible. Here he listened and gathered  
information relative to the church. As it were he started

his theological training in the best place possible, in a Christian home.

The days of yesterday have forever passed, but God has provided us with the faculty of recall. When one travels over the country and sees church buildings in various stages of abandoned decay, no longer being used for the purpose for which they were sacrificially built, it brings a tinge of sadness. How much more must it bring sorrow to those who in times past actually worshipped in these buildings? It would seem better to remember as once they were, rather than be confronted with buildings whose uses are far away from that to which they were dedicated. Therefore those who once trod the roads, and from the rustic bridge over the nearby creek, entered the Rosedale church building in the years of long long ago; can go to the spot and visualize it as it once was.

Surely we are reminded again and again that that which is tangible and material shall pass away but that which is intangible and immaterial shall continue to exist.

Though Old Rosedale is only a memory, there are those who learned of the living Christ there who have on down to succeeding generations continued to live Him

and preach Him. As long as this is done, even though only memory marks the spot once so sacred in other Rosedale still lives.

Many years ago the late Rev. J. A. Sell was instrumental in building a church at Leamersville, Blair County, Pennsylvania. This was used for some thirty-eight years when it was abandoned for a more commodious building across the street. Elder Sell, a gifted poet wrote a poem entitled, "The Little Church Over the Way," commemorating the church.

There is one verse of the poem which appears to the writer to be especially applicable to Rosedale. It is:

The Lord gave strength, His work went on.  
We sought a larger place,  
His grace provided for our wants,  
And showed His smiling face.  
But solemn thoughts still call us back  
To days that are no more,  
The loved who worshipped with us then  
Have gone to Heaven's shore.

St. James, Maryland

## REPORT OF THE MID-WEST DISTRICT CONFERENCE

MID-WEST DISTRICT CONFERENCE convened at McLouth, Kansas, October 7, 8, 9 and 10th. There were delegates from the seven churches of the District to give responses to the address of welcome by Rev. John Bower of the McLouth church on Thursday evening. Mr. Claud Kimmel led the devotions, using John 3. He said, "Build the church by personal service."

The Conference Motto was "Ye Shall Receive Power." Acts 1:8, and the theme, "Ye Shall Be Witnesses Unto Me." Acts 1:8.

This motto and theme puts into action the motto and theme of last year of, "Go Ye Into All the World." These were carried out through the conference.

Rev. Frank W. Garber, Vice-Moderator, of Cheyenne, brought the evening message on "Life."

Saturday morning election of officers was held with Rev. Edwin Puterbaugh elected Moderator and Rev. Claude Stogsdill, Vice-Moderator. Mrs. Olin Davis, Mulvane, Kansas, secretary. (The rest of the officary appears in the Brethren Annual.)

The Moderator, Rev. John F. Burton, brought his address Friday morning, which address will appear in a later issue of the Evangelist.

Friday afternoon, Rev. W. Clayton Berkshire brought to us the missionary interests of the Brethren Church. He said, "Make the local church missionary minded. We must build up Brethren churches, but first we must train leaders to do this work." Rev. Claude Stogsdill preached a sermon on our conference motto, "Ye Shall Receive Power." "Ye are the salt of the earth and ye are the light of the world," were comparisons enlarged upon.

Rev. Clarence Stogsdill, our National Youth Director, spoke on our youth work. He also brought the sermon of

the evening on Joseph of the Old Testament. Jacob loved Joseph the best of all his sons because he was the God-fearing son of the family.

Saturday morning, the credential committee reported 19 ministerial and fifteen lay delegates present out of 19 delegates allowable. Mrs. Lauren Lietsch, District M. S. President, gave a good report of the women's work. The laymen's work was reported by Lester Peck, President, with the help of Rev. Burton, Mr. Bouker, Mr. Landes and Rev. Stogsdill. There are seven women's societies and five laymen's societies in the district.

The financial report on Camp Wyandotte was given by Mrs. Raymond Landes; the report on work done at camp was given by J. H. Grush.

J. H. Grush also read the report of College Trustees written out by John Lichty, who could not be present. Colored films taken by John Lichty at National Conference time were put on the screen by Rev. Shultz and Rev. Benshoff. These showed the progress being made on our new building program.

Rev. Edwin Puterbaugh brought the sermon on Saturday morning. He used II Timothy 3:16, 17 for his text and his subject was, "The Most Important Book in the World." He said, "It teaches us the purpose of life and the rewards of the life to come if we follow its teachings."

After a business session of reports, Dr. Joseph Shultz gave a talk on promotion of Christian Education through our Sunday School.

Rev. W. St. Clair Benshoff then presented the work of our Publishing Company and He also reported for the College and Seminary. Saturday evening, Rev. W. Clay



Mary E. Rieger, District Secretary.

December is a very special month, and we should do all we can to make it a truly Christian celebration of Christmas this year. The Sunday School should set the example for its members in keeping the true spirit of Christmas.

Claude A. Stogsdill, Ch.,  
Mrs. Lauren Lietsch  
Mrs. Olin C. Davis.

by Jerry Flora



C. C. Grisso.



# Prayer Meeting Studies By C. Y. Gilmer



## PRAYER FOR GROWN SONS

They are men now, Lord—my hands at last are emptied  
Of the countless tasks required for so long,  
And I am helpless quite before the problems  
That grown sons face. I cannot right earth's wrong,  
Or smooth their pathways, but dear Lord, you can,  
Speak to them face to face, as man to man.

I have no legacy at all to leave them,  
But if my prayer be answered it will give  
Them more than any wealth the world can offer.  
I pray: Christ, be their comrade while they live.  
Walk with them should they feel they walk alone,  
And make Your presence daily, hourly known.

Companion them. I ask for nothing greater  
Than this rich blessing for these precious ones;  
The white companionship of Christ—a young Man,  
As Counselor and Guide to these, my sons.  
There's nothing more at all that I can do  
Save trust them, Lord, implicitly with you.

—Grace Noll Crowell.

**JOSHUA, A RESPONSIBLE FATHER**, established God as the center of his home (Josh. 24:14, 15). Parental neglect of spiritual training will plague grown sons with a satanic scale of values (1 Sam. 2:12). God does not call upon parents to rear children for His glory without teaching them how to do it (Prov. 22:6). Parents need to take stock of themselves like David of old did (Psalm 119:59). It is a pity that parents will give greater diligence to a hundred non-essentials and neglect the most important of all, which is the Word of God (Deut. 6:6, 7). Deprived of the Word of God sons grow up in ignorance of the will of God for their lives and are compelled to learn many things by bitter experience—pitfalls before them without warning (Prov. 7:7). To produce good sheep the farmer takes good care of the lambs (Prov. 19:18). Our heavenly Father has to chasten His children (Heb. 12:2-8)! Theodore Roosevelt said, "If you are going to do anything permanent for the average man, you must begin before he is a man. The chance of success lies with working with the boy and not the man."

"We lost our first child," said a man in conversation. "I didn't know that he was dead," came the shocked reply. "Oh, he isn't dead," came the sad reply—"I was too busy." Such children hearken not to their parents (1 Sam. 2:25), despise them (Ezek. 22:7), bring reproach upon them (Prov. 19:26), are a calamity to them (Prov. 19:13), and are a grief to them (Prov. 17:25).

The Lord is with good children (1 Sam. 3:19). They know the Scriptures (2 Tim. 3:15). They observe the law of God (Prov. 28:7), and their obedience to parents is well-pleasing to Him (Col. 3:20). Good children partake

of the promises of God (Acts 2:39), and are blessed (Eph. 6:2, 3). Good children show love to their parents (Gen. 46:29), attend to their teaching (Prov. 13:1), good care of their parents (Gen. 45:9, 11) and make hearts glad (Prov. 10:1; 29:17). They honor the Lord and are an answer to their prayers (Job 32:6, 7).

"As Thou didst walk in the land of Galilee,  
So, loving Saviour, walk with my son for me,  
For, since the years have passed and he is grown  
I cannot follow—he must walk alone.  
Be Thou my feet, that I have had to stay,  
For Thou canst comrade him in every way.  
Be thou my voice when sinful things allure,  
Pleading with him to choose those that endure."

## Lesson

### Comments

by

William H. Anderson



Lesson for December 12, 1954

## YEARNING FOR THE LIVING GOD

Lesson: Psalm 42:1-8; 84:4, 5; 102:25-27

"WHY ART THOU cast down, O my soul?" How often has this been our cry? Instead of yearning after Christ, instead of seeking more of Him, we find ourselves in a downcast, downtrodden state of mind and soul. Instead of claiming the victory which God has promised, we overcome with defeat. God has said: "This is the victory that overcometh the world, even our faith" (1 John 5:4).

Men of God in days gone by have known what it is to hunger and thirst after the living God. Few are the men and women of this day who will take the time and spiritual energy that is necessary for pursuit after God. God has promised that the hungry soul, and thirsty soul, and seeking soul, shall find his need more than satisfied. God has promised that "they which do hunger and thirst after righteousness" are not only "blessed," but are assured to be "filled" (Mat. 5:6).

Man's trouble, then, is not FINDING is in not SEEING. The Psalmist longed to experience more of God. His prayer was: "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). We all are acquainted with the habits of deer. After visit to the salt licks, or after being pursued by hunters or after the land has been visited with drought, the deer will feverishly seek for water. Water becomes the very passion of its life—its one chief desire.

Even so should be the quest of the human heart after soul after God. Too often we have become so accustomed to spiritual poverty, and so accustomed to spiritual hunger and thirst, that we have destroyed our spiritual appetites. There no longer remains a real longing concern for God. And yet the Child of God cannot grow spiritually unless he is ceaseless in his endeavor to follow hard after God.

We do not FIND God because we do not DESIRE Him. God has made this promise through His servant Jeremiah: "And ye shall seek me, and find me when ye shall search for me with all your heart" (Jer. 29:13).

The Psalmist realized that his only help was in the living God, and, apart from Him, there was no help. Therefore he reasoned with himself by saying that there was no earthly reason why he should be downcast. "Why thou cast down, O my soul?"

Why should he be? Did he not know that for the trust-soul there is Divine Help and Strength in God? Yes, there is, for "Blessed is the man whose strength is in the Lord" (Ps. 84:5). Even though the writer of the 42nd Psalm went through this period of despondency, he was assured there was no reason why he should be depressed; night or day "The Lord will command His loving-kindness" (Psalm 42:8).

Yes, every man and woman should seek God. For Jeremiah is a "living God" (Ps. 42:2), and an eternal God: "His years shall have no end" (Ps. 102:27); and an immutable (changeless) God: "Thou art the same" (Ps. 102:27).

Do you yearn for the living God? Christians yearn for happiness, after security, after peace, after assurance. It is forgotten that if a man would yearn for God he would find Him, they would find HE would be to them ALL they desire. God always brings perfect satisfaction to the heart of man; He supplies all the longing of the soul.

The secret, then, of spiritual satisfaction, is in a sincere, heart-cry and yearning for the living God.

## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for December 12, 1954

### GOD'S GIFT WAS FORETOLD

Scripture Reading: Isaiah 9:6-7; 7:14

THROUGH THE LONG YEARS of Old Testament Scripture writing, one thing became ever clearer and clearer—that God would at some point in history send His Son into the world to redeem men from their sin. It will be a very profitable discussion to trace some of these scriptures through the Old Testament and see how they dealt with the Messiah's coming.

1. The First Promise of the Redeemer is to be found in Genesis 3:15. After the first sin, God placed a curse on the serpent and upon the woman as well as upon Adam and the ground. In speaking to the servant, God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This, I believe, is a clear indication on the part of God that sin is to be judged in the person of Jesus Christ. Observe here that the serpent was to bruise the heel of the seed of the woman. This was accomplished at Calvary.

To bruise one's heel is not a fatal wound. It may hinder your work and progress, but soon you will recover from it and be as good as new. The seed of the woman is to bruise the head of the serpent. The word "bruise" here literally means "to grind or crush to powder." Hence the wound that the serpent is to give is not to be a superficial wound, but a fatal wound. This work we believe was done to perfection at the cross. There are still battles to be fought, but the outcome is no longer in doubt. Christ is the victor.

2. Another prophet that saw the coming of the Lord was Isaiah. Read Isaiah 7:14. The sign of the coming King is that He will be born of a virgin. It is true that this verse can be translated instead of "virgin" "a young woman." Most scripture prophecies have a two-fold fulfillment—an immediate fulfillment and a future fulfillment. God was speaking to King Ahaz and told him to ask for a sign "ask it either in the depth or in the height above." But Ahaz would not ask for a sign so God said, "I will give you a sign; Behold, a virgin shall conceive, and bear a son." In the sense that the king's wife was to bear a son, we can say that a young woman was to give birth to a child, but in the sense that God's son was to be born, we must say that "a virgin shall conceive and bear a Son." The doctrine of the Virgin Birth of Christ does not depend upon a single interpretation of a single verse of Scripture. Both the Gospel writers, Matthew and Luke, record that Christ was born of a virgin. Certainly, there could have been no point in their recording such a difficult fact if it were not the truth.

3. Again in our Scripture reading we have a prophecy from Isaiah in the words of Isaiah 9:6-7. The Messiah is to be called:

a. Wonderful—did anyone ever speak as Christ spoke the wonderful words of God. He performed many wonderful works of God, but the greatest of all was His work on the Cross for the sins of the world.

b. Counsellor—Jesus Himself said, "I am the Way," Jesus is the best guide to life that we can ever find.

c. The Prince of Peace. Every year we have "Prince of Peace" contests in memory of Jesus Christ who is the "Prince of Peace."

3. The Place of Christ's Birth Was Foretold by the Prophet Micah, in Micah 5:2. When the wise men from the east came seeking the new born King, the doctors of the law were able to point to this ancient prophecy and say that He would be born in Bethlehem the city of David. Can there be any doubt about God's Son when even the place of His birth was foretold?

4. The Slaughter of the Innocents. When Herod saw that the Wise Men did not return to the Palace to tell where Jesus was born, he was very angry and issued the decree that all male children of the Jews up to the age of two were to be put to death. This we are told was fulfillment of a prophecy made by another prophet—Jeremiah 31:15. Here was a prophet living hundreds of years before the birth of Christ. Yet he so accurately described an important phase surrounding our Lord's Birth.

5. Not only was the birth of Christ foretold but also His death and suffering. A very full description of the cross is given in Isaiah 53. "He is despised and rejected

(Continued on Page 15)



## News From Our Churches

### FALLS CITY, NEBRASKA

The Falls City Brethren Church is going along nicely. All organizations are active. The Laymen applied a first coat of paint on the church, and plan the second coat next spring.

The Ambassador's Quartet brought a fine program in message and song on a rainy evening.

Our pastor, Rev. Edwin Puterbaugh, baptized a young lady from the Senior Department and a boy from our Junior Department, in October.

Nine of our members attended District Conference at McLouth, Kansas, early in October, and all thought it was a very good conference.

Mary E. Rieger, Cor. Sec.

\* \* \*

### SARASOTA, FLORIDA, BRETHREN BEGIN SERVICES

The first two Sunday morning services and the first Mid-week Prayer and Bible Study meeting can now be marked down as history. To say that we are greatly pleased with the response thus far would be putting it far too mildly. "God surely works in mysterious ways" is still evident indeed.

But let's go back to the beginning. Having announced our intention of starting a work for Brethren here in our home in Sarasota, Florida, we began to prepare for our first service. First of all the writer contacted his brother-in-law, Mr. Albert G. Hartman of the Warsaw, Indiana, Brethren Church, asking him if the Warsaw Church (our Home Church) might not have some "shelf-worn" song books they would like to donate to our effort. Sure enough, he found two dozen books in quite good condition, which he sent to us, and as his personal contribution to the work, generously paid the express charges—a no mean contribution. The group here wishes to express their appreciation for the books and contribution.

Next, through the kindness of the Brethren Publishing Company, by Editor W. S. Benshoff, a supply of Sunday School quarterlies came to us, for which also we express appreciation.

As we prepared for our first service, we did not know how many might be present. All we were sure of was our own family (the four of us) and Brother and Sister O. E. Lemert. But a little over a week before our opening date—November 7th—a phone call came to us from Mrs. Ernest (nee Caroline Benshoff) Faust concerning our plans. After a visit with this family an evening or two later, Brother and Sister Faust and son, Maurice, became a definite addition to our group. Both Brother and Sister Faust were formerly members of the First Brethren Church of Johnstown, Penna.

So, when we met on Sunday we were sure of nine present. But when the Lemerts came they brought one extra,

and then during the course of the service, Mrs. I. B. Richmond of the Nappanee, Indiana, Church, a winter ident of Sarasota, came in. Thus eleven was the number of our first service attendance. We carried out a unified service, including even a special musical number, with the writer teaching the Sunday School lesson and Brother Lemert delivering the morning message.

The next morning, in our mail, came a letter that must recall the scripture which says, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65:24), for a letter, from Brother and Sister R. E. Cook of our Tipton, Indiana, Church—former parishioners of both Brethren Church—contained a check for \$25.00, unsolicited and certainly unexpected, but nevertheless greatly appreciated by the entire group, same to be used as we saw fit. But most of all we feel that their prayer will have an added impulse to help us before God. They had learned about our plans through THE EVANGELIST. Thanks, a lot, dear friends. We will probably apply the amount toward the purchase of a much needed piano.

At our first meeting we decided to hold weekly meetings for prayer and the study of the Word. Also to have regular Sunday offerings, same to be set aside toward a building fund for our Church of the Future, which trust will not be the too distant future. We also are expecting to support the various interests of the Brotherhood by means of special offerings, the first of which will be the Thanksgiving Home Mission Offering which we will receive the last Sunday in November. Our first offering with the eleven present was \$7.50, which, added to our gift of the above \$25.00, brought our first Treasurer's report to \$32.50. Also at our first service the following were appointed to official position: Treasurer, Mr. Ernest Faust; Secretary, Mrs. Carl Mohler; Public Chairman, Mr. Ernest Faust. Each is functioning well. Brother Lemert and the writer divide the teaching and preaching duties for the present.

Our first Thursday evening prayer service saw present. Mrs. Cynthia Slotter, formerly of Ashland, but now living in Tiffin, Ohio, was our guest and enjoyed the service with us, as she did also the service of November 14th. At this evening meeting we decided to hold a carry-in supper meeting on Thursday evening, November 18th, for fellowship and the study of the Bible. We will report this later.

Came our second Sunday service on November 14. Added to our group were six Church of the Brethren people—five from Ohio and one from Indiana. Our attendance for the second service was seventeen and our offering was \$12.75, which brings our second treasurer's report to \$45.25. At this service Brother Lemert taught the Sunday School lesson and the writer brought the morning message.

We know of seven more who will be with us within the next two weeks, and perhaps more we do not know about at present, for the five mentioned above as from Ohio, three of whom have become permanent residents of Sarasota, and the other two are winter residents, saw an announcement in the newspaper concerning our service and gladly came to fellowship with us. We can easily take care of between forty and fifty people in our home at

25 North Lime Avenue.

**County Line Brethren Church**  
**Lapaz, Indiana**

The Gilmers are very conscientious workers coupled to very splendid and wholesome attitude toward Christian work. They are affable and congenial. Their character is unimpeachable, and they make a strong contribution to the uplifting influences of the church. They are eager for the Spirit of God to have His way with them. We relay the County Line Brethren and their pastor and wife good wishes and prayers of all our Brethren people.

Elders C. Y. Gilmer and Robert K. Higgins led in the ordination program in which Roy J. Gilmer, J. D. Hamel, and Arthur J. Tinkel had part. Rev. and Mrs. J. Edgar Arkshire furnished special music, Mrs. Ora Ringer as church clerk read the acts for authorizing ordination, and W. Combs of the local ministerial association brought greetings.

Rev. C. Y. Gilmer, Huntington, Ind.

## The Women's Corner

by Mrs. Russell Rodkey

WHEN WE WOMEN THINK of our house work or of our own Christian lives, we can glean a great lesson from the word "systematic."

We know the satisfaction that comes from being systematic in our house work. It is much easier to have a system of tidying up the house, that is, dusting every day or so and putting things in their place. It always gives me a good feeling to know my house is in order and should unexpected guests arrive, there would be no need for an apology or my wishing I had done this or that.

There are times when I think I am too busy or I let other things come first, and with two or three days of this,—dust has collected and the house looks neglected.

This can be easily applied to our spiritual lives. What great joy can be derived from studying God's Word and praying each day. It is just like our house work, we think we are too busy and soon days have slipped by without opening the Word of God. Many times we think we are too tired to pray. I'm sure without the daily cleansing that comes through prayer and meditation, our lives become dusty and in disorder. God is just as displeased with us as we are with our housework.

I believe our Brethren Denomination would feel and see the effect if we Brethren women would resolve to be systematic in what we do. I know our husbands are pleased when we are systematic in our housework, then how much more is our Heavenly Father pleased when we show the same spirit in our own Christian lives? Let us try it women.

Perhaps many of you women have thoughts you would like to share with others. If so, will you mail them to me?

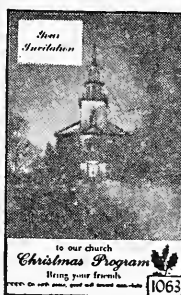
## Crusader Topic

(Continued from page 13)

of men; a man of sorrows." v. 3. "He was wounded for our transgressions." v. 5. Referring to Pilate's Judgment Hall the prophet wrote, "He was oppressed, and he was afflicted, yet he opened not his mouth." v. 7. Concerning his burial, we read, "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

**Conclusion:** There are many, many other passages that could be quoted to show that Christ was foretold by the prophets of old. In addition to these prophecies we have many types and illustrations which clearly foreshadowed the coming of Christ. Jesus Himself said, "Even as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John 3:14. The Temple worship and the sacrificial offerings all looked forward to Christ.

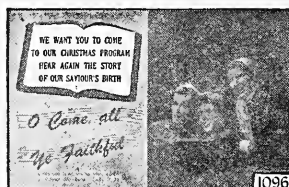
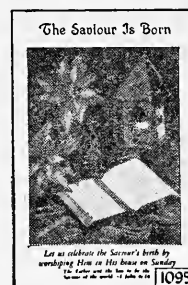
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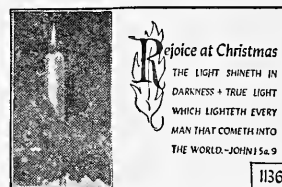
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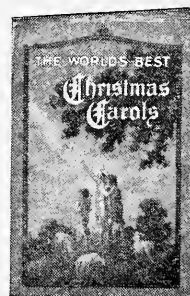
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# *The Brethren Evangelist*

Official Organ of The Brethren Church

## *Christmas*

Let's pause here just a moment  
And get things settled now,  
Ere we give our gifts to others—  
Whose birthday is this anyhow?

Oh, we've all been busy shopping,  
Our lists have been complete,  
As we've bought friends all the fixings  
From their heads down to their feet.

We've brought gifts for young and gifts for old,  
Gifts for all our friends so gay,  
BUT—have we forgotten HIM  
Whose birth we celebrate today?

You ask, "Give a gift to Jesus?  
Why, what could I give to HIM?"  
It's not your gift He wants, my dear;  
It's YOU He came to win.

Won't you give yourself to HIM today,  
And make Him happy, too?  
It surely isn't much He asks  
For all He's done for you.

God gave His Son to this whole world  
That all who would believe,  
Should not with sinners be condemned  
But eternal life receive.

So let's give HIM what He wants today,  
OURSELVES, our lives, our all,  
And breathe a prayer of thankfulness  
As we humbly on Him call.

2 Cor. 8:5

—M. H.



## White Gift Offering Number



# THE BRETHERN EVANGELIST

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## Items of General Interest

SARASOTA, FLORIDA. Brother Fred C. Vanator reports on the second Sunday of their services, noting that they had a fine increase over the previous Sunday. Brother Vanator reports an attendance of 22, stating that he taught the S. S. Lesson, and that Rev. O. C. Lemert brought the morning message.

Visitors reported were Mr. and Mrs. Ed Meyer, of Milledgeville, Illinois, parents of Rev. Virgil Meyer, pastor of our Nappanee, Indiana, church, and Mr. and Mrs. Hardy, of Chicago, uncle and aunt of Brother Virgil Meyer.

Brother Vanator also notes that seven new winter residents will be regular attendants. The regular offering was \$16.35; also gifts from Mr. and Mrs. Meyer (\$25.00) and Mr. and Mrs. Oscar Scott (\$5.00.) A gift for chairs amounted to \$9.50, making a total of \$55.85 for the day.

A carry-in supper on Thursday evening, November 18th, was attended by 11. Carl Mohler showed colored slides of the College, Publishing House, and a number of our churches. Brother Lemert conducted the Bible Study.

Brother Vanator notes also that they can seat about 60 in their home. He says, "We are asking great things from God, and are aiming to be worthy of His affirmative answer. He never lets His people down."

HAGERSTOWN, MARYLAND. A Church School Cabinet Dinner meeting was held on November 30th, with Mr. Douglas Danfelt, as speaker.

SPECIAL: We have received word of the marriage of Miss June Byler, missionary to the Argentine, to Mr. Edward Palaci, in Buenos Aires, on November 27th. We know that many of the Brethren who knew of this forthcoming wedding, will be happy to know that it has taken place. At a later date, we will print for you a report of the wedding, when details are received. Congratulations to the happy couple. W. S. B.)

ST. JAMES, MARYLAND. A baptismal service was held the afternoon of November 23rd.

JOHNSTOWN, PENNA. THIRD BRETHERN. The Church, and their pastor, were on television for fifteen minutes, Sunday evening, November 21st, over WATV, Johnstown. Special music, and a meditation by pastor, Brother E. M. Riddle, were featured on the program.

(Brother Riddle wonders if any of our other churches have been on TV, and have not just reported the fact. We do know of two instances, our church at Wayne Heights and our church at Milledgeville have been on. We are interested in how many of our churches have, or are using this new medium of spreading the Word. Let us know. W. S. B.)

MEYERSDALE, PENNA., MAIN STREET BRETHREN. Brother Horace Huse is featuring on the first Sunday of each month, a "Bulletin of the Month." On the first Sunday each month he will use a bulletin featuring one of Warner Sallman's famous paintings.

AKRON, OHIO. FIRESTONE PARK BRETHREN. Brother Clarence Stogsdill, of Ashland, Ohio, was guest speaker in the Akron church on November 28th.

The Editor brought the morning message in the Akron church on December 5th, and conducted the Communion service at the evening hour.

Brother J. G. Dodds, Pastor of the Akron church, who suffered a fractured pelvis in a fall, some weeks ago, was able to be in the Communion Service. This was the first that he has been out since his accident, and was able to get around very well, although on crutches. We are very thankful unto God for the remarkable recovery experienced by Brother Dodds, and ask the Brotherhood to continue to remember him in prayer.

(Continued on Page 10)

## FACE-LIFTING COMING SOON

WE HOPE TO DO a little "face lifting" on the Evangelist, beginning the first of the year. That's all we'll tell you now, except to urge you to keep your subscription up to date, so that you do not miss the first issue. We also urge you to subscribe for your friends, or do all you can to get your church on the 100% list within the next week, so that your subscriptions can begin with the first issue of the new year. The date of the first issue of the new year is January 1st, 1955. W. S. B.



# The Editor's Pulpit



## Bringing Our Gifts To Christ

AS SAID IN THE BIBLE that when Jesus was born in Bethlehem, of Judea, that shepherds came and visited Him in the stable. The same Bible tells us that Wise Men, from the east, came and worshipped Him at a somewhat later time.

Significantly we should note that these visitors, coming to see Jesus, brought something to Him as a gift. We should also note that the shepherds and the wise men presented to Jesus the things that Christ would have from us today.

The shepherds came and saw Christ. They came seeing Him that was born as the Saviour of the world. They came seeing Him as such. But they also brought unto Him the praise of their arts. Further, they brought unto Him service, for did they not go about telling others of what they had seen and heard?

The wise men travelled far to reach our Christ, but when they did, they brought material substance to Him in the form of a portion of their worldly possessions. They, too, brought worship and praise to His holy Name.

We are now approaching that season of the year when we give special recognition to the coming of the Son of God, the Lord of Glory, to earth in human form. Christ, who shared the mysteries of creation with the heavenly Father, who, with the Father and the Spirit, brought into being that highest creation, man, made in His spiritual image. Christ, who now took on Himself the flesh-form of man so that He might die to redeem fallen man from eternal death.

In our commemoration this season, if we do not see Christ as the sinless Son of God, taking on the likeness of sinful flesh, and bearing our sin on the cross of Calvary, there covering our sin with His own precious blood, we have missed the point of Christmas. If we fail to realize that it

was love, and love alone for us who, lost in sin, helpless of our own selves to affect redemption of our souls, for which He came to die, we have celebrated Christmas in a pagan manner.

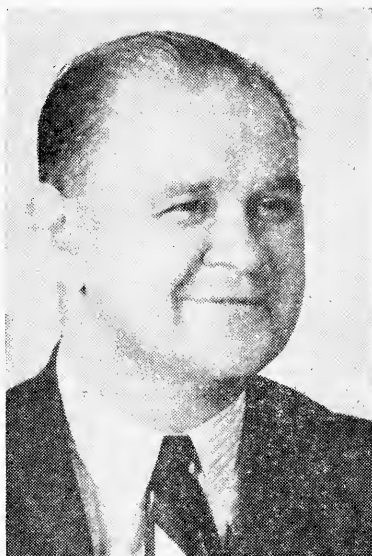
For the Christian, there can be no proper celebration of Christmas apart from a full realization of what it meant to Christ to lay aside the glory of heaven, assume the body of flesh, and to become the Saviour of all who believe in Him and accept Him.

Let us not be calloused, nor led astray. The world would have us glory in ourselves and in one another, this Christmas. The sober thinking child of God will most certainly tone down the glittering fanfare of Christmas' fantasy, and will spend much time in careful reflection, prayer and praise.

The gift Christ wants most of all, this Christmas is that which we can give through our worship, our gifts, our service. Christ wants us to give our hearts to Him. When we have given our hearts to Him, then everything else of ours will follow.

Let's not be fooled, Brethren! Though not with colored lights, tinsel, and gaily colored balls our Christ calls, yet by that the same, still small voice He calls, from the manger, from the cross, from the resurrection morn, from the hours of prayer, for all who will hear and will come to Him anew.

We can have a happier, merrier Christmas, if in the center of all our Christmas activities we keep ourselves mindful of the true purpose of Christmas. Yes, if we remember that God gave His greatest gift, His Son. Yes, if we remember that He wants from us the greatest gift we can give, our heart. Christmas will soon be here and gone. Will Christ, on His birthday, be the center of attraction in our lives? W. S. B.



# A Message from the President

**WALTER C. WERTZ**

**IT IS INDEED A HAPPY PRIVILEGE** as President of the National Sunday School Board to greet you at this another Christmas season in the name of our Blessed Lord and Saviour Jesus Christ.

This is the happiest season of the year and is looked forward to by all the world as a **time of giving**. We, as Christians, look to His birth with joy, even as we are mindful of His mission into this world—His death on the Cross. Again—the word **give—Christ came that He might give**. How mindful are we of His supreme gift as we cele-

brate His birth this Christmas time? Are we mindful enough to determine to give our best to Him in a greater measure this coming year? Don't just think about it, plan now to do something about it. Naturally, this is a good time to remind you if you have been asked to teach Sunday School, help in Camps, Bible schools, etc., and have refused due to lack of preparation, experience, start now to gain that experience and preparation. Remember that not only Christ, but every Christian should be preparing to die or be translated.

"Only what's done for Christ shall last."

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# A Message from the President-Emeritus

**DR. W. I. DUKER**

## IN RETROSPECT

**IT WAS MY PLEASURE** to become identified with the National Sunday School Association of the Brethren Church somewhere along 1919. The exact year has been lost along with many other activities of those busy days. My first reaction as I recall those days of "long ago" is one of "change and decay." Change, with respect to the present day of activities and decay in regard to my personal ability to serve. My enthusiasm still abides!

At the time to which I have referred, the activities of the Association was associated with the relationship of National, district and local organizations. It was the purpose of the Association to become, more and more, identified with the local Sunday School where real work was being done. To accomplish this it was necessary that each district have an active, alert and aggressive board. Our

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The

# "GRASS ROOTS" of Christian Education in the LOCAL CHURCH

**DR. JOSEPH R. SHULTZ**



THERE IS EVIDENCE that Protestants, both evangelical and liturgical, are aware of the disintegrating effect of the current materialism and secularism in modern education and society. The attempt to meet this urgent need by Christian education has assumed different expressions, such as the week-day religious education. However, the Sunday school is still the primary agency of the Protestant church for Christian education. The Sunday school is paramount in preparing millions of people to accept Christ as Lord, in forming the character of our church and our society.

Because of this fact it is imperative that we plan a program of Christian education by means of the Sunday school in our local churches. **Planning on a long-term basis is indispensable to any growing program of Christian education.** An intelligently planned program will yield handsome dividends in Christian conversion and loyalty, and in church membership.

Now as Brethren shall we plan to attach a garage to a room there, as it were or shall we plan to build a foundation upon which a permanent superstructure will stand? If we truly believe that every realm of knowledge, every aspect of life and every fact of the universe find their place and their answer within Christianity, propagated by Christian education, then we must begin with the foundation.

**Developed Leadership**—The success or failure of any enterprise depends upon its leaders. Wherever progress is made, there you will find the name of a person. Jesus saved the masses, but He knew the value of selecting and building individual leaders who would continue His work. Our government is spending billions of dollars to build machines and train leaders, just in case there is a war. How much does the local church, or Sunday school, spend to train its leaders in the struggle already at hand? As we develop our leadership so goes the development of the program of Christian education.

**Trained Teachers.**—You cannot have a school without teachers, but what a difference there is between good teachers and poor teachers. What are some of the qualities of a good teacher? A good teacher must be born

again. The man who is a new creature in Jesus Christ not only sees God, salvation and final things correctly, but also understands all things in a new light. **A good teacher must know and love the Scripture.** The primary law of any teacher is that he must know that which he would teach. There is no substitute for knowing the Bible. **A good teacher must know the principles and methods of teaching.** Jesus used many principles and varied methods; such as storytelling, discourse, question and answer, in His teaching. Every Brethren Church should develop an annual program of teacher training.

**Graded Organization**—Today the opinions of experienced leaders vary as to grading in the Sunday school. However, it can be said on a basis of experience and observation that by increasing organizational units you can increase enrolment, attendance, and teaching efficiency. The efficiency of an adult class decreases proportionately above twenty pupils. Departments are needed to meet the needs and interests of the age group. God made definite periods of change and development in individuals, it is necessary for us to recognize them by multiple departments and classes.

**Functional Facilities**—A farm lady once said: "No matter how many chicks I buy they always die down to the facilities." Seldom does the Sunday school housed in crowded quarters grow. Seldom does the crowded Sunday school teach efficiently. We of the Brethren faith are generally guilty of building only for the preaching ministry, forgetting that there is a teaching ministry.

The courthouse and the supermarket are not erected from the same set of plans. Each serves a different purpose and therefore must be planned differently. Plans should be chosen after there is a study and understanding of the principles of Christian education. Sunday school enrolment and attendance are definitely related to the capacity and plan of the educational building. "Sunday schools take the shape of their buildings."

**Vitalized Vision**—"Where there is no vision, the people perish." Vision here embodies the idea of seeing as God sees. What does God see? God sees the value of a soul.

(Continued on Page 7)



# My Trip to the NATIONAL SUNDAY SCHOOL ASSOCIATION Convention

**REV. SMITH F. ROSE**

**M**Y DESIRE TO ATTEND the National Sunday School Convention of the National Association of Evangelicals came as a result of the message of Dr. Warren Filkin at our General Conference last August. His message showed that he was connected with an organization doing something constructive in Sunday School work. In October I attended their convention at the Cadle Tabernacle in Indianapolis, Indiana. Dr. and Mrs. Joseph Shultz attended also and we enjoyed the fellowship together. When we saw the richness of the program and its workshops, we wished that every Brethren pastor and Sunday School worker could have shared in this experience.

At first glance it appeared to be a strange grouping of people. The largest denominations were not well represented. The largest delegations came mainly from the groups who are growing or hoping to grow through the promotion of their Sunday Schools. They had come with the serious purpose of discovering ways to improve and extend the work of their Sunday Schools. They had rediscovered the truth that the Sunday School is the greatest teaching and evangelizing agency of the church.

In many years of attending conferences in and outside of our denomination, I have never found one so well organized and so full of rich material. When we arrived we found printed handbooks on sale which contained all the material, in brief, which would be discussed in the sixty workshop sessions. It was not possible to attend all of these sessions. Since some were repeated, it was possible to attend eight different sessions. It was a hard choice each time to pick one session out of twelve offered at each conference hour. It would take a delegation of ten or twelve from every church to carry away all that was offered, so that the local church could receive the full benefit of the convention. The leadership of these sessions was refreshing. We were not given beautiful theories, but actual life experiences of devoted men and women. They knew whereof they spoke. Every point was backed by a personal testimony of how and where it had worked. Their experiences were not limited to the

ideal situation, but came often from the most unlikely and seemingly impossible situations. It was evident that the power of God was working through them and through their Sunday Schools. We came from each session knowing that we had been inspired by those who had found the Sunday School a powerful force in church extension. The material presented was living and usable. It was as fresh as the last experience of the leader a few days or a few weeks before. There was opportunity for question and discussion and the tendency was to stay long over time to get as much as possible from each session. When the leaders spoke we knew each had a passion for souls and that they felt that working through the Sunday School was one of the best ways for reaching souls. I am amazed as I write this report just how many memories and ideas come flooding back to me from the brief but full days at Indianapolis. While the most practical information came from the workshop sessions, we were inspired at every general session with a challenging message.

Two ideas were stressed which may not be new to you. The first was on the importance of winning adults. In this way you win and hold the entire family. Our over-emphasis upon work with the children to the neglect of the adults has resulted in an enormous loss as children grow up. We should not work with the children less, but with the adults more. When the parents are in Sunday School, the children can be expected to continue to grow into the life of the church. The second idea was that since the Sunday School is the means by which most people come into the church, the pastor should give half more of his time toward its improvement and extension. These two ideas would give greater results than all other means as the Sunday School is made more effective in its work of reaching, teaching and winning souls of all ages to Christ.

Every phase of Sunday School work was considered. It was treated in such a way as to be usable for the rural as well as the city school. It was valuable for the small

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# *A Message*

## *from the Treasurer*

**REV. HENRY BATES**



PROBABLY no other recent action by any board or auxiliary of the Brethren Church has contributed more to the general welfare and development of the denomination than the two new major additions to the work of your National Sunday School Association. For a number of years the Association has been sponsoring the Brethren summer camp program at an average yearly expense of \$100.00; has been making a yearly contribution to the use of Christian Education at Ashland College to the amount of \$2500.00; and has been sponsoring Sunday school promotional work to the amount of \$2750.00. This total budget of \$8750.00 is met practically one hundred percent by the gifts which the churches send to the Association through the White Gift Offering. The members of the National Sunday School Association take this opportunity to thank each one of you for your gifts through the years—gifts which have made it possible for us to “balance the budget” and to increase each of these major items of budget from time to time.

But now—“Something new has been added!” At General Conference this year announcement was made that the National Sunday School Association had employed a full-time Field Secretary in the person of Dr. Joseph Shultz. During the months of September, October and November Dr. Shultz appeared in eight or nine different churches and at two district Conferences where he conducted Christian Workers Schools or spoke to Sunday School and church workers. Judging from all reports which we have received from the churches which have been privileged to have this type of a meeting with the Field Secretary this new phase of the Sunday School Association’s work is being very well received. The Association took this step in order to do of greater service to YOU, the men and women and young people who make up the Sunday Schools of the Brethren Church. There has been a feeling for some time that we should have a more uniform and systematic program of teacher training; curriculum materials; use of visual aids and Sunday School promotion. These are the major fields in which the new Field Secretary will concentrate for the next year or so. If you desire to have Dr. Shultz in your church for a meeting or series of meetings to consider any or all of these phases of Sunday school work we invite you to contact him and to make arrangements with him. In undertaking this project this year the National Sunday School Association added to its

budget an additional four thousand dollars, which will be the approximate cost in salary and expenses.

The second major addition to the program of the National Sunday School Association has been widely publicized and by this time has been seen by thousands of members of the Brethren Church—the new lesson section of the Brethren Bible Class Quarterly. Again your Association felt that it could be of service to YOU by putting into your hands additional materials on each Sunday’s lesson—a need which had been felt by many people for some time. Again, your response to this work of the Sunday School Association has been most encouraging. We have received letters from Florida, Michigan, Ohio, Indiana and Kansas in which the writers have expressed appreciation for this service of the Association. The cost of printing this additional lesson material in your quarterlies is nine hundred dollars, which is paid by the National Sunday School Association. Add to this roughly another one hundred dollars for expenses, connected with this work and you find that the Association is increasing its expenditures by approximately one thousand dollars through this project.

Thus, the two new projects which your National Sunday School Association has inaugurated this year will necessitate the spending of five thousand dollars more than it has in the previous few years—or a total budget of almost \$14,000.00! Last year the churches of the denomination gave a White Gift Offering of \$8,349.77—one of the finest offerings within the past ten years, and for this financial support we are most thankful. Now we are coming to you asking that when the White Gift Offering is lifted this month that you remember that the National Sunday School Association has increased its budget by approximately fifty five percent and that you adjust your giving accordingly. “Attempt Great Things for God—Expect Great Things from God!”

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### “GRASS ROOTS” IN CHRISTIAN EDUCATION

(Continued from Page 5)

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God sees no impossibilities. Christian education in the local church today will never attain its goal unless it vitalizes this vision, the vision of realization, and the vision of motivating concern.



1954 ---

# Another Bright Year for BRETHREN CAMPS

**WALTER and WADENA WERTZ**

IT WAS YOUR SUNDAY SCHOOL BOARD'S representatives' privilege to be in all our Brethren-sponsored camps this year, with the exception of the Indiana camp.

Praise God for the blessings of our summer training camps! We feel many young people are brought closer to the Lord Jesus Christ because of their summer camp experience.

Mrs. Wertz and I arrived in Camp ZION the first evening of camp. This beautiful camp site is certainly conducive to camping and training. With Rev. John Byler and Rev. Robert Hoffman in charge of the Juniors, this was a wonderful week with these Ohio Brethren. It was good to fellowship again with these folk. Students and faculty worked and played very well together. The Ohio people have come a long way in their own camp program.

Camp Zion was having two weeks of camp this year for the first time, and we were reluctant to leave; but there were still more camps on our schedule.

Then it was back to Pennsylvania for two weeks in Camp JUNIATA. By many this was considered one of the best camping years ever. The Senior-Young People's week with Rev. Elmer Keck as Dean moved along very smoothly with our added classroom facility—the picnic shelter. This new addition made it possible for us to divide the campers into two groups for classes. One group used the Recreation Hall and the other used the shelter. Results: better work from students, and faculty states much better success, even thought each teacher had to teach two groups.

Rev. Brant was Dean of Junior Camp, and had a splendid working staff. Highlights of these two weeks, of course, were the beautiful candle floats and the male quartets we had each week. Yes, it rained on picnic day both weeks. The Seniors went to our picnic ground, but had to come home for supper. Juniors didn't get to go to the park but did visit the place where the Pennsylvania Brethren first started camping.

The next week we were in the Southeast at Camp PINNACLES, Wardensville, West Virginia. Rev. J. Ray Klingensmith and Rev. Milton Robinson had a very good corps of workers, including our office secretary, Jerry Flora. This was a happy group of Juniors and Seniors. We surely did appreciate seeing the increased number of campers over last year and the much different spirit that was manifest in this camp. This was certainly real improvement, and we want to commend the folk responsible

for this. We think it bore results in the beautiful candle light service.

An added feature of this camp was a discussion evening by Mr. Logan on turkey raising. Mr. Logan had several turkeys along with him, ranging from one old to five weeks.

There were some former Pennsylvania campers on staff; namely, Rev. Robinson, Dr. and Mrs. Joseph Shultz, and Mrs. Frank Beachley.

It was home for a day to wash, iron, and pack again for the trip west.

The next week found us in the Central District Camp BLACKHAWK at Eldora, Iowa. This was the first time for our Brethren to meet at this Church of the Brethren site. The camp was in charge of Rev. Spencer Gerken and Rev. Francis Berkshire. The physical setup of the camp is quite compact, except for the swimming. It was necessary to go in cars to the beautiful lake 1½ miles away to swim, but it surely was nice. Program and activities were handled well, and all of the 38 campers had a very good time. Here there were three tribes of campers and the staff made up another tribe—and even engaged in the athletic events. Oh, my aching back and tired legs and sore feet!

Sunday was a big day here, for many folks from Waterloo came for the Sunday School and church services and then had a big meal together afterward.

Leaving Iowa, our next camp was Camp WYANDOTT, Kansas. We had been hearing the weather reports, and we were expecting the hot weather; we were not disappointed. Fort Scott had reported 120° (hottest place in the nation), although it had really gone up to 124° (The mayor would not let it be published.) It was really quite that hot at camp, but one day the temperature was 111°.

With the opening of camp on Monday evening, there were 18 Juniors and 18 Seniors. Rev. Thomas Shamm and Rev. Edwin Puterbaugh were in charge. This car is certainly showing physical improvement. A story has been added to the foundation of the caretaker's quarters and a new 150-foot well has been drilled. It was still too old rope-and-bucket method to get the water, but I am sure this will be corrected in time.

Everything was so dry, and the grasshoppers and chiggers were really thriving. All went well until early Su-

morning when it started to blow, and the rains came on! It rained and rained, but finally let up during church service. By that time everything was a quagmire. With our teaching done here, we went to Fort Scott for the evening service to hear the Ambassador Quartet see our Brethren Church there. The remodeled church is very lovely, and we enjoyed the Christian fellowship with these good Brethren. On our way home we stopped in Newark, Ohio, to see Father Crick and were happy to find the chapel being started.

Our thanks unto God for the wonderful way He watched over us as we traveled the highways. We praise Him if our services were satisfactory. Our purpose is to serve the Risen Lord and to help lead boys and girls to a closer walk with Jesus.

We deeply appreciated the fine welcome that was extended to us in all the camps.

We sincerely thank the National Sunday School Association for making it possible for us to be out in His service.



## 1954 SUNDAY SCHOOL ASSOCIATION CAMPS

### CAMP STATISTICS

|                                            | 1952       | 1953       | 1954       |
|--------------------------------------------|------------|------------|------------|
| Camp Pinnacles (Southeast District) .....  | 83         | 56         | 84         |
| Camp Juniata (Pennsylvania District) ..... | 133        | 150        | 144        |
| Camp Zion (Ohio District) .....            | 82         | 150        | 178        |
| Camp Shippshewana (Indiana District) ..... | 295        | 256        | 262        |
| Camp Blackhawk (Central District) .....    | 49         | 41         | 38         |
| Camp Wyandotte (Midwest District) .....    | 56         | 44         | 36         |
| <b>Total</b> .....                         | <b>698</b> | <b>697</b> | <b>742</b> |

## A Word About the new

## Brethren Bible Class Quarterly

**REV. W. ST. CLAIR BENSHOFF**

MERRY FLORA, Office Secretary of the National Sunday School Association, has asked the Editor to write a few words about the new **Brethren Bible Class Quarterly**, for this issue. This, we are glad to do, inasmuch as the extra sixteen page section of the new quarterly is sponsored by the National Sunday School Association of the Brethren Church.

The help of the Sunday School Association in this way is greatly appreciated. As you well known by this time, the policy of the Publishing Company is to provide for Brethren people the very best in Brethren literature at the lowest possible cost, consistent with efficient operation of the publishing plant. But, there reaches a point where further advancement can be made unless further funds are available.

The Sunday School Association, recognizing this, and, along with the Editor and the Publication Board, recognizing the definite need for additional Sunday School lesson materials, has arranged to pay for the extra 16 pages of lesson materials.

In planning the format for the enlarged Quarterly, the Editor felt that with the cooperation being received, that the new production merited a little dressing up. Thus, the Publishing Company is providing the "dressed up" four page colored cover which you now find on your Bible Class Quarterlies.

If you are interested in "vital statistics" we would note for you that the help which the Sunday School Association is giving on this Quarterly, represents about 3c per quarter per Quarterly. In other words, each copy, with their help, represents a saving to you and your local Sunday School of about 3c a quarter.

We wish to express our sincere thanks to the Sunday School Association for their spirit of cooperation and interest in this way. Your support of the White Gift offerings this month will help them to continue the work they are doing. Your increased purchase of the Quarterlies will enable the Sunday School Association to follow the plan of reducing their subsidy on the Bible Class Quarterly, being thus able to apply the money to other areas of Brethren Sunday School literature.—W. S. B.

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## IN RETROSPECT

(Continued from Page 4)

Association sent men out into the several district fields to aid and assist these indicated boards. Institutes and special services were held about over the Brotherhood to accomplish this end. I have very distinct memories of driving about over the districts with "horse and buggy" during heavy winter weather. Winter seemed to be the best time to hold these institutions and services. The National Association, while being wholly "selfgoverning" always attempted to hold these meetings at the convenience of the District Board. At that time we were very happy to find that by the above indicated means our local boards became well established and as a result the interests of the National Board were closely intertwined with the work of the individual local Sunday School. At least this was the wish and purpose of the National Board.

There were two other interests that knocked at the door of the Association, and claimed attention. First was the needs of the seminary. In fact, as early as the time

in which I became a member of the Board, the Seminary was receiving aid from our Board. This assistance remains one of the main functions of the Board.

Another effort that came along much later was matter of our "Summer Camps" for Young People. Camps became the outstanding interest of several of Brethren at a time when the need was especially evident. Again the Association adopted this work because of very evident need and also equally evident leading of Lord. This work was not assigned by Conference when it had been presented to the Conference by Board, conference was most happy to look upon movement with favor and encouragement. The Association has grown as the Lord has provided fields of service. It is quite possible that the Lord has often suggested fields of service which the Board was unable to see, for the Lord always offers active, vigorous and positive leadership. However, the Association may have a certain sense of satisfaction of having attempted to listen to the "still small voice" and to follow its direction. The future looks rosy and promising with men who now comprise its membership and with young men who are "ready to serve." May God's blessing rest upon it as it always follows the "leading of Lord."

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## INTERESTING ITEMS

(Continued from Page 2)

LOUISVILLE, OHIO. The W. M. S. Public Program was given on December 5th. Letser Grlick, Supt. Boys Town, Smithville, was special speaker.

ASHLAND, OHIO, GARBER MEMORIAL. The W. M. S. fixed baskets of food and delivered them to needy families during the Thanksgiving season.

MANSFIELD, OHIO. Congratulations to Rev. and Mrs. Harold Barnett, of our Mansfield church in the arrival of a baby girl on November 15th. Mrs. Barnett is the former Doris King.

NEWARK, OHIO. Brother Glenn Shank, Ashland, Ohio, was guest speaker in the Newark Chapel on November 14th. Brother W. S. Crick notes that Brother Shank was the first "guest preacher" in the recently dedicated chapel.

DAYTON, OHIO. HILLCREST BRETHREN. Brother Percy C. Miller reports an attendance of 208 on Thanksgiving Sunday, which he says is 31 over a year ago.

OAKVILLE, INDIANA. The annual Thanksgiving Turkey Supper and Program, a time of Community Fellowship and Thanksgiving, in Oakville, was prepared and served by the men of our church. The supper was followed by a program of Thanks. Brother Arthur H. Tinkel reports that a liberal free-will offering was received which more than covered all expenses.

Several of the men recently took a truck load of clothing to our Mission at Krypton, Kentucky.

WABASH, INDIANA. COLLEGE CORNER BRETHREN. Brother G. B. Hanna notes that the Sisterhood girls and their patronesses from Peru, Roann and Center Chapel were guests of the College Corner group the evening of November 10th. There were 67 in attendance.

Brother Hanna was recently elected Chairman of the Waltz Township Ministerial Association.

SOUTH BEND, INDIANA. "Brethren Night" was observed at the Hope Rescue Mission on November 30th with our South Bend Pastor, Brother J. D. Hamel, bringing the message.

The Worship Service on November 21st was conducted by the Laymen, with John Porte in charge. Rev. George Poole, YFC Director of St. Joseph Co., was speaker.

At the evening service, Mrs. Elsie Bush, Director of St. Joseph County Child Evangelism, was the speaker.

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## Wedding Announcement

STROPE-MIX. Miss Rose Mary Strobe, daughter of Mr. and Mrs. Charles Strobe, of Cameron, and Robert Mix, of Cleveland, Ohio, were united in marriage in the parsonage of the First Brethren Church, Cameron, W. Va. by the pastor, October 23, 1954.

Attendants were Miss Nancy Strobe, sister of the bride and Richard Mix, brother of the groom. They reside in Cleveland, where Mr. Mix is employed.

The new Mrs. Mix, along with her entire family, are members of the Cameron Brethren Church.

Cecil Bolton, Jr., Pastor.

# MISSIONARY DEPARTMENT

## GENERAL SECRETARY AT JOS

November 8, 1954

Today we visited Vom Mission Hospital operated by Sudan United Mission (Dr. Barndem, the founder). Many of the people greeted us with "Sami," "Yowa" and "Lia." Africans are a most friendly people. The hospital has 125 regular beds and about 125 others in addition. They treat fifteen to sixteen thousand patients a year and have fourteen to fifteen hundred operations per year.

They have a program in which they train young men and girls to be nurses. They give the incoming patients a brief Bible message while they are waiting in the receiving room. There is a 6:30 A. M. daily chapel for patients. It is really quite a spiritual program.

Everything is going well, but surely this is still a dark continent with so much work to be done. If only the American Christians could realize the great need!



## FROM THE BISCHOF'S

November 3, 1954

Ida:

It is always so good to hear from you and hear a little of the news about Ashland . . . just about a week ago I came back from attending an educational Committee meeting in Garkida. We spent three full days talking with African members of the committee, and together with them trying to work out teacher-school assignments, that is, placing them. We were also trying to face the problem of increasing the grade levels at our Marama and Lassa schools.

We all feel that it is a must for us to start a senior-primary school at Lassa and Marama and to begin in January. The senior-primary school takes over where the junior-primary leaves off; that is, the pupil finishes class in the junior-primary school; then he is to have at they call a "removed class" and goes into grades five and six. At the completion of grade six, he is given government examination, and if he passes, he may go to take teacher training, nurses training or apply for entry to a secondary or trade school.

The government has a regulation that only a white

teacher well trained in the educational field or an African who has completed a higher teacher training school can teach classes in the senior-primary. Because of this regulation we have been forced to select 36 each year out of all those in mission schools finishing class four to send them to senior-primary schools. This year 36 had to be selected out of 195.

The joint Mission-Education Committee (three African members, three missionaries and the school manager) felt that we must take the step this year to open senior-primaries at Lassa, Garkida and Marama. We are doing so with faith in God, missionaries and the home boards that additional staff (missionary staff) will be forthcoming to fill in these teaching places until African staff can be trained.

How well Jean and Doc could help out in this program. If they would come out some time after the first of the year and spend a year in language study they could take a teaching load that would be a great help. If no additional staff is forthcoming, it will just mean additional loads on the staff which is already on the field and carrying too large a load. We are praying for more helpers . . .

## MY TRIP TO THE N. S. S. A. CONVENTION

(Continued from Page 6)

ool as well as those that were large. Every department came in for consideration with workable suggestions for improvement. The problems of organization, administration, programming and those of a general nature were also considered. Truly, this was a rich experience and one which will provide me with material for years of work through the Sunday School. The real secret of success is "WORK!"



## How About Your Offerings??

Give through your local church, or if this is not possible, note the following information. Church Treasurers, also please note:

### WHITE GIFT OFFERING

Make checks payable to Henry Bates, Treasurer of the National Sunday School Association, and address to Prof. Henry Bates, Ashland College, Ashland, Ohio.

# Prayer Meeting Studies

By C. Y. Gilmer



## CROWDED OUT

Is Christ crowded out of your busy life,  
With the toiling that each day brings?  
With the strain and the stress  
Of the cares that press,  
You've not time for the King of kings,  
"No room in the inn" for the Christ Child blest,  
"In a manger so low He lay";  
In the hearts of men  
O'er and o'er again,  
There's no room for Him still today.  
"The foxes have holes and the birds have nests,"  
But nowhere for His head divine  
Had the Son of man,  
Should He come again  
Find a place in your heart and mine.  
The hearts of the ones whom He died to save  
Is the home which He seeks today  
By His life bought;  
Yet He is crowded out,  
And "away with Him," still they say.  
There's coming a day in the great sometime,  
If for Christ you have never room,  
You will knock and wait  
At the pearly gate,  
Crowded out there will be your doom.

—Mrs. C. H. Morris.

**D**ID EVER AN EXPECTANT MOTHER come to the hour of travail in more distressing circumstances than the virgin Mary (Luke 2:7)? She had to traverse a rough journey in tedious travel, and then be away from home and friends (Luke 2:1-6). Why did she and Joseph have to come to Bethlehem at this particular time (Micah 5:2; Gal. 4:4, 5)? But it was Jesus and not Mary and Joseph for whom this world had "no room" (Luke 19:14). If the Wise Men from the East knew of the coming Christ, the innkeeper and all Palestine should have known (Matt. 2:1-6)! They simply were not interested.

Jesus must have learned when very young that He was not wanted in this world (Matt. 2:12-15). Since Jesus foreknew His mission to this world (Rev. 13:8), He was not likely surprised at the wickedness, malice, and godless indifference toward Him (John 2:24). Before He came He had sent many a prophet to the wicked husbands of Israel (Matt. 21:23-44). He through the Holy Spirit had prophesied His ignominious and sacrificial end (Isaiah 53:2, 3; 52:14; Psalm 22). He foreknew what He was to undergo (Isaiah 50:7).

"No room in the inn" was a token whose symbolical meaning was revealed in His death. With the exception

of a few sincere saints no one on earth cared to give Him "room" (Matt. 8:20). They did not seem to share their own houses with Him (John 7:53; 8:1). They had "no room" for Him in His own synagogue at Nazareth (Luke 4:29). Even His own kinsfolk disbelieved Him and sought to stop His ministry (John 7:5; Mark 3:21, 35). Gadara had "no room" for Him (Matt. 8:34), neither did Jerusalem (John 8:59).

He was begrudged a place to be born (Luke 2:7); He begrudged Him His kingly title (Matt. 2:16); Nazareth begrudged His fame (Matt. 13:55-57); the Pharisees begrudged His power (Matt. 12:24), His right in the house of God (Matt. 21:23), the wheat He ate by the roadside (Matt. 12:1), the chief priests begrudged Him the Sabbath for doing good (Matt. 12:10), the homage of sinners (Luke 15:2), a feast given in His honor (Matt. 11:19), the gratitude of a penitent woman (Luke 7:36-50), the Hosannas of His children (Luke 19:37-40), the superscription on His cross (John 19:21), the proof that He was the Son of God (Matt. 28:12-15).

Simon the Pharisee would not allow that He was a prophet (Luke 7:36-50), Judas would not have allowed His name wasted on Him (John 12:3-8), His crucifixion robbed Him of His clothes (John 19:23, 24), He was given vinegar and gall for water (John 19:28, 29), His crucifixion body was not even allowed peace in death (John 19:33, 38).

Today men would strip Him of His miracles, virgin birth, bodily resurrection, and the inspiration of His words. To this day the world of mankind has no room for Jesus. Ask children of school age, and even university students to define Christmas, and they will tell you it is a legendary holiday!

"Room for pleasure, room for business,  
But for Christ the Crucified,  
Not a place that He can enter,  
In the heart for which He died?"

## Lesson

### Comments

by

William H. Anderson



Lesson for December 19, 1954

### PRAISE FOR GOD'S GIFT

Lesson: Ps. 148:1-3, 11-13; Matt. 1:18-25

"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT." The Apostle Paul could not think of God's greatest gift to mankind, the Lord Jesus Christ, without uttering praise. Surely if Christmas has any meaning to us whatsoever, it should lead us to praise. At this season of the year we give gifts to one another. In doing so we are simply following the example of God who gave the greatest gift of all—His Son—JESUS CHRIST!

The keyword of the Psalms is PRAISE. This is a word which is fast losing its meaning in the lives of Christians today! It formerly was the practice of the Saints

ed to hold Prayer and Praise meetings. Eventually became known simply as Prayer services; now they called Mid-week services. Is this an indication of the d of our spirituality? I trust not!

aise should have a definite place in the life of the istian. It is indelibly printed upon almost every page Scripture. It should be indelibly inscribed upon the istian's heart. When the Child of God has lost the **RIT OF PRAISE**, he has lost the meaning of his ex-  
s-  
nce!

he lips of the Psalmist were filled with praise and ration: "Praise ye the Lord. Praise the Lord from the vens: praise Him in the heights. Praise . . . all His els: praise . . . all His hosts. Praise . . . sun and n: praise . . . ye stars of light" (Ps. 148:1-3).

Who should give praise? All who have reason to be nkful to Almighty God! In the words of the 150th lm: "Let every thing that hath breath praise the d. Praise ye the Lord."

This would exclude none. King or peasant; young or ; rich or poor. All mankind has reason to praise Him. But there is a special reason for being filled with praise l thanksgiving at this time of the year. The birth of us Christ.

The birthday of Jesus Christ, the Babe of Bethlehem, s not simply another day. It was a very special day celebration for the entire world. For Jesus is not t another man. He is the SON OF GOD!

He, therefore, did not have a natural birth, but super-  
natural. He was conceived of the Holy Ghost. He was born of a virgin. We cannot understand it—but we can believe it! Mary did not understand it either, but the angel told her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Yes, the birth of Jesus was supernatural because He was supernatural. He had a special mission in life. Joseph was told that Mary would "bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

Jesus Christ came into the world to save the world from sin. This is the reason why men and women every-  
where should praise the Lord.

God's gift to the world has meant the deliverance of mankind from the penalty and bondage of sin. It has meant the transformation of ungodly sinners into Saints of God. It has meant that a world groping in darkness might have Light.

At this another celebration of the Birthday of the King all the Children of God should join with the "multitude of the heavenly host praising God, and saying,

'Glory to God in the highest,  
And on earth peace, good will toward men.'

(Luke 2:13-14).

## Brethren Youth Crusaders Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic For December 19, 1954

**GOD'S GIFT—IS SUPREME**

Scripture Reading: Luke 2:8-16

THANKS BE UNTO GOD for His unspeakable gift! But why is the gift unspeakable? Usually it is the anks that we find difficult to express. The gift is self-ident, but the thanks present a problem. We say, "I n't know how to thank you?" or "I can't find words to ll you how much I appreciate your gift." But here it the gift that is beyond words to describe.

After giving thanks for the sunshine and the rain, for nsfolk and friends, John Oxenham reaches the climax his thanksgiving:

"For Thine Own Self

We thank Thee, Lord!

For this, Thy mightiest Gift of Gifts—Thyself!

That Thine own self Thou gives without stint,  
Unmeasured as Thine own eternities.

For this all-mightiest gift of Thine own Self,

We thank Thee, Lord!

1. THINK OF THE WONDERFUL GIFT. I hear of

God's gift; read of it; sing of it; but I do not understand it. Unto us a child is born: unto us a son is given! God so loved the world that He gave His only-begotten Son! How can I begin to understand all of that? How can our little minds begin to encompass the mystery of the In-  
carnation?

His name shall be called Wonderful. Every child's name is wonderful. A mother looks into the face of the baby in her arms; she remembers that her friends have written begging her to tell them exactly what the baby is like; but how can she? How then, if she cannot understand this human babe, can she ever begin to understand that other babe—the divine babe, the Babe of Bethlehem—God's unspeakable gift?

Even God could not express Himself adequately through the mechanism of language. It is too frail and too fragile a medium. God reveals Himself in prophet and psalmist and apostle and sage: but a million Bibles would not tell me what Jesus tells me. What God could not say by means of a language, He said by means of a life. The Word was made flesh. It is the divine exposure of the essential impotence of language.

2. THIS GIFT IS AN UNSPEAKABLE GIFT. Now this does not mean that we are to neglect to talk about this gift. Quite the contrary is the truth, but we must realize that talk about it as much as we can that we will never begin to tell of its wonder and worth. The gift of God is unspeakable because it transcends my powers to understand it. But if I could understand it, I should be able to find no language in which to express even half

(Continued on Page 15)





## News From Our Churches

### SMITHVILLE, OHIO

Our church at Smithville underwent a rigorous beauty treatment over the past few months. Our nursery at the rear of the auditorium has been completed—a boon to our mothers with small children! The room boasts a large window, enabling those inside to see every bit of our services. Adequate furniture has been provided for the comfort of our babies and mothers.

Our new sound system allows the services to be heard in the nursery (while complaints from the small fry are kept within the four walls of that room!)

The sound system provides ear phones in two front pews for the convenience of those who have difficulty in hearing.

Miss Olive Whitted presented us with a kneeling bench. We will have many occasions to use such a cherished gift.

Our basement has had its face lifted, too! New paint and a most needed and appreciated electric range and electric hot water heater for our kitchen, the gifts of Mrs. Maude Rutt.

We were happy to have our pastor, Rev. Robert L. Hoffman, accept our call for another three years.

Our Rally Day attendance was 184. Our offering of \$96.13 has been dedicated to the Scholarship Fund.

So far, this year, we have had 14 new members join our church through baptism. It is our hope that we will have many more join us in Christian living in the coming year.

Mrs. Kenneth Hilty, Cor. Sec.

### REVIVAL MEETING AT LOREE BRETHREN CHURCH

It was a very joyous and fruitful two weeks for the congregation at the Loree church and its many friends to have with us our esteemed Dr. John F. Locke and wife for a meeting, beginning Oct. 19th and closing Oct. 31st.

It was a further genuine pleasure to have this delightful couple at home with the pastor and wife. Two more genial and helpful weeks could hardly have been possible, for our joy was full. The time of the meeting was perfect for weather, but it was an extremely busy time for our people; harvesting of beans and corn was the urgent order of the day. This harvesting had been delayed by heavy rains, making the work all the more urgent. We are not seeking an abili for the meetings, for we had good attendance and a fine meeting. The sermons were of the highest order and presented in that inimitable style which is all his own and is so delightful and impressive in presenting the great truths of the gospel.

We were entertained in many of our lovely homes for noon day dinner. It is an unusual experience for the Loree church to have an early fall meeting, as the custom here has been to begin the meeting just after Christmas, then

the fall farm work is done and full attention and attendance can be given to the meetings.

We had received a number of our young people into church at the close of our Daily Vacation Bible school which had gleaned that field. The prospects for conversion in our field, and there are quite a large number in this community who are not members of any church, it is a difficult task to get these to attend the meetings as we find in every community these days. The secular world offers so many attractions these days in which are perfectly good in their sphere, but wholly inadequate to salvation and things of the soul. The school with its athletics, band, dramatics, etc., farm bureau, home, Etc., garden club, 4H, lodges and clubs of a variety of interests, all may be beneficial, but it does mean that the church is no longer the center of social activity. The protracted meetings as were formerly known, covering a period of 3, 4, 5, or 6 weeks are no longer the big social event of any community as formerly. However the church must diligently and wisely present her program and seek the salvation of all men. God sent His Son to seek and save, He sends us. Let us fulfill our mission.

Claud Studebaker

### REVIVAL MEETING AT FLORA, INDIANA

Closing our revival meeting at Loree with Dr. J. F. Locke on Oct. 21st, after a week we began a meeting at Flora, Indiana, First Brethren church, where our esteemed fellow minister, Rev. C. A. Stewart is the beloved pastor. Flora is only 30 miles from Loree and it was possible for us to keep in touch with our own field while preaching at Flora each night. This was my third meeting with Rev. Stewart in his various pastorates and as always, a delightful experience. Mrs. Studebaker and I lived in their home most of the time during the meeting and indeed it was a delightful association to be at the home with such a very fine couple. We also were entertained in a number of the lovely homes in that community which was a rich pleasure. On each Thursday afternoon Rev. Stewart conducts a service at Brethren's Home, which is just outside the city, and of course we shared in this service. I have learned to know many of the residents of the home and have known several of them back through the years. It was a joy to again have fellowship with our esteemed Rev. Dyoll Belote, who with his beloved wife, have residence in one of the lovely cottages at the home and is a very helpful resident there. He was in every service until the Flu kept him out for a few days. Rev. Belote served as office secretary of the Missionary Board for some time during my tenure as president and I hold him in the highest esteem as a man of unimpeachable honor and fine ability. His wife has been well for some years, but they seem quite happy in their new home. A number from the home were in church every night. Mr. and Mrs. Russell Kuns are fine administrators at the home.

Some from the Burlington church were in the service many of the nights. Rev. Floyd Sibert, their new pastor, was in the service several nights. Mrs. Guyer of the Flora church directed the music and did well. Mrs. Calhoun presided at the organ most of the time and the choir was

ful, being in their place each evening. Our attendance was very encouraging in spite of many other activities and other meetings in progress. A number made good confession and Rev. Stewart administered baptism on the Sunday evening following the close of the meeting. Rev. Stewart preached at the Loree church on Sunday morning of our last Sunday at Flora. He served as pastor at Loree for 9 years and is held in highest esteem in this community. We thank the fine people of Flora for their kindness and may God richly bless them.

Claud Studebaker.

## Laid to Rest

LEIDY. Charles Leidy, a member of the Tiosa Brethren Church, died September 27th, in Memorial Hospital, Maitland, Florida. The body was returned to Indiana and funeral services were held October 1st at the Tiosa Brethren Church. Survived by son, Oren, a stepdaughter, Mrs. C. C. Lemert, and step-son, Ted Herbert, and a brother, Ed, Rochester.

Wayne E. Swihart, Pastor.

## Crusader Topic

(Continued from page 13)

it. If I could understand it, and if I could find words to express it, and if I could command my powers of utterance, nobody would understand what I was saying. These are the things that Paul heard when he was caught up to the third heaven, you would be listening to words that were not lawful to utter for no man could understand them.

OUR RESPONSE TO GOD'S GREAT GIFT. A gift, whether human or divine, requires some kind of response. What am I to do about it? What shall I render unto the Lord for all His benefits towards me? As I see it, there are four answers or responses that we can make to this great gift.

a. I may ignore it; treat it as if the gift had never been given; behave as though I have never so much as heard of it.

b. I may decline it. It would be a dreadful thing to do and would require courage. Yet perhaps it would be no more blasphemous and no more dangerous than to adopt one of the first alternative. Perhaps even Almighty God would rather have His gift categorically but politely refused than have it callously ignored, disregarded and snubbed.

c. I may formally accept it—as one accepts a book that he never intends to read or a trinket that he never intends to wear.

d. I may wholeheartedly accept it—as a thirsty man accepts a glass of water, as a drowning man accepts a life-buoy. I may accept it with a glad and grateful heart and with every intention of enjoying and of using the gift to the utmost extent of my need.

CONCLUSION—The gift of God is yours if you will just accept it and come to Jesus as your own. When

David Brainerd was a lad of seventeen, he became very angry with God because the New Testament bade him come to Christ, but he felt it did not tell him how to come. "I thought that I would come to Christ, however difficult the path, if only I knew how; but I found myself, as it were, with a great gulf between me and Him, and with no directions as to getting through!"

Brainerd eventually saw that this was quite ridiculous. When a mother tells a child to come to her, she does not tell him how to come. He may come with a run or a jump or a skip or a bound; he may come laughing or crowing or shouting or singing; as long as he comes. There is scope in the love of God for an infinite variety of ways and means.

All of us have been lost in the depths of sin and there is just one way out and that is through the gift of God's Love.

## The Women's Corner

by Mrs. Russell Rodkey

WHEN THE PROTESTANT WOMEN'S CHAPEL Guild of Sampson Air Force Base met for its October meeting, the program consisted partly of a review of the programs and projects for the past six months. Included in these projects were an orphanage in Alaska, Salvation Army work in Japan, an Okinawan orphanage, a Chapel for migratory workers in New York state and last, but certainly not least, the proposed Brethren work among the Higi people in Africa.

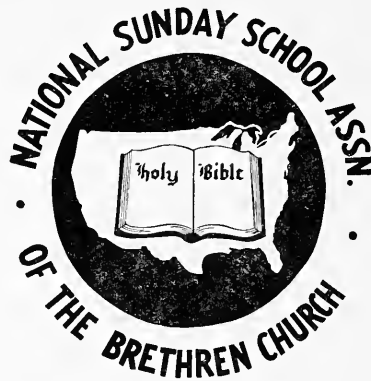
It was my privilege to present the last mentioned program before the women here for the September meeting. As is always the case, surely the one who presents the work receives the greatest blessing. It was a great thrill to tell the women about the Bischofs, Janet King and Veda Liskey, and the proposed new work there. The Mission board had supplied me with slides and other materials; Veda had sent many curios collected in her work there; the Sisterhood group in Ashland loaned me the exhibit which they had on display at General Conference time, and Mrs. L. V. King supplied me with snapshots and additional slides.

After the program, the women further evinced their interest in the work there by asking many and varied questions while we cut bandages to be sent to the Bischofs. A check in the amount of \$100.00 will go to the Mission secretary this week from our Guild.

True—we do miss the work of the W. M. S. here on the Base—but as in any other field, there is always an opportunity to work for our Lord, and for our own Brethren Church.

We hope to tell you more of those opportunities through this column at a later date.

**Peggy Beekley.**  
Sampson AFB, N. Y.



### **YOUR WHITE GIFT OFFERING WILL MAKE POSSIBLE**

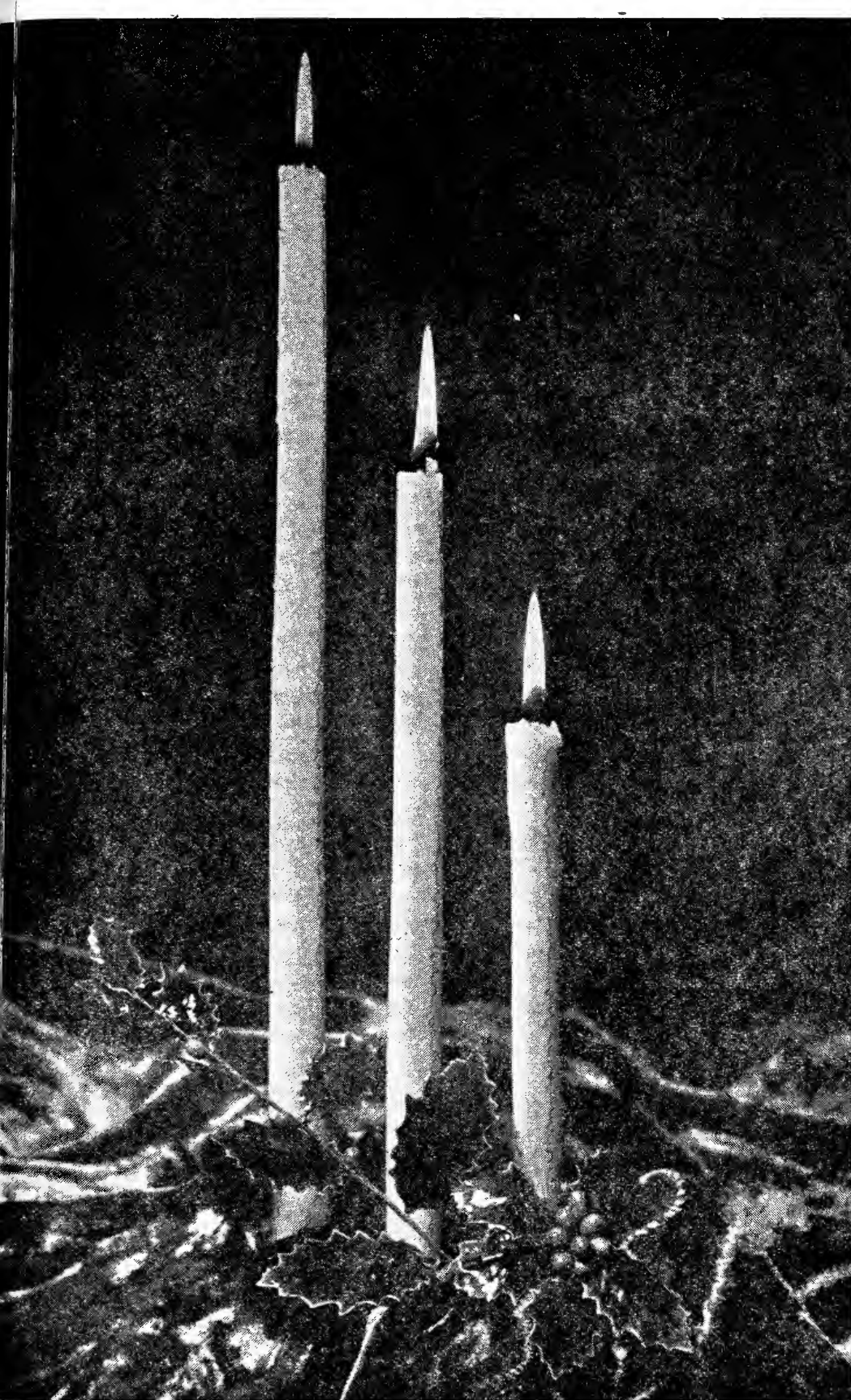
Young People's Summer Camps  
 Life Work Recruitment  
 Field Representative in the Churches  
 Christian Workers' School  
 Summer Conference Displays  
 Sunday School Promotion  
 Aid to Ashland College and Seminary  
 Audio-Visual Aids Information  
 Filmstrip Rental Service  
 Enlarged Sunday School Quarterly  
 Student Book Service  
 Vacation Bible School Promotion

#### **The Budget for 1954-55**

|                                                 |                 |
|-------------------------------------------------|-----------------|
| Ashland College and Seminary                    | \$2250          |
| Young People's Summer Camps                     | 3500            |
| Promotional Work                                | 2750            |
| Field Representative (salary, retirement, etc.) | 3650            |
| Enlarged Sunday School Quarterly                | 950             |
| <b>Total</b>                                    | <b>\$13,100</b> |

#### **Send All Offerings to the Treasurer—**

Professor Henry Bates  
 938 College Boulevard,  
 Ashland, Ohio



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**BRETHREN EVANGELIST**

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## Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports that there were 38 from his church who made the trip, Sunday evening, November 28th, to the Wayne Heights Brethren Church, for attendance and participation in the service there.

WAYNESBORO, PENNA. WAYNE HEIGHTS BRETHREN. Mrs. Isaac Litton, of Hagerstown, Maryland, was guest speaker at the W. M. S. annual Christmas program on December 9th.

MEYERSDALE, PENNA. MAIN STREET BRETHREN. Brother Robert J. Modoski, pastor of the Lathrop, Calif. Brethren Church for the past several years, was guest speaker Sunday evening, December 5th, in the Meyersdale church.

PITTSBURGH, PENNA. The Pittsburgh Sisterhood has adopted the plan of giving recognition to those church members unable to attend church because of their illness, by selecting and honoring a "Shut-In-of-the-Month." Each month, a different shut-in will be remembered by this organization.

SMITHVILLE, OHIO. A new gas furnace has recently been installed in the parsonage. During the installation work, the pastor, Brother Robert L. Hoffman, and family took a week of their vacation, spending it with their folks in Pennsylvania.

Ray Aspinall, Ashland ministerial student from the

Smithville church, filled the pulpit of the Smithville church the Sunday of the pastor's absence.

WABASH, INDIANA. COLLEGE CORNER BRETHREN. The College Corner Brethren were hosts to Southern Indiana District Brethren Youth on November 27th. The film, "Missionary to Walker's Garage," shown.

From Brother G. B. Hanna's bulletin we learn the Oakville Brethren Youth won the banner at the rally the next meeting is scheduled for the Flora church. Attendance was 77.

WARSAW, INDIANA. The Warsaw Brethren Youth Crusaders groups have promoted the redecoration of the Sanctuary, and the Laymen have been busy painting the basement of the church.

The two B. Y. C. Groups presented a Missionary program in the church service the evening of November 27th.

GOSHEN, INDIANA. The Goshen Church was host to the Southern Indiana District Laymen's Convention on December 6th to the Northern Indiana District Laymen's Convention. Following supper, Rev. Virgil E. Meyer, pastor of Nappanee Brethren church showed his pictures taken on his trip to the Holy Land this past summer.

MILLEDGEVILLE, ILLINOIS. Brother H. H. Roeder is supplying his members with a dual four page bulletin on Sundays. The one, with a picture on the front, containing all of the announcements and order of service to be given by the members to a friend or neighbor as an invitation to the services. The other part of the bulletin contains exactly the same printed material, with the exception of the front page on which is printed the plan for distributing the colored section. The part without the picture is for the members' own use.

Guests of the Milledgeville church on November 27th were Rev. and Mrs. Glenn Shank, of Ashland, Ohio. Brother Shank brought the morning message, and Brother Shank brought the evening message. Brother Shank has been "adopted" by the Milledgeville church as their missionary, the church paying for his support. Mrs. Shank is supported by the Hagerstown, Maryland, church.

WATERLOO, IOWA. The church organist, Mrs. Asper, presented a concert of favorite hymns at the P. M. worship service on December 5th. The new P. M. Address system, and the new cross were dedicated at the service.

## NO EVANGELIST NEXT WEEK

This number of the Evangelist completes the 100 issues of volume 76. This, along with compliance with mailing permit, means that there will be no Evangelist next week.

Because of this, we have, in this issue, included "double portions" of our regular weekly features, "Prayer Meeting Topics, Sunday School Lesson Comments," and "Brethren Youth Crusader Topics."

We remind you also that the next issue will come out under date of January 1, 1955, and as we promised you last week, will portray a little "face lifting."





# The Editor's Pulpit



## Another Year Is Passing

ALMOST BEFORE WE KNOW IT, this wonderful year of 1954 has slipped from us. Just a few days remain ere again we shall see the old man, with the long flowing beard, creak his cumbersome way into the shadows, heavily burdened with his badly nicked scythe.

The year has seen its trials, its heartaches, its joys, its successes. We could spend much time lamenting the lost opportunities, crying about our friendships, or basking in our successes. It is well that we do take inventory of our lives (even other than once a year,) but progress is never made by standing still.

At this season, we would suggest that we take a lesson from the stars and from the seasons. Do they stop to rest? To lament? No, they go on in their charted courses without one moment's rest. When the magic, mystic moment of midnight on December 31st comes to pass, you will note that the stars, the planets, yes, even the hands of your clock, will go on as if it were just any moment in time.

The poet says, "The year is dying, let it die." The new year is dawning, and with it a new opportunity for service for Christ. True, this old year will be put on the shelf as another volume of the ages, but likewise the new year will be an open book. Out of the past we can preserve the lessons of life and experience, enabling us to better and more effectively serve our Lord.

Certainly the Lord is not going to cut us short. The year of 1955 can be as great a year in church work as any previous year. Subtle, destructive

forces are at work; we do not deny that. There has never been any progressive church activity but what has had its counterpart of evil and destructiveness. This is all the more reason that we should be diligent in pursuing the tasks before us in our church.

Some will fall by the wayside this coming year. Faiths, tried and tested, will become weakened. Others, this year, will become stronger in the faith, by virtue of their closer walk with the Lord. The supreme question at this point, as the old year is passing is, "Which way are you going to go in 1955? Are you going to grow stronger in the grace and knowledge of our Lord, or will this world's glitter and siren call become too much for you?"

The two ways are yet before each person. Christ says, in the closing chapter of the Sermon on the Mount, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat . . . Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." He also said, "Enter ye in at the strait gate."

Lot, in pitching his tent toward Sodom, lived to see the folly of his choice, for he saw the loss of his wife and family in the wickedness of that city. Do we, in making our choice at the passing of this old year, and the coming of the new, need any further illumination on our path than this?—unless it be "Set your affections on things above, not on things on the earth," for "where your treasure is, there will your heart be also." W. S. B.

December is White Gift Offering Month for the  
National Sunday School Association. Give liberally!



# Moderator's Address - - -

## 1954 Ohio

## District Conference

### The SIGN, the SPIRIT, and the STRENGTH of the BRETHREN

*Rev. Clarence Stogsdill*

TRUE BELIEVERS are by nature interested in basic things. It is proven by the fact that they are "believers." Believers in what? Believers in God, the Prime Mover of all things. They believe in and act upon the principles and commandments of God. They do all things because of Him. They are not moved to great endeavors by some ideas which are removed from His direct commands by so many degrees. They do not send out missionaries from their midst to some foreign field, there to labour and toil among people of strange customs and ideas, just because it is their "duty" to do so.

Often when I come across some vagary of a "modern scholar" I find myself critically replying, "So what?" When I am told that I "ought to love the brethren," or that "Christians ought to live thus and so," I automatically respond with "For what reason?" "WHY?" Is it possible—or more plainly, is it human nature, regardless of man's good intentions—to serve God and man purely out of a sense of duty? I think not! At any rate, if one does so, he is failing to meet the standards of one important, omnipresent, universal. That law is the LAW OF LOVE.

There are two phases of this law: the LOVE OF GOD, and the LOVE OF MAN. Jesus hung the laws of Moses and the prophets upon it.

This is basic. Jesus came, bringing the Jews the "spirit of the law," or the basic principles which made the law. He knew that God's mind could not be described by human words. Jesus came, the LIVING WORD, the Mind of God. He knew that, no matter what might be said in human words, some way man would find a way to circumvent or shirk his responsibilities to that word, even though it be the word of God, by his so-called reasoning.

But man is not able to outreason, or out-think, the LIVING WORD OF GOD: the Christ, the embodiment of the very mind and will of the Father. Christ came and lived among men; that makes man completely responsible for his every deed and thought. No longer can man look upon even the written word of God, there to try to find a way of escaping judgment by his "neo interpretations" of Scripture! Christ has come! Men's deeds must measure up to the standards of the life of Christ. Man cannot, within his heart, "What will God permit me to do or not to do, and still be called a child of His?" The life must measure up! The life must measure up to the standard of the law of love. Love, first of God, then of fellow man—for love toward God is expressed in terms of human relationship and fellowship.

I say these things because I believe that they are relevant to the Church, and the district conference is a phase of The Brethren Church. It is here that we try to inspire our church leaders to go back and apply the principles of the law of love to themselves and lead their local church bodies into a deeper fellowship with the Lord. It is here that we discuss the "hows" of church advancement. If we are going to direct our Church aright, then we must be working upon a solid foundation. That foundation is LOVE—love of God, and love of man.

Am I saying that Brethren people do not love the Lord or one another? No, I am simply saying that we are not very faithful to that love. The Christian's relationship with Christ is like the marriage relationship. Jesus Himself spoke of it as such. Today we hear individuals speak of their doubts. They have "honest doubts" and they have "other doubts." To the so-called "thinkers" this is a healthy state. But in reality it is not healthy. It is Not healthy.

doubt. There is nothing in Christ to doubt. There is nothing in the word of God to doubt, else man is hopelessly lost, and never will find the truth! "Christians" even doubt their salvation. This is a deplorable state, considering the fact that they are exposed to so many exposures of "truth" in the world today! Let us return to the parable, or the parable of the Christian's relation to Christ, and the Christian's relationship to Christ is even more than that of husband-wife relationship.

Now suppose that it was known that I seldom spend much time in my home, in my conversation I almost never mention my wife or family. I failed to give them support and come happily into their presence, as any reasonable husband and father will do. Someone asks me, "Do you love your family?" What could my answer be! This kind of attitude is prevalent everywhere in the Church in regard to the Church's relationship to Christ, relatively few seem to be concerned about it. There is no love all right. But is the love of and for God? Is it for men? Or is it rather for "doing things," "getting things done, making a showing?" I simply pose the question. You answer it in your own life.

Let us analyze the love in the life of believers in this Scriptural way: **Love is the Sign, the Spirit, and the Strength of the Believer.** In the title of this message the last word is **Brethren**; I am assuming that to be a **Brethren** is to be a **Believer**.

First, **LOVE IS THE SIGN OF THE SAVED.** I John 4:19—"We love Him, because he first loved us." God loved us enough to provide for us everlasting salvation. We loved Him, but He loved us. Long before we even knew Him, He loved us and gave His Son to be a propitiation for us. And how great was that love! John didn't find the word to express it: he simply says, "For God so loved the world." I wonder if we realize that it is meant by that word **so**. It tells not only how much God loved, but also the manner of His love. God loved the world thus . . . "To learn to know that manner of love is first to learn to know Who Christ is, as the writer of Hebrews tells us, "consider how great is He is. Is it any wonder that John, after looking upon the Person of our Lord, and after learning to know Him and understand Him, writes in his gospel, "for God so loved the world . . ." It should be so with every Christian.

If, then, the creation of God is based on the motive of love, and the revelation of Himself to man is given because of this one motivating force, and the affairs of believers are superintended by the Spirit of Love, then we ought always to respond and act by the same motive. We ought to be led by the Spirit of God, and not by some vague (abstract) notion or idea about the Spirit of God. It is the love of God on the part of man that brings into practice the principles of **kneology** as well as **theology**. We cannot really know the Creator without bowing before Him. Perhaps we need more lectures on the science of the former. Instead of allowing their heads to be bowed into the heavens when the name of Christ is mentioned, men ought to be brought low and remain there



REV. CLARENCE STOGSDILL

until God commands them to "Rise up." Then upon arising there would be a place to go, a task to perform, and a will to perform it. For love diminishes the lover and magnifies the loved.

Mary sang, "My soul doth magnify the Lord," and John the Baptist confessed "He must increase, but I must decrease." What a sense of humility and awe! It is in direct proportion to His (Christ's) increasing, both in me and in all things and people around me, that I decrease and accomplish more for Him. If I sincerely desire to honor His name in whatever I do, then I must permit Him to increase. We are in this conference to summarize another year of labour in the vineyard of the Lord, as well as to receive inspiration to return to our various fields of endeavor, with a greater zeal and determination to carry out the will of God there.

The entire district has had its responsibilities, clearly defined by individuals who are in offices of leadership. Various committees which have served to aid the district in its function have been assigned specific tasks. The local churches which are parts of this district have been informed as to their individual commissions through last year's representatives. Local organizations and groups have taken upon themselves the tasks of representing their churches on the local level. Each officer, each committee, each church, each local group has fulfilled its tasks, or failed to do so, according to its zeal, or the lack of it. This zeal is reflected by the individuals, etc., as a zeal in response to the love of Christ and a concern for fellow men.

Let us dwell for a moment on the thought that to love the brethren and to serve them is a manifestation of our own salvation. Have you considered that fact? It is Scriptural. I John 3:14a says "We know that we have passed from death unto life, because we love the brethren. He

that loveth not his brother abideth in death." Now, you ask me, how do I know whether or not my friend, my neighbor, or my Church, loves Christ? I answer by Scripture: because they love the brethren. There need be no argument here, no hair-splitting definitions of love, or brethren, only the observation of the actions of one brother (or sister) toward another. **LOVE THE BRETHREN!** We talk about loving sinners and administering to them. We are careful not to offend him by making plain the doctrine of sin and damnation. In fact we gloss over the humanity of man so as to get men into the church as if by some super-heavenly power the church will save that individual, or the water of baptism is a detergent which will scour his filthy soul.

Our "saints" are permitted to go scott free from all rebuke because we are fearful of offending them. But Christ came in real love—a love which warns and makes clear the end of all fleshly nature. His talk of love was anything but one of joy, ease and comfort. His task was a distasteful ones at times. Making plain the sin of the world is not a task for a novice or a weakling. There are reactions and repercussions which must be dealt with continually.

Love is the sign of salvation. "Love ye one another" says our Lord. But love is both tender and firm. The Brethren Church has always been a Church made up of people with tender hearts. They are a friendly people. Observe the handshaking ceremonies at conferences. See the friendly greetings of long-separated brethren as they come together in fellowship. It is a great joy to young hearts to observe the mutual understanding and love among their elders. When one sees friendly greetings he is certain that it is Christian love. But is more than that; it is the sign that these people are children of God. They are—shall I use the ancient word for it?—they are **SAVED!**

Secondly, **LOVE IS THE SPIRIT OF THE SAINT.** Read Galatians 5:22, 23. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." We see that the believer's relationship both to God and his fellow man is spoken in these two verses. First the fruit of the Spirit is **LOVE**—everything else falls into its place. And what follows love? Naturally, **JOY** and **PEACE**. This is the believer's relationship to God.

Then follows the description of the believer's life in relation to other people: "longsuffering, gentleness, goodness, faith."

In short, love is the **ATTITUDE** of the Christian. And attitudes result in actions. Let us ask ourselves then, What is our attitude toward Christ and His Word? Last spring during the annual Religious Emphasis Week on Ashland College Campus, a student raised a question during one of the sessions which greatly interests me. To me the question represented confusion in the mind of an individual as a result of the claims of Christians and their failure to live up to these claims. The question was, "If the Bible is truth, why then do men still seek truth elsewhere?" That question was not satisfactorily answered, but I believe that the individual who asked the question

had a right to the answer. The real answer, I believe that men do not take God's Word as final authority they say they believe, while they continue to search where, almost expectantly, for the truth.

What is our attitude toward other people? Do we demand something of others which we ourselves do not possess? Do we allow them too much, because we allow much for our own weaknesses? Remember, Peter denied Lord three times, but after reconsidering and being converted he did not look back on his own failures soft peddle the gospel of truth. His demands in his times are just as strong and weighty as those of Paul and John. No one knew better than Peter how little one

(Continued on Page 14)

### "His Name"

F. E. Marsh

*His Name is "Wonderful" and Fair,  
And "Marvelous" as well,  
His Name is "Secret"—God is He,  
Who can His glories tell?  
The glory of His worth is seen,  
The glory of His death,  
The glory of His saving grace,  
And Spirit's Living Breath.*

*His Name is "Counsellor" and Guide,  
His Word directs our way,  
He counsels by His loving Voice,  
And leads us all the day.  
He guides us when the path is dark,  
And holds us by the hand,  
Within the wilderness He keeps,  
And brings to Promised Land.*

*His Name is "Mighty God", the Lord  
All might is found in Him,  
No power can stand before His might  
No cause He cannot win.  
His mighty Love will kill all ill,  
His power will keep from self,  
His mighty grace will grace the life,  
And give eternal wealth.*

*"The Everlasting Father" too,  
Is Christ, the Lord Divine,  
He was, He is, and is to be,  
Himself the Living Shrine.  
He cares for all, he cares for each,  
He knows our every need,  
And so we trust our wants to Him,  
For He will surely feed.*

*"The Prince of Peace," His Name so true,  
With Him all War must cease,  
His Blood on Cross of Sacrifice,  
The price He paid for peace.  
The peace with God, how great a boon,  
The peace of God how real,  
The God of Peace is with His own,  
Who have the Spirit's seal.*

—The Light of Life.

# MISSIONARY DEPARTMENT

## THE NEW STATION WAGON

(Described briefly in a letter to the office)



... I should begin a whole new letter to tell about the German Mercedes Benz station wagon. To us "it is worth its weight in gold!" It has a diesel engine and is very inexpensive to operate. The gas oil that it consumes costs one half what gas costs here and goes even farther. The picture I took a week or so ago and recently received back from the developers. Though it is the latest model, it is very plain, following European lines of conservatism. Despite this, I am very much sold on the Mercedes Benz. Six adults can go in it quite comfortably, plus a good bit of luggage in the rear. It has 4 cylinders and 4 speeds forward—it is quite sturdily built. To all who helped us to make this dream a reality, we are extremely grateful. Again, thanks for all your many attentions and kindnesses on our behalf.

Rob and Jane and family.



## NOTES FROM NIGERIA

(From the General Secretary)

... We have just visited the hospital (Garkida) and are at the home of Dr. Petcher, conferring on some plans and plans for that phase of the work. We left Jos at 4:40 A. M. on Saturday and arrived in Garkida at 10:00 P. M. The ride was not as bad as I thought it would be. It was quite dusty and very hot (95-100 in the shade). We took turns driving and shifting around in our seats.

We had breakfast at a government school, 80 miles out. In the afternoon we ate our packed lunch at a S. I. M. missionary house. Drank coffee and ate sandwiches at the side of the road at Mamaturu with 50-100 Africans looking on. I was driving at dusk, we began seeing guineas, by the clocks, rock chickens, wild pigs, small foxes, a mongoose-like animal and a small cat with a leopard appearance. We didn't see any leopards or lions and were somewhat disappointed. We are staying in a mud house with a grass mat roof at Marama—right next to Dr. Pletcher's.

We attended services at the Leprosy Colony Church yesterday morning. It was a real experience. There were about 500 present—and did they sing! Misonli, the African prince, is the pastor. He led part of the singing and conducted the opening services. The preacher was a layman who spoke in Bura and had another layman to translate it into Hausa. Both of them really put themselves into it in an enthusiastic way.

It was my first experience speaking a few words of Hausa through an interpreter. Mr. Kulp translated into

Bura and another fellow into Hausa. We also attended the regular church at Garkida and there witnessed an interesting service. Bossi Minso, who has been in the states, is the pastor. Leland Brubaker spoke and Mr. Kulp interpreted. Different Africans took part, praying, reading scripture and leading singing. The Boys' Brigade, like Boy Scouts, sang and marched into the services . . .

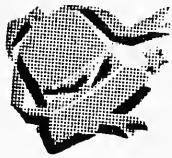
(Proper names used here may not be exactly correct, as the office secretary had a bit of difficulty reading the general secretary's handwriting. I. L.)

## SEMINARY WIVES CONTRIBUTE TO MISSIONARY HOME

Our hats go off to one group of active, interested young women in Ashland! This is the organization known as "Seminary Wives" or, more accurately, wives of our seminary students at Ashland. Mrs. D. B. Flora is their advisor.

Only a short time ago, they purchased a piano and placed it in the Shively Missionary Home where it could be used by our missionaries or whoever is living in the Home. Their most recent gift to the home was a sewing machine. These are very helpful gifts. We commend these young women for their unselfishness in providing these items.





# Merry Christmas



## My Christmas List

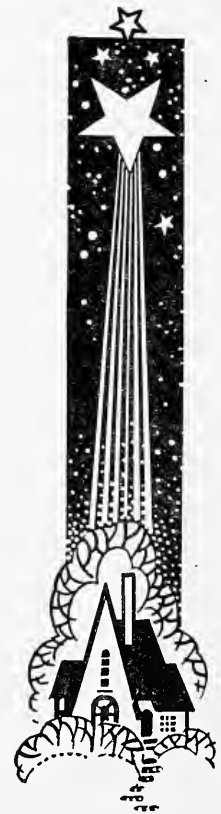
Have you made your Christmas list?  
Thought of everyone?  
Grandpa, grandma, mother, dad,  
Daughter too, and son?

Have you made your Christmas list?  
Giving's in the air!  
Nieces, nephews, uncles, aunts,  
Friends from everywhere.

Have you made your Christmas list?  
Yes, beyond a doubt!  
It is Jesus' Birthday, too,  
Did you leave Him out?

Make His gift the first of all!  
"Inasmuch as ye  
Did it to the least of Mine,  
Ye have given to Me!"

Christmas Gift to all the world—  
Dearest, first and best!  
When I make my Christmas list  
His name leads the rest.





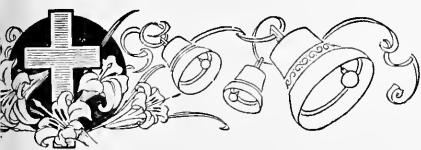
If Christ pervade your life, your  
your community, this glad Christ-

FUL reverence of candlelight bring  
spiritual understanding of what the  
us Christ has meant to all of us  
o have accepted Him, and who seek  
nt unto Him through serving Him.

Y of man's need for the Saviour  
ts the compelling necessity on our  
d and deed, to reveal to them the  
re them.

for a Merry Christmas and a Hap-  
55 in Christ.

en Publishing Company  
shland, Ohio



# The Light of the Christmas Star

The Promise given to Adam and Eve Gen. 3:15

The Nation revealed to Abram Gen. 12:2a, 3b

The Tribe revealed to Jacob Gen. 49:10

The Family revealed to David II Sam. 7:13

The Place revealed to Micah Mic. 5:2

The Name revealed to Mary Luk. 1:31



"For Unto You is Born This Day  
in the City of David  
A Saviour,  
Which is Christ the Lord"  
Luk. 2:11

by  **NEW YEAR**



# Brethren Youth Crusaders

## Devotional Topics

Clarence S. Fairbanks Topic Writer

Topic for December 26, 1954

### GOD'S GIFT IS SATISFYING

Scripture: Luke 4:14-21, Hebrews 13:8

**L**EADER'S TALK: One of the glories and at the same time one of the tragedies of our time is that we live in an ever changing world. The glory is that we ought always to be moving forward into a new and more interesting tomorrow. The tragedy is that there are so many things that are worthwhile that we often forget or leave behind as we move forward. True, some things ought to be left behind and forgotten, but part of our present day difficulties is a refusal to live by time tested standards of religion and morals.

What can we carry from this passing year into the New Year? Is there anything worthwhile that we can carry into tomorrow. It is the firm conviction of all who know the power of the Christian gospel that, far from being outdated and outmoded and out-progressed by the modern world, that the gospel has still something indeed the only thing to say to a changing world. The formulae in which the faith is expressed may change with the changing fashions of thought; the organized Church may chance to suit modern needs; the message itself may be adjusted to meet some special disease or aspiration of the day. But always "the faith once delivered to the saints" is the same faith for all generations.

The gift that God gave to the world on Christmas Day has satisfied men and women of every generation, of every class and color, and of every nation in the world. Today the world is listless and fearful. It is looking for an answer to life. Christ's gift of life, peace, and love is the only answer.

1. The gift of God is satisfying because it offers us the Eternal Christ. "Jesus Christ the same yesterday, today, and for ever," is the Eternal God's reply to man's eternal questions and needs. Let us not forget that Jesus was a man who was born into our world two thousand years ago, suffered under Pontius Pilate, was crucified, dead and buried. But this gift was not given merely for men who lived two thousand years ago. It was meant to meet the changing needs of men in every age. This is the thing that makes the gospel gift so wonderful—while conditions and needs may change, the gospel of Christ can meet every need.

2. The gift of God is satisfying because it is a gospel for man. That is to say that the gospel is not just a theory or some kind of philosophy. The gospel comes to tell man what he really is. Man, according to the Scriptures has sinned and come short of the glory of God. "All have sinned," says St. Paul. Further we are helpless to improve or save ourselves. It is only by the grace of God that we have been redeemed from the sins of the past and given strength, courage, and wisdom to live the

Christian life. The gospel is good news for good and bad people.

The eternal gospel is God's gift to meet man's eternal needs. Our world is subject to the law of change. Man's thinking is also subject to the same law. In the process of years he may, for instance, change his political loyalties. It is our privilege to change our mental outlook in the necessity to put away childish things when we come to years of discretion and maturity.

But with all these changes, I am essentially the same man. The cells of my body may change every seven years; but the shape of my body remains about the same. Fashions of thought, like fashions of clothes, change; but the thinker, like man the wearer of clothes, remains the same.

So it always is. Man, the same yesterday, today and forever. The same loves and the same hates; the same questions and the same hopes; from the first cave-dweller drawing his crude figures on the rocks, to the last high-brow talk, the same questions, the same man.

3. God's gift is satisfying because it is the gift of the Eternal God. "In the beginning God." The Bible opens with these four great words, and men find in the Christian message the one permanent word for their souls in the midst of the everchanging words of today, just because we begin here, with God, the God who said, "I am God; Lord; I change not."

The New Testament writer takes up the same theme: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; . . . they shall be changed; but thou art the same, and years shall not fail."

"It is he that sitteth upon the circle of the earth, the inhabitants thereof are as grasshoppers; it stretcheth out the heavens as a curtain, and spreadeth them out as a tent, to dwell in . . . Hast thou not known . . . that everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching out His understanding."

That is the finest word of the Christian gospel, the word of the Eternal God, to us who find it hard to keep up with the quick march of time, and rather feel ourselves carried along with the heedless and callous rush of this



Topic For January 2, 1955

### BRETHREN BEGINNINGS

Scripture Reading: Luke 14:25-33, Matt. 18:15-17

1. **THE BRETHREN NAME.** Before we enter into a discussion of the Brethren Church's origin, it might be well to consider the name of our church. The first name selected was "The Brethren" and this has been the name that has found most favor among all of our people, but we distinguish us from other denominations and to give recognition to our origin, the legal title given in those early days was "The German Baptist Brethren."

Several other names have been applied to our church since its founding in 1708. The names "Dunker" and

ken" meaning to dip, or immerse. According to the of language, the word "Dunkard," is a hybrid, and before should not be used.

**BIBLE STUDY LED TO THE FOUNDING OF THE BRETHREN CHURCH.** Alexander Mack gathered around a small group of people who covenanted together to lay aside all creeds, catechisms, and confessions of faith and to give themselves individually to Bible study and prayer and with the help of the Holy Spirit to search the truth in God's word and having found it to follow it wherever it would lead them. As a result of this they resolved to take the New Testament as their guide to faith and practice and to declare in favor of a full observance of all commands of our Lord.

It was upon the basis of this decision to take the command of Christ literally that they arrived at the doctrine of non-swearing—that is of not taking an oath, rather they would let their yea be yea and their nay be nay. When they read the 13th chapter of John, they found that Jesus had said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." From their consultations and discussions with scholars all over Germany and from prayerful study of the scriptures, they were convinced that Triune immersion was not only the apostolic method of baptism, but it was in accord with the command of Christ when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

**THE FIRST BRETHREN CHURCH.** In 1708, after long searching of the scriptures, a group of people at Schwarzenau, Germany, decided that of all the then existing sects there were none who adhered and practiced the commands of the Scriptures as they felt divinely led to do. Alexander Mack, a wealthy, cultured, and brilliant scholar of the Bible, was their natural leader. Study of the scriptures convinced them that Triune immersion was the correct method of baptism as practiced by the apostolic church. Alexander Mack was then asked to baptize those who had designated their willingness to follow him in the founding of a new church, but Mack refused on the ground that he himself had not been baptised by this method.

It was then decided to cast lots among the other four members of the group to determine which one should baptize Mack and then the baptismal service could continue. These eight people took a vow that they would not reveal the name of the man who baptised Alexander Mack lest the church should become the follower of a man rather than of Jesus Christ. They kept their vow so well that to this day all we can say is that it was one of the following: George Grebi, Lucas Vetter, Andrew Bony, or John Kippinger.

**THE FIRST BAPTISMAL SERVICE.** It was early in the morning in 1708—we know not the month of the year, week, or day—that they made their way down to the Eider River that wends its meandering course through the little village of Schwarzenau. Here they read the scripture from Luke 14:25-33. The key words in this passage that led to its selection were, "Count the Cost."

Alexander Mack was baptised three times forward by the one upon whom fell the lot and was then led to the water's edge. Then he led the one by whom he had been

baptized into the water and baptized and followed baptizing the other three men and three women.

After the organization of the church this group of people were wonderfully blessed of God. The church membership increased rapidly and branch congregations were established at various places. In a few years there were organized in addition to the mother Church at Schwarzenau, in Marienborn, Epstein, Creyfelt, Surestervain, and in several parts of Switzerland and Holland.

Due to persecution in the homeland, about twenty families, including Peter Becker, who was their leader, set sail for the new world in 1719. They came to Philadelphia and settled in what is now known as Germantown. In 1729, Alexander Mack came over with another company of members and in a few years the whole denomination had migrated to the new world. This uprooting of a whole denomination and the planting of it on a different continent is in itself unique in church history.

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## Young Men and Boys' Brotherhood Program

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Percy C. Miller—Topic, News Editor

Program for month of January

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Topic—"A Forward Look"

Scripture Reading—Phil. 3:7-14

**WE HAVE ENTERED** into a new year. Therefore, it would seem fitting for us to look to Phil. 3:13, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." The Apostle Paul had his heart upon Christ. He desired to win Christ. He felt he would be an unspeakable gainer if he attained this. He realized that he must strive for Him if he expected to win Him. Just remember that "our all" is little enough to win Him.

Paul also wanted to be found in Him. There is righteousness provided for us in Christ. Paul would say, "Not having mine own righteousness." My good deeds will not atone for my bad ones. This will not bring me in a balanced account with God. The righteousness which I depend upon is that which is through the faith of Christ; the righteousness which is of God by faith. This is ordained and appointed of God.

Paul also wanted to know Christ. Faith is called knowledge. Knowing Him here is believing. Paul felt if he knew Him that he would be conformable to Him. We are conformable to Him when we die to sin as Christ died for sin; when we are crucified with Christ; when the world is crucified to us and we to the world.

Paul had his heart upon Heaven as his happiness. The happiness of Heaven is here called "being sure of spending eternity in Heaven." This joyful resurrection the apostle pressed toward; willing to do anything or suffer anything. A fear of coming short of reaching Heaven is a means of perseverance. Paul did not hope to reach Heaven by his own merit. But he did hope to reach Heaven

(Continued on Page 15)

# Prayer Meeting Studies

By C. Y. Gilmer



## BOUND TO THE ALTAR

WHEREAS ANIMAL SACRIFICES were bound to the altar with cords (Psalm 118:27), Christ was bound to the altar of the cross by love (John 15:13).

"'Twas love that sought Gethsemane,  
Or Judas ne'er had found Him;  
'Twas love that held Him to the tree,  
Or iron ne'er had bound Him."

Christ was rejected by those He loved, and taken out to die (John 1:11; Psalm 118:22). Typically, Isaac was bound by his father Abraham to Moriah's altar (Gen. 22:9). That day Abraham saw in the release of Isaac the sacrifice of Christ, and was made glad (John 8:56). God spared to Abraham's heart what He would not spare to His own (Gen. 22:12, 13). Jesus, as God's Lamb (John 1:29), was bound to His altar by the cord of love to His Father (John 14:31). A second cord that bound Him was His love to man (Eph. 5:25, 26).

What is our responsibility to love like this (1 John 4:19)? Does not a love like this have a claim on us to present our bodies a living sacrifice bound by love (Rom. 12:1)? Our sacrifice must be voluntary just as His was (John 10:18).

"Jesus, Master, Whose I am  
Purchased Thine alone to be,  
By Thy blood, O spotless Lamb,  
Shed so willingly for me.  
Let my heart be all Thine own,  
Let me live to Thee alone.

Other Lords have long held sway,  
Now Thy name alone to bear,  
Thy dear voice alone obey,  
Is my daily, hourly prayer;  
Whom have I in Heaven but Thee?  
Nothing else my joy can be.

Jesus, Master, I am Thine;  
Keep me faithful, keep me near;  
Let Thy presence in me shine  
All my homeward way to cheer.  
Jesus, at Thy feet I fall,  
O be Thou my all in all.

Jesus, Master, Whom I serve,  
Though so feebly and so ill,  
Strengthen hand and heart and nerve  
All Thy bidding to fulfill;  
Open Thou mine eyes to see  
All the work Thou hast for me.

Lord, Thou needest not, I know,  
Service such as I can bring;

Yet I long to prove and show  
Full allegiance to my King.  
Thou an honor art to me;  
Let me be a praise to Thee.

Jesus, Master, wilt Thou use  
One who owes Thee more than all?  
As Thou wilt! I would not choose;  
Only let me hear Thy call.  
Jesus, let me always be,  
In Thy service, glad and free.

—Frances R. Havergal



## LOOKING BACK

Father, I scarcely dare to pray,  
So clear I see, now it is done,  
That I have wasted half my day,  
And left my work but just begun;

So clear I see the things I thought  
Were right or harmless were a sin;  
So clear I see that I have sought,  
Unconscious, selfish aims to win;

So clear I see that I have hurt  
The souls I might have helped to save,  
That I have slothful been, inert,  
Deaf to the call Thy leaders gave.

In outskirts of Thy kingdom vast,  
Father, the humblest spot give me;  
Give me the lowliest task Thou hast,  
Let me repentant work for Thee!

—Helen Hunt Jackson

"ARE YOU BEARING FRUIT?" The question is not "Are you still spiritually alive, still saved?" but "you as a Christian producing other Christians, winning others to Christ (John 15:2)? "In me" (v. 6) means "be in Christ" (2 Cor. 5:17), which means also that saved people are productive. The inflow of God's life, together with pruning, makes God's people more productive (Matt. 25:29).

When Paul and Silas were cut off from soul winning by being imprisoned they offered praise-fruit unto God (Acts 16:23-25). As they offered this praise-fruit (Heb. 13:15) God added more fruit in the conversion of souls (Acts 16:30-33).

When our Blessed Master comes seeking fruit we do not let Him down (Luke 13:6-9). It is not a question of being a live tree, but of bearing "good fruit" (Matt. 3:10). God eagerly digs about us to make us bear (Luke 13:8). It is "bear" or "burn" "serve" or "perish" (Matt. 25:24-30). Every man has his work as a fruit-bearer unto God (Mark 13:34). We cannot be neutral—we are either winning souls or damning souls according to Jesus (Matt. 12:30).

Do we just "play church" or are we actually gathering in the grain?

"Harvester, harvester, gather thy sheaves,  
The Master is coming this way;

Heart o'er its folly and idleness grieves,  
 And hours it has squandered away.

Harvester, harvester, faithful to God,  
 Go seek by the wayside and find  
 The wheat that has grain 'mid the brambles that nod,—  
 The wheat for the sheaves you would bind.

Harvester, harvester, loiter no more,  
 But think what the Master would say;  
 Gather the sheaves till the harvest is o'er;  
 Go work with the reapers today.

Other, gather, gather the sheaves,  
 Found in the harvest by thee;  
 O soul, if thy hand hath plucked NOTHING BUT  
 LEAVES,  
 What will the recompense be?"

—Eben E. Rexford.

Souls are to be saved FROM their sins, not IN their  
 (Matt. 1:21). Now read John 15:1-17.

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## Comments

by

William H. Anderson



Lesson for December 26, 1954

### THE WHOLE DUTY OF MAN

Lesson: Eccl. 1:2, 3, 13; 2:1, 18; 3:16; 4:1; 5:10-12;  
 12:1, 13, 14

THE BOOK OF ECCLESIASTES is ascribed to Solomon, the son of David. It has been suggested that Solomon wrote it in his advanced years—thus it is the reflection of one in old age.

It is not a very joyful book; nor an optimistic one; for the writer's viewpoint is entirely earthly. The key phrase is the expression "under the sun" which is found 28 times. The book, therefore, depicts one who looked upon life from the natural or earthly viewpoint. This is never an optimistic view. This, rather, is the philosophy of an individual who lives "under circumstances," instead of "above circumstances"; and one who lives under the clouds in the midst of the storm, instead of one who, by the wings of faith, is able to rise above the clouds and above the raging tempest.

"What profit hath a man of all his labour which he hath under the sun?" Solomon discovered that which it takes some men so long to discover, and that which others never discover: that, in the final analysis, all that this world has to offer is simply VANITY! Is not this what Jesus meant when He said: "What shall it profit a man, if he shall gain the whole world (wealth, position, measure, success, intellectual knowledge, etc.), and lose his own soul?" (Mk. 8:36).

This portion of Scripture in Ecclesiastes gives to us the picture of a man who is searching for soul satisfaction, and is seeking it in the wrong direction. First, Solomon

sought after wisdom. "And I gave my heart to seek and search out wisdom concerning all things that are done under heaven" (Eccl. 1:13). He found to his sorrow that the wisdom of this world simply fills the HEAD but cannot touch the HEART! How we need to know this! There is nothing wrong with wisdom or knowledge. But it cannot be used as a substitute for God!!

When Solomon realized that wisdom was not the answer to his quest, he next tried pleasure. "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity" (Ch. 2:1). Here was another truth which Solomon had to learn: that the "pleasures of sin" are but "for a season" (Heb. 11:25). As such they cannot satisfy the longing of the soul!

Solomon brings his book of Ecclesiastes to a close by these remarks: "Let us hear the conclusion of the whole matter." What was the conclusion of this wise old man who had been disillusioned by what he found in this world? It was this: Man ought to Fear God, and Obey God, "for this is the whole duty of man."

In the last verse of his book Solomon gives his reason for reaching this decision: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

If a man actually believes that a day is coming when he shall be required to stand before God, the Righteous Judge, to give an account of his conduct and his deeds done on earth, he will realize how important it is to Fear God and Obey Him.

Moses of old asked the Nation of Israel this most important question: "And now, Israel, what doth the Lord thy God require of thee?" What was his answer? "To fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul" (Deut. 10:12).

This is still good advice for us to follow in 1955!



Lesson for January 2, 1955

### THE BIBLE, OUR AUTHORITY

Lesson: John 20:31; Rom. 15:4; II Tim. 3:14-17; Heb. 4:12; II Peter 1:16-21

THE BIBLE IS THE WORD OF GOD! Therefore, the Bible is the Word of Authority. This is a bold claim to make for a book which is widely ridiculed by so many, and torn to shreds by others. And yet the proof of its authorship and its authority rests upon its indestructibility. It has stood the test of time and the onslaughts of the critics!

The Bible is of Divine origin, for, "All scripture is given by inspiration of God" (II Tim. 3:16). Is it not logical that a God of Love, and Wisdom, and Power would reveal Himself to those whom He has created? Does it seem impossible for the One who created all things to enlighten man through His written Word? No, indeed it is not incredible nor impossible; for "God so loved the world," that He not only gave the world His Son, but also gave the world His Word!

And for what reason did God give His Word? John the

Beloved says: "These are written, that ("in order that"—showing purpose) ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). Here the writer sets forth a two-fold purpose for the writings of Scripture. First, that man might believe on God's Son, the Lord Jesus Christ; and secondly, that man might enjoy eternal life which is offered to those who believe on Christ.

How glad Christians ought to be for this precious Word of God which can make men "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Were it not for this revelation of God all mankind would dwell in darkness!

Included in our lesson for this week is a verse from the book of Hebrews. "The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (A.S.V. Heb. 4:12).

Notice what this verse says. The Bible is "living"; that is, filled with life, and able to produce life. It is "powerful." This word means "energizing," which suggests that it can change or transform. Paul mentions this same thought in Romans when he writes: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). The word "power" can be accurately translated "dynamite."

There are countless scores of people in the world today who have experienced this "dynamite" of the Gospel. They have seen their own goodness and self-righteousness blasted to pieces; they have felt the inherent power of the Word changing them from Children of Darkness into Children of Light. All because "the Word of God is . . . powerful."

God's Word is also able to discern. "And quick to discern the thoughts and intents of the heart." No wonder it is possible to speak of the Searchlight of the Word! Every thought of the mind, and every intent of the heart, is exposed to the rays of the Word as it is read.

No individual, or group of individuals, can grow in grace unless proper attention is given to the Word of God. Therefore—the Brethren Church needs to give the more earnest heed to the Scriptures. Her people need to consistently READ it, and diligently HEED it, that they may be "perfect, thoroughly furnished unto all good works" (II Tim. 3:17).

Andrew Murray has said: "God's Word was not given to increase our knowledge, but to change our conduct." After all has been said, this is the most important reason for claiming the Bible as our authoritative rule of life—THAT WE MIGHT BECOME BETTER CHRISTIAN MEN AND WOMEN FOR GOD!



## "THE SIGN, THE SPIRIT, AND THE STRENGTH OF THE BRETHREN"

(Continued from Page 6)

depend upon flesh and the mind of men. His was a true but firm gospel of love.

Lastly, LOVE IS THE STRENGTH OF THE SOLDIER. Paul was a stalwart soldier of the cross. He lived the life of a soldier as a missionary. In the sixth chapter of I Corinthians he describes the uniform of the Christian soldier.

There is an old saying that a soldier travels on an empty stomach. His stomach, of course, here means his strength for without a full stomach he would not travel far in much soldiering. A Christian soldier travels on the strength of love. We have already mentioned that the strength of love is first the love of God, then the love of mankind.

Traveling and soldiering for God is simple when you think of the vast supply of provisions for the strength of the Christian soldier. There is a story of a very young woman from the slums of London, who took her first trip to the seashore, and looked for the first time on the ocean. Tears were streaming down her face. And one stranger stopped by asked her why she was crying. "O, it is wonderful," she replied, "to see something that there is enough of." So we may stand today on the shore of the ocean of God's vine love, and as we look upon it in all its grandeur we also may shed tears, but of rejoicing, that at last we have found something there is enough of.

Paul is the man to whom we can go to learn this lesson. When writing to the Corinthians in his first epistle concerning spiritual gifts he falls into a spiritual refreshment as he begins to tell of the best gift of all—LOVE. In the thirteenth chapter he makes the shocking statement that success in life depends upon love. As one preacher put it in outline form, Without LOVE (1) I can't say anything, v. 1; (2) I don't know anything, v. 2; (3) I can't do anything, v. 3.

Oh, the power of words of love! I am sitting in my favorite chair, reading my favorite book. A little voice from upstairs cries, "Daddy, I want a drink!" "You had a drink, now go to sleep!" is my reply. After a while more requests and similar refusals there comes the demand "Daddy, I love you!" "I love you too, dear." "Daddy, I want a drink!" It is no use! I am defeated! She gets her drink. Not so much because she says she loves me, but because I know that she means it!

Love unites and completes. When the Forth Bridge was building, the great arms from either side were completed slowly and steadily they had been built out, and now at the center of the mighty arch all that was needed was final riveting. But the day fixed was cold and chilly, in spite of fires set under the iron to expand it the first or two required, the union could not be completed, the day's program was a failure. But next morning the sun rose bright, the day was warm and genial; the iron then expanded, the holes came opposite one another, the riveters had nothing to do but to drive the binding bolts home. SO LOVE UNITES!

—Ashland, Ohio

## Boys' Brotherhood Program

(Continued from Page 11)

ough the merit and righteousness of Christ Jesus. "Let  
be found in Christ, that I may attain the resurrection  
of the dead, be found a believer in him, and interested  
in him by faith."

Paul was one who ever looked upon himself as being  
in a state of imperfection; the best man should own his  
imperfection. Paul would say, "I have not yet at-  
tained." Are we willing ever to say the same? There is  
much wanting in all our duties and graces. If Paul had  
yet reached perfection, with his high pitch of holi-  
ness, how much less have we. Those who think they have  
reached perfection give proof that they are far from it.  
Wherever there is true grace, there is a desire for more  
grace, and a pressing toward perfection. Paul would say,  
"I endeavor to get more grace and do more good, and  
I never think I have done enough."

Now, let us ever keep in mind that it is not our laying  
hold of Christ first, but His laying hold of us. We love

Him because He first loved us. It is not our keeping hold  
of Christ, but His keeping hold of us that is our safety.  
We find in I Peter 1:5, "We are kept by his mighty  
power through faith unto salvation." When Christ lays  
hold of us, it is to bring us to Heaven. There is a for-  
getting our sinful past, which maybe we ought to remem-  
ber for constant repentance and thankfulness to God. Paul  
should be our example in forgetting so as not to be con-  
tent with present measures of grace. May he be our ex-  
ample in this for the year 1955. A racer never stops short  
of the end, but makes forward as fast as he can. The  
fitter we grow for heaven the faster we must press to-  
ward it.

Heaven is here called the mark, because it is that which  
every Christian has in his eye. It is just as the archer  
has his eye upon the mark he designs to hit. A Christian's  
calling is a high calling; it is from heaven. Heaven is a  
prize we fight for; we wrestle for. We should aim at it  
in all we do. It will reward all our pain. It is of great use  
in the Christian's course to keep our eye upon heaven.  
"Eternal life is the gift of God." But it is in Christ Jesus.  
Through his hand it must come to us. It is procured for  
us by Him. There is no getting to Heaven as our home  
but by Christ Jesus as our way.

## The Women's Corner

by Mrs. Russell Rodkey

### ONLY THEN—CAN YOU KEEP CHRISTMAS

Henry VanDyke

"Are you willing to forget what you have done for  
other people, and to remember what other people have  
done for you: to ignore what the world owes you, and to  
think what you owe to the world; to put your rights in  
the background, and your duties in the middle distance,  
and your chances to do a little more than your duty in  
the foreground; to see that your fellowmen are just as  
real as you are, and try to look behind their faces to  
their hearts, hungry for joy; to own that probably the  
only good reason for your existence is not what you are  
going to get out of life, but what you are going to give  
to life; to close your book of complaints against the man-  
agement of the universe, and look around you for a place  
where you can sow a few seeds of happiness—are you  
willing to do these things even for a day? Then you can  
keep Christmas.

"Are you willing to stoop down and consider the needs  
and the desires of little children; to remember the weak-  
ness and loneliness of people who are growing old; to  
stop asking how much your friends love you, and ask  
yourself whether you love them enough; to bear in mind  
the things that other people have to bear on their hearts;  
to try to understand what those who live in the same

house with you really want, without waiting for them  
to tell you; to trim your lamp so that it will give more light  
and less smoke, and to carry it in front so that your  
shadow will fall behind you; to make a grave for your  
ugly thoughts, and a garden for your kindly feelings,  
with the gate open—are you willing to do these things  
even for a day. Then you can keep Christmas.

"Are you willing to believe that love is the strongest  
thing in the world, stronger than hate, stronger than evil,  
stronger than death,—and that the blessed life which be-  
gan in Bethlehem more than nineteen hundred years ago  
is the image and brightness of the Eternal Love? Then  
you may keep Christmas.

"And if you keep it for a day, why not always?  
But you cannot keep it alone."

**Mrs. U. J. Shively.**

(The above has been selected by Mrs. U. J. Shively,  
Nappanee, Indiana, for our Christmas meditation.—R.)



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sible, note the following information. Church Treasurers,  
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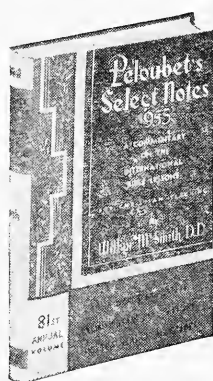
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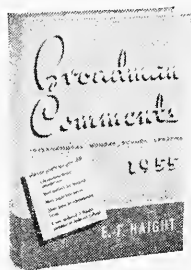


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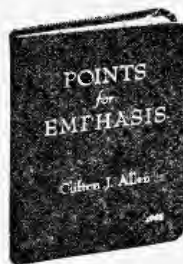
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